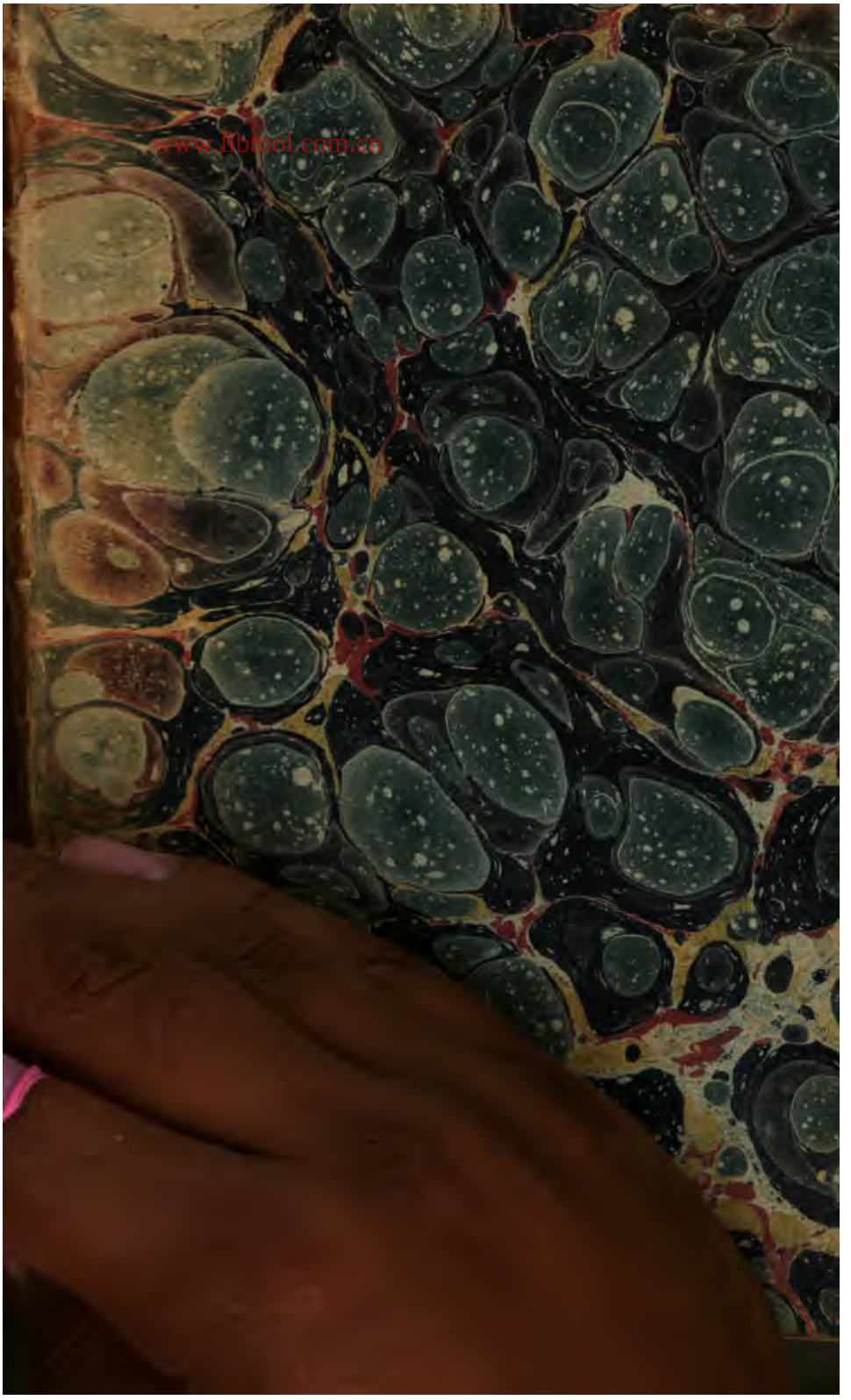
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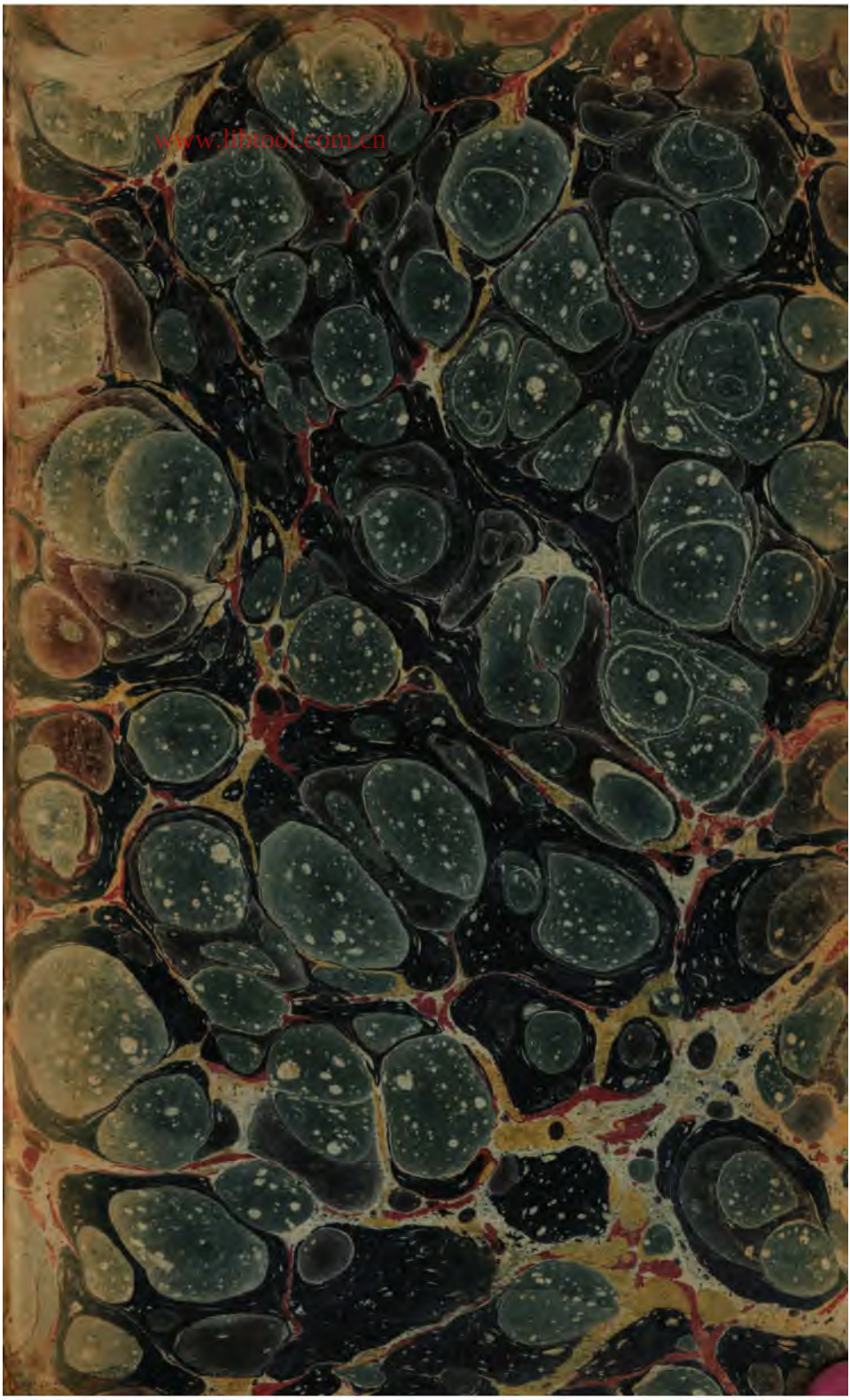
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THE GENERAL

BIOGRAPHICAL DICTIONARY.

A NEW EDITION.

VOL. XVI.

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A NEW AND GENERAL

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GIOTTO, an eminent painter, sculptor, and architect, was born in 1276, at a village near Florence, of parents who were plain country people. When a boy, he was sent out to keep sheep in the fields; and, having a natural inclination for design, he used to amuse himself with drawing his flock after the life upon sand, in the best manner he could. Cimabue travelling once that way, found him at this work, and thence conceived so good an opinion of his genius for painting, that he prevailed with his father to let him go to Florence, and be brought up under him. He had not applied himself long to designing, before he began to shake off the stiffness of the Grecian masters. He endeavoured to give a finer air to his heads, and more of nature to his colouring, with proper actions to his figures. He attempted likewise to draw after the life, and to express the different passions of the mind; but could not come up to the liveliness of the eyes, the tenderness of the flesh, or the strength of the muscles in naked figures. What he did, however, had not been done in two centuries before, with any skill equal to his. Giotto's reputation was so far extended, that pope Benedict IX. sent a gentleman of his court into Tuscany, to bring him a just report of his talents; and withal to bring him a design from each of the Florentine painters, being desirous to have some notion of their skill. When he came to

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Giotto, he told him of the pope's intentions, which we to employ him in St. Peter's church at Rome; and desire him to send some design by him to his holiness. Giott who was a pleasant ready man, took a sheet of white pape and setting his arm close to his hip to keep it steady, h drew with one stroke of his pencil a circle so round and equal, that "round as Giotto's O" afterwards becam proverbial. Then, presenting it to the gentleman, he tol him smiling, that "there was a piece of design, which h might carry to his holiness." The man replied, "I as for a design:" Giotto answered, "Go, sir, I tell you h holiness asks nothing else of me." The pope, who under stood something of painting, easily comprehended by thi how much Giotto in strength of design excelled all th other painters of his time; and accordingly sent for hir to Rome. Here he painted many pieces, and amongst th rest a ship of Mosaic work, which is over the three gate of the portico, in the entrance to St. Peter's church, an is known to painters by the name of Giotto's vessel. Pop Benedict was succeeded by Clement V. who transferre the papal court to Avignon; whither, likewise, Giotto wa obliged to go. After some stay there, having perfectly satisfied the pope by many fine specimens of his art, h was largely rewarded, and returned to Florence full o riches and honour in 1316. He was soon invited to Padua where he painted a new-built chapel very curiously; thence he went to Verona, and then to Ferrara. At the same time the poet Dante, hearing that Giotto was at Ferrara, and being himself then in exile at Ravenna, got him over to Ravenna, where he executed several pieces; and perhaps it might be here that he drew Dante's picture, though the friendship between the poet and the painter was previous to this. In 1328, he was again invited abroad by Castruccio Castrucani, lord of Luca; and, after that, by Robert king of Naples. Giotto painted much at Naples, and chiefly the chapel, where the king was so pleased with him, that he used very often to go and sit by him while he was at work: for Giotto was a man of pleasant conversation and wit. One day, it being very hot, the king said to him, "If I were you, Giotto, I would leave off working this hot weather;" "and so would I, Sir," says Giotto, "if I were you." He returned from Naples to Rome, and from Rome to Florence, leaving monuments of his art in almost every place through which he passed. There is a

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picture of his in one of the churches of Florence, representing the death of the blessed Virgin, with the apostles about her: the attitudes of which story, Michael Angelo used to say, could not be better designed. Giotto, however, did not confine his genius altogether to painting: he was both a sculptor and architect. In 1327 he formed the design of a magnificent and beautiful monument for Guido Tarlati, bishop of Arezzo, who had been the head of the Ghibeline faction in Tuscany: and in 1334 he undertook the famous tower of Sancta Maria del Fiore; for which work, though it was not finished, he was made a citizen of Florence, and endowed with a considerable yearly pension.

His death happened in 1336: and the city of Florence erected a marble statue over his tomb. He had the esteem and friendship of most of the excellent men of the age in which he lived: and among the rest, of Dante and Petrarch. He drew, as already noticed, the picture of the former; and the latter mentions him in his will, and in one of his familiar epistles.

Giotto is said to have been the inventor of Mosaic work, and of crucifixes. The former has been disproved in our Archæologia. The latter rests on a story which we hope has as little foundation. It is thus related: "Giotto, intending one day to draw a crucifix to the life, wheedled a poor man to suffer himself to be bound to a cross for an hour, at the end of which he was to be released, and receive a considerable reward for it; but instead of this, as soon as he had fastened him, he stabbed him dead, and then fell to drawing: when he had finished his picture, he carried it to the pope, who liked it so well, that he was resolved to place it over the altar of his own chapel: Giotto told him, as he liked the copy so well, he would show him the original. What do you mean, said the pope? Will you show me Jesus Christ on the cross in person? No, said Giotto, but I will show your holiness the original from whence I drew this, if you will absolve me from all punishment. The pope promised this, which Giotto believing, attended him to the place where it was: as soon as they were entered, he drew back a curtain, which hung before the dead man on the cross, and told him what he had done. The pope, troubled at so barbarous an action, repealed his promise, and told Giotto, that he should surely be put to an exemplary death. Giotto, with a seeming resignation, only begged leave to finish the

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piece before he died, which was granted him, and a gua set upon him to prevent his escape. As soon as the pi ture was delivered into his hands, he took a brush, a dipping it into a sort of stuff ready for that purpose, daub the picture all over with it, so that nothing of the crucif could be seen. This made his holiness stark mad, and swore, that Giotto should be put to the most cruel deat unless he drew another equal to the former; if so, would not only give him his life, but also an ample rewa in money. Giotto, as he had reason, desired this und the pope's signet, that he might not be in danger of second repeal. This was granted to him; and taking wet spunge, he wiped off all the varnish he had daubed o the picture, so that the crucifix appeared the same in a respects as it did before. Upon this, the pope remitte his punishment. And they say, that this crucifix is th original, from which the most famous crucifixes in Europ are drawn."[1]

GIOVIO. See JOVIUS.

GIRALDI (LILIO GREGORIO), in Latin Gyraldus, a ingenious and learned Italian critic, was born at Ferrar in 1479, of an ancient and reputable family. He learne the Latin tongue and polite literature under Baptist Gua rini; and afterwards the Greek at Milan under Demetriu Chalcondyles. He retired into the neighbourhood of Al bert Picus, prince of Carpi, and of John Francis Picus, prince of Mirandula; and, having by their means acces to a large and well-furnished library, he applied himsel intensely to study. He afterwards went to Modena, an thence to Rome, but being unfortunately in this city when it was plundered by the soldiers of Charles V. in 1527, he lost his all in the general ruin; and soon after his patron cardinal Rangone, with whom he had lived some time. He was then obliged to shelter himself in the house of the prince of Mirandula, a relation of the great Picus, but had the misfortune to lose this protector in 1533, who was assassinated in a conspiracy headed by his nephew. Giraldi was at that time so afflicted with the gout, that he had great difficulty to save himself from the hands of the conspirators, and lost all which he had acquired since the sacking of Rome. He then returned to his own country, and lived at Ferrara, where he found a refuge from his

[1] Pilkington.—Vasari.—Aglionby's Lives of the Painters.—De Piles.

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misfortunes. The gout, which he is said to have heightened by intemperance, tormented him so for the six or seven last years of his life, that, as he speaks of himself, he might be said rather to breathe than to live. He was such a cripple in his hands and feet, that he was incapable of moving himself. He made, however, what use he could of intervals of ease, to read, and even write: and many of his books were composed in those intervals. He died at length of this malady in 1552; and was interred in the cathedral of Ferrara, where an epitaph, composed by himself, was inscribed upon his tomb.

His works consist of seventeen productions, which were first printed separately; but afterwards collected and published in 2 vols. folio, at Basil 1580, and at Leyden 1696. The most valued pieces among them are, "Historia de Deis Gentium,"—"Historiæ Poetarum tam Græcorum quam Latinorum Dialogi decem,"—and, "Dialogi duo de Poetis nostrorum." The first of these books is one of the last he composed, and full of profound erudition. The other two, which make up the history of the ancient and modern poets, are written with great exactness and judgment. Vossius speaks highly of this work, as the production of great judgment and learning, as well as industry, and observes, that though his professed design is to collect memoirs concerning their persons, characters, and writings in general, yet he has occasionally interspersed many things, regarding the art of poetry, which may be useful to those who intend to cultivate it. Joseph Scaliger, indeed, would persuade us, though not very consistently, that nothing can be more contemptible than the judgment he passes on the poets he treats of: for in another place he allows all the works of Giraldus to be very good, and that no man knew better how to temper learning with judgment.

There is a work also by Giraldus, "De annis & mensibus, cæterisque temporis partibus, una cum Kalendario Romano & Græco," written with a view to the reformation of the kalendar, which was afterwards effected by pope Gregory XIII. about 1582. There are likewise among his works a few poems, the principal of which is entitled, "Epistola in qua agitur de incommodis, quæ in direptione Urbana passus est; ubi item est quasi catalogus suorum, amicorum Poetarum, & defleatur interitus Herculis Cardinalis Rangonis." This poem is annexed to the Florentine edition of the two dialogues concerning his contemporary

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poets; and contains a curious literary history of that tim To other praises bestowed upon Giraldus by authors of tl first name, we may add that of Casaubon, who calls hir "vir solide doctus, & in scribendo accuratus," a m solidly learned and an accurate writer. Thuanus say that "he was excellently skilled in the Greek and Lat tongues, in polite literature, and in antiquity, which h has illustrated in several works; and that, though highl deserving a better fate, he struggled all his life with il health and ill-fortune." His books he bequeathed to h relatives John Baptist Giraldi and Pasetius.[1]

GIRALDI (JOHN BAPTIST CINTIO), an Italian poet, c the same family with the preceding, was born at Ferra in 1504. His father, being a man of letters, took gre care of his education; and placed him under Cœlio Ca cagnini, to study the languages and philosophy. He mad an uncommon progress, and then applied himself to th study of physic; in which faculty he was afterwards a doc tor. At 21 years of age, he was employed to read publi lectures at Ferrara upon physic and polite literature. I 1542, the duke of Ferrara made him his secretary; whic office he held till the death of that prince in 1558. H was continued in it by his successor: but envy having don him some ill offices with his master, he was obliged to qui the court. He left the city at the same time, and remove with his family to Mondovi in Piedmont; where he taugh the belles lettres publicly for three years. He then wen to Turin; but the air there not agreeing with his constitu tion, he accepted the professorship of rhetoric at Pavia which the senate of Milan, hearing of his being about t remove, and apprized of his great merit, freely offere him. This post he filled with great repute; and afterward obtained a place in the academy of that town. It was here he got the name of Cintio, which he retained ever after, and put in the title-page of his books. The gout, which was hereditary in his family, beginning to attack him se verely, he returned to Ferrara; thinking that his native air might afford him relief. But he was hardly settled there, when he grew extremely ill; and, after languishing about three months, died in 1573.

His works are all written in Italian, except some orations, spoken upon extraordinary occasions, in Latin. They

[1] Moreri.—Niceron, vol. XXIX.—Roscoe's Leo.—Saxii Onom. in Gyraldus.

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consist chiefly of tragedies: a collection of which was published at Venice 1583, in 8vo, by his son Celso Giraldi; who, in his dedication to the duke of Ferrara, takes occasion to observe, that he was the youngest of five sons, and the only one who survived his father. There are also some prose works of Giraldi: one particularly upon comedy, tragedy, and other kinds of poetry, which was printed at Venice by himself in 1554, 4to. Some make no scruple to rank him among the best tragic writers that Italy has produced; but perhaps the work by which he now is best known is his "Hecatommiti," an hundred novels in the manner of Boccaccio, which have been frequently printed. There is a scarce volume of his poems printed at Ferrara in 1537, at the close of which is a treatise of Cœlio Calcagnini, "De Imitatione," addressed to Giraldi.[1]

GIRALDUS CAMBRENSIS. See BARRY.

GIRARD (GABRIEL), an ingenious French writer, was born at Clermont in Auvergne in 1678, and educated for the church. In his youth he had a canonry in the collegiate church of Notre Dame de Monferrand, but resigned it to one of his brothers, that he might be at liberty to go to Paris and devote his time to literary pursuits. There by the interest of some friends he was made almoner to the duchess of Berri, daughter of the regent, and also obtained the place of king's interpreter for the Solavonian and Russian languages. In 1744 he was admitted a member of the French academy. He died Feb. 4, 1748. The work by which he is best known, and to which indeed he chiefly owed his reputation in France, is his "Synonymes Français," 12mo, of which a new edition, with some posthumous pieces by Girard, was published by M. Beauzée in 1769, 2 vols. 12mo. No grammatical work was ever more popular in France, nor more useful in defining the precise meaning of words apparently synonymous; and the elegance and moral tendency of the examples he produces have been much admired. The abbé Roubaud has since published "Les Nouveaux Synonymes Français," 1786, 4 vols. 8vo, which may be considered as a supplement to Girard. Our author published also a grammar under the title of "Les vrais principes de la langue Français," 2 vols. 12mo, far inferior in ingenuity to his former, and

[1] Moreri.—Niceron, vol. XXIX.—Ginguené Hist. Litt. d'Italie, vol. VI. p. 66.—Saxii Onomast. in Gyraldus.

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full of metaphysical whims on the theory of language, nc unmixed with those infidel principles which were in hi time beginning to be propagated.[1]

GIRTIN (THOMAS), an ingenious young landscape painter, was born Feb. 18, 1773, and received his first in structions from Mr. Fisher, a drawing-master in Aldersgate street, and was, for a short time, the pupil of Mr. Dayes He early made nature his model; but the first master tha struck his attention forcibly was Canaletti, and, in the latter part of his life, he sedulously studied the colouring of Rubens. He was the first who introduced the custom of drawing upon cartridge-paper; by which means he avoided that spotty, glittering glare so common in drawings made on white paper; and some of his later productions have as forcible and spirited an effect as an oil-picture, and are more clear. In his first manner he made the outline with a pen, but afterwards did away that hard outline, which gives so edgy an effect to drawings that are not, in other respects, destitute of merit; and, having first given his general forms with Indian ink, finished his work by putting on his different tints. This, if judiciously managed, is certainly a great improvement in the art. It has been said, that he made great use of the rule, and produced some of his most forcible effects by trick, but this was not the case. His eye was peculiarly accurate; and by that he formed his judgment of proportions. Whoever inspected his pallet would find it covered with a greater variety of tints than almost any of his contemporaries employed. Mr. Moore was his first patron, and with him he went a tour into Scotland. The prospects he saw in that country gave that wildness of imagery to the scenery of his drawings by which they are so pre-eminently distinguished. He also went with Mr. Moore to Peterborough, Lichfield, and Lincoln; and, indeed, to many other places remarkable for their rich scenery, either in nature or architecture. That gentleman had a drawing that Girtin made of Exeter cathedral, which was principally coloured on the spot where it was drawn; for he was so uncommonly indefatigable, that, when he had made a sketch of any place, he never wished to quit it until he had given it all the proper tints. He was early noticed by lord Harewood, Mr. Lascelles, and Dr. Monro; in whose collections are some of

[1] Dict. Hist.

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those fine specimens of the arts by the study of which he formed his taste. The doctor has in his possession some of his earliest, and many of his finest, drawings. He painted two pictures in oil; the first was a view in Wales, which was exhibited, and much noticed, in 1801; and the second, the panorama view of London, which was exhibited in Spring-gardens. About twelve months before his death he went to France, where he staid till May. His last, and indeed his best, drawings were the views of Paris, which were purchased by lord Essex, and from which aqua-tinta prints by other artists have since been made. This promising young artist died Nov. 9, 1802, of an asthmatic disorder, which Mr. Edwards seems to attribute to irregularity.[1]

GIRY (LEWIS), advocate to the parliament of Paris, and to the council, and member of the French academy, was born at Paris in 1596. His abilities and probity recommended him to some very honourable employments, and he particularly enjoyed the confidence of cardinal Mazarin. He was author of the following translations: "Dialogues des Orateurs," 4to.; "l'Apologie de Socrate;" "l'Hist. Sacrée de Sulpice Severe;" "l'Apologetique de Tertullien," for which he was received into the academy; "la Cité de Dieu, de St. Augustin," 1 vol, 4to.; "Epitres Choisies de St. Augustin," 5 vols. 12mo. He died in 1665, at Paris. His son, Francis, who was provincial of the Minim order, gained great reputation by some devotional works; but deserves little credit for his principal publication, "Les Vies des Saints," fol. which although esteemed for its piety, is full of fables, and far from accurate as to facts. P. Raffron, of the same order, has written his life, 12mo.[2]

GLABER (RODOLPH), a Benedictine monk, first of St. Germaine d'Auxerre, and afterwards of Cluni, and a man of superstitious credulity, flourished in the eleventh century, and wrote a "Chronicle or History of France," in the Latin language. It consists of five books, of which the first relates to the events of the monarchy previously to Hugh Capet, and the four subsequent ones to those following it, as far down as 1046. This work is defective as a composition, and, at the same time, full of fabulous

[1] Gent. Mag. LXXII. and LXXIII.—Pilkington.—Edwards's Supplement to Walpole. [2] Moreri.—Dict. Hist.

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stories, yet it contains much valuable information relati to those remote ages. It was printed in the collections Pithou and Duchesne. He was author of a life of Willian abbot of St. Benignus at Dijon.[1]

GLANDORP (JOHN), a learned philologist of the six teenth century, was born at Munster. He studied unde Melancthon at Wittemberg, and became very distinguishe for his critical knowledge of Greek and Latin. In 1533 h disputed publicly against the anabaptists at Munste After visiting the principal German academies, he wa elected rector of the college at Hanover, but, upon som dispute, he quitted in 1555, and retiring to Goslar, wa followed by most of his scholars; but here again h had the misfortune to render himself unpopular, and wa obliged to leave the place in 1560, on which he went t Marpurg, and was made professor of history. He died i 1564. His works are, 1. "Sylva Carminum Elegiacorum;" 2. "Descriptio Gentis Antoniæ;" 3. "Familiæ Julia Gentis;" 4. "Disticha Sacra et Moralia;" 5. "Annotat in Jul. Cæsaris Comment.;" 6. "Annotat. in Ciceroni Epist. Famil.;" 7. "Onomasticon Historiæ Romanæ."[2]

GLANDORP (MATTHIAS), a German physician, wa born in 1595, at Cologne, where his father was a surgeon. His first application to letters was at Bremen; whence he returned to Cologne, and devoted himself to philosophy, physic, and chirurgery. He studied four years under Peter Holtzem, who was the elector's physician, and professor in this city; and he learned the practical part of surgery from his father. To perfect himself in these sciences, he went afterwards into Italy, and made some stay at Padua; where he greatly benefited himself by attending the lectures of Jerome Fabricius ab Aquapendente, Adrian Spigelius, and Sanctorius. He was here made M. D. After having visited the principal towns of Italy, he returned to his country in 1618, and settled at Bremen; where he practised physic and surgery with so much success, that the archbishop of this place made him his physician in 1628. He was also made physician of the republic of Bremen. The time of his death is not precisely known; some say 1640, but the dedication of his last work is dated Oct. 8, 1652. He published at Bremen, "Spe-

[1] Moreri.—Niceron, vol. XXVIII.—Saxii Onomasticon.
[2] Moreri.—Saxii Onomasticon.

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culum Chirurgorum," in 1619, 8vo; reprinted in 1628, 4to; "Methodus Medendæ Paronychiæ," in 1133; "Tractatus de Polypo Narium affectu gravissimo," in 1628; and "Gazophylacium Polypusium Fonticulorum & Setonum Reseratum," in 1633. These four pieces were collected and published, with emendations, under the title of his Works, at London, in 1729, 4to, with his life prefixed, and some curious tracts on Roman antiquities. It must needs suggest an high opinion of this young physician, that though he died a young man, yet his works should be thought worthy of a republication 100 years after; when such prodigious improvements have been made in philosophy, physic, and sciences of all kinds, of which he had not the benefit.[1]

GLANVIL (Bartholomew), a writer of the fourteenth century, was an English Minorite, or Franciscan, of the family of the earls of Suffolk. He is said to have studied at Oxford, Paris, and Rome, and to have been very familiar with the writings of Aristotle, Plato, and Pliny; from which, with his own observations, he compiled his celebrated work "De Proprietatibus rerum," a kind of general history of nature; divided into nineteen books, treating of God, angels, and devils, the soul, the body, animals, &c. In some copies there is an additional book, not of his writing, on numbers, weights, measures, sounds, &c. Some "Sermons" of his were printed at Strasburgh in 1495. But his work "De Proprietatibus" appears to have been the chief favourite, and was one of the first books on which the art of printing was exercised, there being no fewer than twelve editions, or translations, printed from 1479 to 1494. The English translation printed by Wynkyn de Worde is the most magnificent publication that ever issued from the press of that celebrated printer, but the date has not been ascertained. A very copious and exact analysis of this curious work is given by Mr. Dibdin in the second volume of his "Typographical Antiquities."[2]

GLANVIL (Sir John), younger son of John Glanvil of Tavistock in Devonshire, one of the justices of the common pleas (who died in 1600), was educated at Oxford, and after serving for some time in an attorney's office, studied law in Lincoln's-inn, where he preserved the re-

[1] Moreri.—Niceron, vol. XXXVIII. [2] Tanner's Bibliotheca.—Dupin.—Douce's Illustrations of Shakspeare, vol. II. p. 278.—Dibdin ubi supra.

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putation of legal ability for which his family had long bee distinguished. When he had been a barrister of son years standing, he was elected recorder of Plymouth, an burgess for that place in several parliaments. In the 5t of Charles I. he was Lent reader of his inn, and in Ma 1639 was made serjeant at law. Being chosen speaker the parliament which assembled in April 1640, he shewe himself more active in the king's cause, than formerly when he joined in the common clamour against the prerc gative. In August 1641, being then one of the king serjeants, he received the honour of knighthood; an when his majesty was obliged to leave the parliament, si John followed him to Oxford. In 1645, being accused a a delinquent, or adherent to the king, he was deprived o his seat in parliament, and afterwards committed to prison in which he remained until 1648, when he made a com position with the usurping powers. After the restoratio he was made king's serjeant again, and would have probably attained promotion had he not died soon after, on Oct. 2 1661. He was buried in the church of Broad Hinton in Wiltshire, the manor of which he had bought some year before. His works consist chiefly of speeches and arguments, most of which are in Rushworth's "Collections." His "Reports of Cases of controverted Elections," were published in 1775, by John Topham, esq.[1]

GLANVIL (JOHN), a grandson of the preceding, was born at Broad Hinton in 1664, and became at the age of fourteen a commoner of Trinity-college, Oxford. He studied law afterwards in Lincoln's-inn, and was admitted to the bar. He is known by some minor poems, the best of which may be seen in Mr. Nichols's Collection. He made the first English translation of Fontenelle's "Plurality of Worlds." He died at Broad Hinton in 1735.[2]

GLANVIL (JOSEPH), a distinguished writer, was born in 1636, at Plymouth in Devonshire, where he probably received the first rudiments of his education, and was entered at Exeter-college, Oxford, April 19, 1652. He was placed under Samuel Conant, an eminent tutor, and having made great proficiency in his studies, he proceeded B. A. Oct. 11, 1655. The following year, he removed to Lincoln-college, probably upon some view of preferment.

[1] Prince's Worthies of Devon.—Ath. Ox. vol. II.—Fuller's Worthies.—Lloyd's Memoirs, fol. 585.

[2] Prince's Worthies.—Ath. Ox. vol. II.—Nichols's Poems, vol. IV.

Taking the degree of M. A. June 29, 1658, he assumed the priestly office, according to the forms used by the sectaries at that time, and became chaplain to Francis Rouse, esq. then made provost of Eton-college, by Oliver Cromwell, and designed for one of his house of lords. Had this patron lived a little longer, Glanvil's expectations would, no doubt, have been fully answered; since according to Wood, he entirely complied with the principles of the then prevailing party, to whom his very prompt pen must needs have been serviceable. But Rouse dying the same year, he returned to his college in Oxford, and pursued his studies there during the subsequent distractions in the state. About this time, he became acquainted with Mr. Richard Baxter, who entertained a great opinion of his genius, and continued his respect for him after the restoration, when they espoused different causes. The friendship was equally warm on Glanvil's side, who, Sept. 3, 1661, addressed an epistle to his friend, professing himself to be an admirer of his preaching and writings; he also offered to write something in his defence, but yielded to his advice, not to sacrifice his views of preferment to their friendship.

Accordingly, he had the prudence to take a different method; and turning his thoughts to a subject not only inoffensive in itself, but entirely popular at that time, viz. a defence of experimental philosophy against the notional way of Aristotle and the schools, he published it this year, under the title of "The Vanity of Dogmatizing, or confidence in opinions, manifested in a discourse of the shortness and uncertainty of our knowledge and its causes, with some reflections on Peripateticism, and an apology for philosophy," 1661, 8vo. These meetings, which gave rise to the Royal Society, were much frequented at this time, and encouraged by learned men of all persuasions; and this small discourse introduced him to the knowledge of the literary world in a very favourable light. He had an opportunity of improving by the weakness of an antagonist, whom he answered in an appendix to a piece called "Scepsis Scientifica, or confessed ignorance the way to science, in an Essay on the Vanity of Dogmatizing, and confident opinion," 1665, 4to. Our author dedicated this piece to the royal society, in terms of the highest respect for that institution; and the society being then in a state of infancy, and having many enemies, as might be ex-

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pected in an undertaking which seemed to threaten the ruin of the old way of philosophizing in the schools, the "Scepsis" was presented to the council by lord Brereton, at a meeting, Dec. 7, 1664; when his lordship also proposed the author for a member, and he was elected accordingly in that month.

In 1663, the house of John Mumpesson of Tedworth, in Wiltshire, being disturbed by the beating of a drum invisibly every night, our author turned his thoughts to that subject, and in 1666 printed, in 4to, "Some philosophical considerations, touching the being of Witches and Witchcraft." In this piece he defended the possibility of witchcraft, which drew him into a controversy that ended only with his life: during the course of it, he proposed to confirm his opinion by a collection of several narratives relating to it. But as he held then a correspondence with Mr. Boyle, that gentleman, observing with how much warmth the dispute was carried on, gave him many cautions about managing so tender a subject; and hinted to him, that the credit of religion might suffer by weak arguments upon such topics. In answer to which, Glanvil professes himself much obliged for those kind admonitions, and promises to be exceeding careful in the choice of his relations: however, he made a shift to pick out no less than twenty-six modern relations, besides that of Mr. Mumpesson's drummer. They were not, however, printed till after his death, in a piece entitled "Sadducismus Triumphans, in two parts," 1681, 8vo; and again in 1682, with large additions, by Dr. Henry More, the editor of both editions; to whom our author had addressed a letter on the subject: and in an appendix to the first part concerning the possibility of apparitions, there is added an account of the nature of a spirit, translated by our author, from the two last chapters of More's "Enchiridion Metaphysicum."

His defence of the royal society having procured him many friends, some of them obtained for him the rectory of the abbey church at Bath, into which he was inducted June the same year, 1666. From this time he fixed his residence in that city; and, continuing on all occasions to testify his zeal for the new philosophy, by exploding Aristotle, he was desired to make a visit to Mr. Robert Crosse, vicar of Chew, near Pensford, in Somersetshire, a great zealot for the old established way of teaching in the schools.

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Our author accepted the invitation, and going to Pensford in 1677, happened to come into the room just as the vicar was entertaining his company with the praises of Aristotle and his philosophy. After their first civilities were paid, he went on with his discourse, and, applying himself to Mr. Glanvil, treated the royal society and modern philosophers with some contempt. Glanvil, not expecting so sudden an attack, was in some measure surprized, and did not answer with that quickness and facility as he otherwise might probably have done. But afterwards, both in conversation and by letters, he attacked his antagonist's assertion, that Aristotle had more advantages for knowledge than the royal society, or all the present age had or could have, because, "totam peragravit Asiam," he travelled over all Asia.

Glanvil likewise laid the plan of a farther defence of the royal society; but bishop Sprat's history of it being then in the press, he waited to see how far that treatise should anticipate his design. Upon its publication, in 1667, finding there was room left for him, he pursued his resolution, and printed his piece the following year, with this title, expressing the motives of writing it: "Plus Ultra, or the Progress and Advancement of Knowledge since the days of Aristotle, in an account of some of the most remarkable late improvements of practical useful learning, to encourage philosophical endeavours, occasioned by a conference with one of the notional way," 1668, 12mo. In some parts of this piece he treated the Somersetshire vicar with rough raillery, and this the vicar returned, in a piece which was denied the press both at Oxford and London, for its scurrility. Glanvil somehow obtaining the contents, printed them at London, with proper remarks of his own, under the title of "The Chew-Gazette," but of these there were only 100 taken off, and those dispersed into private hands, in order, as Glanvil said, that Crosse's shame might not be made public, &c. After this letter was published, Crosse wrote ballads against our author and the royal society; while other wags at Oxford, pleased with the controversy, made doggrel ballads on them both.

This affair also involved Glanvil in a scurrilous dispute with Henry Stubbe, who was then, as Wood observes, a summer practitioner at Bath; and bearing no good-will to the proceedings of Glanvil, took Crosse's part, and encouraged him to write against the virtuosi, and at the same

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time entered the lists himself, and the following pamphl passed between them. 1. "The Plus Ultra reduced t Nonplus," &c. 1670, 4to, Stubbe. 2. "A prefatory A swer to Mr. Henry Stubbe, the doctor of Warwick, whe in the malignity, &c. of his Animadversions are discovere 1671, 12mo, Glanvil. 3. "A Preface against Eceboli Glanvil, F. R. S. subjoined to his Reply, &c. Oxford," 167 4to, Stubbe. The doctor also fell upon his antagonist, his "Epistolary Discourse concerning Phlebotomy," 167 4to; upon which Glanvil immediately published "A farth Discovery of Mr. Stubbe, in a brief reply to his last pa phlet," 1671, 8vo, to which was added, "Ad clerum S mersetensem Epistola ΠΡΟΣΦΩΝΗΣΙΣ." And the doct among other things, having censured the new philosophy, tending to encourage atheism our author published his "Ph losophia Pia," &c. 1671, 8vo, which closed the controvers

When, however, Dr. Meric Casaubon entered the lis in his "Letter to Peter du Moulin," 1663, and manage the argument with more candour and greater knowledg Glanvil chose to be silent; because not willing to appe in a controversy with a person, as he says, of fame an learning, who had treated him with so much civility, an in a way so different from that of his other assailant While he was thus pleading the cause of the institution i general, he shewed himself no unuseful member in respec to the particular business of it. The society having give out some queries to be made about mines, our author com municated a paper in relation to those of Mendip hill and such as respect the Bath, which was well received ordered to be registered, and afterwards printed in thei transactions.

In the mean time, he was far from neglecting the dutie of his ministerial function; on the contrary, he distin guished himself so remarkably by his discourses from th pulpit, that he was frequently desired to preach upo public and extraordinary occasions, and several of thes sermons were printed in a collection after his death. Bu in justice to his memory we must not omit to mention on which was never printed. His old antagonist Stubbe, going from Bath on a visit to Bristol, had the misfortune on his return to fall from his horse into a river, which, though shallow, proved sufficient to drown him: his corpse being interred in the abbey-church, our rector paid an honourable tribute to his memory, in a funeral sermon on

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the occasion. He also wrote an "Essay concerning Preaching," for the use of a young divine; to which he added, "A seasonable Defence of Preaching, and the plain way of it." This was chiefly levelled against that affectation of wit and fine speaking which began then to be fashionable. This essay was published in 1678, and the same year he was collated by his majesty to a prebend in the church of Worcester. This promotion was procured by the marquis of Worcester, to whom his wife was related; and it was the more easily obtained, as he had been chaplain to the king ever since 1672; in which year he exchanged the vicarage of Frome for the rectory of Street, with the chapel of Walton annexed, in Somersetshire, an exchange which was easily accomplished, since both the livings were in the patronage of sir James Thynne.

He published a great number of tracts besides what have been mentioned. Among which are, 1. "A Blow at Modern Sadducism," &c. 1668, to which was added, 2. "A Relation of the fancied Disturbances at the house of Mr. Mumpesson;" as also, 3. "Reflections on Drollery and Atheism." 4. "Palpable Evidence of Spirits and Witchcraft," &c. 1668. 5. "A Whip for the Droll Fidler to the Atheist," 1668. 6. "Essays on several important subjects in Philosophy and Religion," 1676, 4to. 7. "An Essay concerning Preaching," 1678, 8vo, to which was added, 8. "A seasonable Defence of Preaching, and the plain way of it." 9. "Letters to the Duchess of Newcastle." 10. Three single Sermons, besides four printed together, under the title of "Seasonable Reflections and Discourses, in order to the Conviction and Cure of the scoffing Infidelity of a degenerate age." As he had a lively imagination, and a flowing style, these came from him very easily, and he continued the exercise of his pen to the last; the press having scarcely finished his piece entitled "The zealous and impartial Protestant," &c. 1680, when he was attacked by a fever, which baffling the physician's skill, cut him off in the vigour of his age. He died at Bath, Nov. 4th, 1680, about the age of forty-four. Mr. Joseph Pleydel, archdeacon of Chichester, preached his funeral sermon, when his corpse was interred in his own parish church, where a decent monument and inscription was afterwards dedicated to his memory by Margaret his widow, sprung from the Selwins of Gloucestershire. She was his second wife; but he had no issue by either.

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Soon after his decease, several of his sermons, a other pieces, were collected and published with the title "Some Discourses, Sermons, and Remains," 1681, 4 by Dr. Henry Horneck, who tells us that death snatch him away, when the learned world expected some of h greatest attempts and enterprizes. Horneck gave a larg and apparently very just character of Glanvil, who was u questionably a man of learning and genius, and althou he retained the belief in witchcraft, surmounted many the other prejudices of his time.[1]

GLASS (JOHN), a Scotch clergyman, and founder of sect, was born at Dundee, 1638, and educated in th New-college, at St. Andrew's, where he took his degree and was settled minister of a country church, near th place of his nativity. In 1727 he published a treatise t prove that the civil establishment of religion was incon sistent with Christianity, for which he was deposed, an became the father of a new sect, called from him Glassites and afterwards from another leading propagator, Sande manians. Some account of their tenets will be given unde the article SANDEMAN. Glass wrote a great number c controversial tracts, which have been published at Edin burgh, in 4 vols. 8vo. He died at Dundee, in 1773, age seventy-five.[2]

GLASS (JOHN), son of the above, was born at Dundee in 1725, and brought up a surgeon, in which capacity h went several voyages to the West Indies, but not likin his profession, he accepted the command of a merchant' ship belonging to London, and engaged in the trade t the Brazils. Being a man of considerable abilities, h published in 1 vol. 4to, "A Decription of Teneriffe, wit the Manners and Customs of the Portuguese who ar settled there." In 1763 he went over to the Brazils taking along with him his wife and daughter; and in 176 set sail for London, bringing along with him all his pro perty; but just when the ship came within sight of the coast of Ireland, four of the seamen entered into a con spiracy, murdered captain Glass, his wife, daughter, the mate, one seaman, and two boys. These miscreants, having loaded their boat with dollars, sunk the ship, and landed at Ross, whence they proceeded to Dublin, where they were apprehended and executed Oct. 1764.[3]

[1] Gen. Dict.—Biog. Brit.—Ath. Ox. vol. II.—Prince's Worthies.
[2] Preceding edit. of this Dict. [3] Ibid.

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GLASSIUS (SOLOMON), an eminent German divine and critic, was born May 20, 1593, at Sondershausen, in Thuringia, and after some education under a private tutor, was sent in 1612 to Jena, where he was admitted to the degree of D. D. and was made professor of divinity. He was also appointed superintendant of the churches and schools in the duchy of Saxe-Gotha, and exercised the duties of these offices with great reputation. He died at Gotha July 27, 1656. His principal work was published in 1623, 4to, entitled "Philologia Sacra," which is pronounced by Mosheim and Buddeus to be extremely useful for the interpretation of Scripture, as it throws much light upon the language and phraseology of the inspired writers. There have been several editions, the last at Leipsic, in 1776, by professor Dathius, under the title "Philologia Sacra his temporibus accommodata." He was author, likewise, of "Onomatologia Messiæ Prophetica;" "Christologia Mosaica et Davidica;" "Exegesis Evangeliorum et Epistolarum," and some other pieces.[1]

GLAUBER (JOHN RODOLPH), a celebrated chemist of Amsterdam, and called the Paracelsus of his age, was born in Germany in the beginning of the sixteenth century. He travelled much in the pursuit of chemical knowledge, and collected many secret processes; and his experiments contributed to throw much light on the composition and analysis of the metals, inflammable substances, and salts. In fact he passed the greater part of his life in the laboratory. He did not always see the proper application of his own experiments, and vainly fancied that he had discovered the panacea, and the philosopher's stone, which were at that time objects of pursuit; and the disappointment of many persons who had been seduced by his promises, contributed to bring the art of chemistry into contempt. His theory is full of obscurity; but his practice has perhaps been misrepresented by those who listened to his vain and pompous pretensions; and who accuse him of a dishonourable traffick, in first selling his secrets to chemists at an enormous price, of again disposing of them to other persons, and lastly, of making them public in order to extend his reputation. Glauber published about twenty treatises; in some of which he appears in the character of physician, in others in that of an adept or metal-

[1] Freheri Theatrum.—Moreri.—Saxii Onomast.

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lurgist; in the latter he most particularly excelled. However, it would be unjust not to give him the praise of acuteness of mind, of facility and address in the prosecution of his experiments, and of extensive chemical knowledge. He was the inventor of a salt which to this day retains his name in the shops of our apothecaries. The works of Glauber have appeared in different languages; the majority of editions are in German, some in Latin, and others in French. A collection of the whole in Latin was published at Francfort in 1658, in 8vo, and again 1659, in 4to. An English translation was published by Christopher Pack, London, 1689, fol.[1]

GLISSON (FRANCIS), an English physician, was son of William Glisson, of Rampisham, in Dorsetshire, and grandson of Walter Glisson, of the city of Bristol. He appears to have been born in 1596. Where he learned the first rudiments of his grammar is not known; but he was admitted June 18, 1617, of Caius college, in Cambridge, apparently with a view to physic. He first, however, went through the academical courses of logic and philosophy, and proceeded in arts, in which he took both degrees, that of B. A. in 1620, and of M. A. in 1624; and being chosen fellow of his college, was incorporated M. A. at Oxford, Oct. 25, 1627. From this time he applied himself particularly to the study of medicine, and took his doctor's degree at Cambridge in 1634, and was appointed regius professor of physic in the room of Ralph Winterton; which office he held forty years. But not chusing to reside constantly at Cambridge, he offered himself, and was admitted candidate of the college of physicians, London, in 1634, and was elected fellow, Sept. 30, the ensuing year.

In the study of his art, he had always set the immortal Harvey before him as a pattern; and treading in his steps, he was diligent to improve physic by anatomical dissections and observations. In 1639 he was appointed to read Dr. Edward Wall's lecture, and in executing that office, made several new discoveries of great use in establishing a rational practice of physic; but on the breaking out of the civil wars, he retired to Colchester, and followed the business of his profession with great repute in those times of public confusion. He was thus employed during the me-

[1] Rees's Cyclopædia, from Eloy's Dict. Hist.

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morable siege and surrender of that city to the rebels in 1648; and resided there some time after.

Amidst his practice he still prosecuted his anatomical researches, and from observations made in this way published an account of the rickets in 1650, in which he shewed how the viscera of such as had died of that disorder were affected*. This was the more interesting, as the rickets had been then first discovered in the counties of Dorset and Somerset, only about fifteen years before. In this treatise he had the assistance of two of his colleagues, Dr. George Bate, and Dr. Ahasuerus Regemorter; and these with other fellows of the college, requesting him to communicate to the public some of his anatomical lectures which had been read before them, he drew those up in a continued discourse, printed with the title "Anatomia Hepatis," Lond. 1654, which brought him into the highest esteem among the faculty, and he was chosen one of the electors of the college the year following, and was afterwards president for several years. He published other pieces besides those already mentioned; viz. 1. "De Lymphæductis nuper repertis," Amst. 1659, with the "Anatomica prolegomena & Anatomia Hepatis." 2. "De naturæ substantia energetica, seu de via vitæ naturæ ejusque tribus primis facultatibus," &c. Lond. 1672, 4to. His last work was a "Treatise of the Stomach and Intestines," printed at Amsterdam in 1677, not long before his death, which happened that year in the parish of St. Bride, London, in his eighty-first year.

Wood observes, that he died much lamented, as a person to whose learned lucubrations and deep disquisitions in physic not only Great Britain, but remoter kingdoms, owe a particular respect and veneration, and it is certain that he was exceeded in judgment and accuracy by none of the English anatomists, who followed the steps of Harvey. Boerhaave terms him "omnium anatomicorum exactissimus," and Haller speaks in praise of all his writings. Se-

* The title of it is, "De Rachitide; sive morbo puerili qui vulgo the Rickets dicitur," Lond. 1650. But though this disease was then modern, yet a treatise had been published before this of our author, in 1645, 8vo, by Dr. Whistler, afterwards president of the college, with the title of "Pædosplanchnosteocace," from the viscera being judged to be the parts principally affected. In which opinion he was followed by our author; but the cause and nature of the disorder was better explained afterwards by Dr. John Mayow, in a small treatise published upon it in 1668, 12mo, and again in 1681.

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veral of his original manuscripts, which were in sir Hans Sloane's possession, are now in the British Museum.[1]

GLOUCESTER. See ROBERT OF.

GLOVER (RICHARD), an English poet, the son of Richard Glover, a Hamburgh merchant in London, was born in St. Martin's-lane, Cannon-street, in 1712. Being probably intended for trade, he received no other education than what the school of Cheam, in Surrey, afforded, which he was afterwards induced to improve by an ardent love of learning, and a desire to cultivate his poetical talents according to the purest models. His poetical efforts were very early, for in his sixteenth year he wrote a poem to the memory of sir Isaac Newton, which was supposed to have merit enough to deserve a place in the view of that celebrated author's philosophy, published in 1728, by Dr. Henry Pemberton. This physician, a man of much science, and of some taste, appears to have been warmly attached to the interests of our young poet, and at a time when there were few regular vehicles of praise or criticism, took every opportunity of encouraging his efforts, and apprizing the nation of this new addition to its literary honours.

At the usual period Glover became engaged in the Hamburgh trade, but continued his attachment to literature and the muses, and was, says Dr. Warton, one of the best and most accurate Greek scholars of his time. It is mentioned in the life of Green, that he published "The Spleen" of that poet, in which he is complimented on account of his study of the ancient Greek poets, and his wish to emulate their fame. Green had probably seen some part of "Leonidas," which was begun when he was young, and had been submitted in specimens to many of his friends. This poem was first published in 1737, in a 4to volume, consisting of nine books. Its reception was highly flattering, for in this and the following year it passed through three editions. It was dedicated to lord Cobham, one of his early patrons, and whom, it is supposed, he furnished with many of the inscriptions at Stowe, now erased. It was also strongly recommended by such of that nobleman's political friends as were esteemed the arbiters of taste. Lord Lyttelton, in the periodical paper called "Common Sense," praised it

[1] Gen. Dict.—Wood's Fasti, p. 238.—Aikin's Biog. Memoirs of Medicine.—Cole's MS Athenæ in Brit. Mus.—Birch's History of the Royal Society.

in the warmest terms, not only for its poetical beauties, but its political tendency, "the whole plan and purpose of it being to show the superiority of freedom over slavery; and how much virtue, public spirit, and the love of liberty, are preferable, both in their nature and effects, to riches, luxury, and the insolence of power." The same nobleman also addressed verses to our author, in which he inveighs with much asperity against the degeneracy of the times, but, not very consistently, compares England to Greece, and France to Persia. Other writers, particularly Fielding, in the paper called "The Champion," took up the pen in favour of "Leonidas," which being published just after the prince of Wales had been driven from St. James's, and began to keep a separate court, it was praised by the whole of this new court, and by the adherents in general of opposition, not beyond its merit, but too evidently from a motive which could not always prevail, and which ceased to animate their zeal in its favour, when Walpole, the supposed author of all our national grievances, was compelled to resign.

Amidst this high encouragement, the services of Dr. Pemberton must not be forgotten. Soon after the appearance of "Leonidas," this steady friend endeavoured to fix the public attention on it, by a long pamphlet, entitled "Observations on Poetry, especially Epic, occasioned by the late poem upon Leonidas," 1738, 12mo. In this, with many just remarks of a general kind, the author carries his opinion of Glover's production beyond all reasonable bounds. In the following year, Glover published "London, or the Progress of Commerce," and the more celebrated ballad of "Hosier's Ghost," both written with a view to rouse the nation to resent the conduct of the Spaniards, and to promote what had seldom been known, a war called for by the people, and opposed by the ministry. During the same political dissentions, which, as usual, were warmest in the city of London, Glover presided at several meetings called to set aside, or censure the conduct of those city magistrates or members of parliament who voted for the court. His speeches at those meetings, if we may trust to the report of them in the periodical journals of 1739 and 1740, were elegant, spirited, and calculated to give him considerable weight in the deliberative assemblies of his fellow-citizens. The latter were, indeed, so fully convinced of his talents and zeal, as to appoint

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him to conduct their application to parliament, on the subject of the neglect shewn to their trade by the ruling administration. His services in this last affair may be seen in a pamphlet published in 1743, under the title of "A short Account of the late application to parliament made by the merchants of London upon the neglect of their trade; with the substance of the evidence thereupon, as summed up by Mr. Glover."

In 1744, he was offered employment of a very different kind, being nominated in the will of the duchess of Marlborough, to write the duke's life, in conjunction with Mallet. Her grace bequeathed 500*l.* to each on this condition, but Glover immediately renounced his share, while Mallet, who had no scruples of any kind where his interest was concerned, accepted the legacy, and continued to receive money from the late duke of Marlborough on the same account, although after twenty years of talk and boast, he left nothing behind him that could shew he had ever seriously begun the work. Glover's rejection of this legacy is the more honourable, as at this time his affairs became embarrassed; from what cause we are not told. It may be conjectured, however, that he had shared the usual fate of those who are diverted from their regular pursuits by the dreams of political patronage. From the prince he is said to have received at one time a complete set of the classics, elegantly bound, and at another time, during his distresses, a present of 500*l.* But it does not appear that when the friends of "Leonidas" came into power, they made any permanent provision for the author.

During the period of his embarrassment, he retired from public notice, until the respect and gratitude of his humbler friends in the city induced them to request that he would stand candidate for the office of chamberlain of London, which was vacant in 1751, but his application was unfortunately made when the majority of the votes had already been engaged to sir Thomas Harrison. His feelings on this disappointment did him much honour, and were elegantly expressed in the speech he addressed to the livery on the occasion. In it he made an allusion to the favour of the prince of Wales, which was probably well understood at that time. By the death of that most illustrious personage, he no doubt lost a powerful patron.

In 1753, he began to try his talents in dramatic composition, and produced the tragedy of "Boadicea," which

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was performed for nine nights at Drury-lane theatre. Dr. Pemberton, with his accustomed zeal, wrote a pamphlet to recommend it, and among the inferior critics, it occasioned a temporary controversy. Great expectations were formed of its success from the reputation of an author who had acquired so much praise from his "Leonidas." At the rehearsal, he read his "Boadicea" to the actors, but his manner of conveying the meaning of his poem was very unhappy; his voice was harsh, and his elocution disagreeable. Mr. Garrick was vexed to see him mangle his own work, and politely offered to relieve him by reading an act or two; but the author imagining that he was the only person fit to unfold his intention to the players, persisted to read the play to the end, to the great mortification of the actors. In 1761 he published his "Medea," a tragedy, written on the Greek model, and therefore unfit for the modern stage. The author, indeed, did not intend it for representation, but Mrs. Yates considered the experiment as likely to procure a full house at her benefit, and brought it forward upon that occasion. It was afterwards acted a few nights, but without exciting much interest.

From this period, Glover's affairs took a more promising turn, although in what way we are not told. At the accession of his present majesty, he was chosen member of parliament for Weymouth, and made a considerable figure in the many debates to which the confused state of affairs in India gave rise. In 1772, we find him an intelligent and active agent in adjusting the affairs of the bank of Douglas, Heron and Company, of Scotland, which failed about that time; and on other occasions, where the mercantile interests of London were concerned, he distinguished himself, not only by his eloquence, but by that general knowledge of commerce which inclines to enlarged and liberal measures. In 1775, the West India merchants testified the sense they entertained of his services in their affairs, by voting him a piece of place of the value of 300*l.* The speech which he delivered in the house of commons, on the application of these merchants, was afterwards printed, and appears to have been the last of his public services.

In 1770, he republished his "Leonidas," in two vols. 12mo, extended from nine books to twelve, and the attention now bestowed on it, recalling his youthful ideas,

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strengthened by time and observation, probably suggested "The Athenaid," which, however, he did not live to publish. Soon after 1775, he retired from public business, but kept up an intimacy with many of the most eminent scholars of the day, by whom he was highly respected. After experiencing, for some time, the infirmities of age, he departed this life at his house in Albemarle-street, November 25, 1785. Glover was twice married. His second wife is now living, and a daughter, married to —— Halsey, esq.

His character was drawn up by the late Dr. Brocklesby for the Gentleman's Magazine, and as far as respects his amiable disposition, was confirmed to us by Dr. Warton, who knew him well.—"Through the whole of his life Mr. Glover was by all good men revered, by the wise esteemed, by the great sometimes caressed and even flattered, and now his death is sincerely lamented by all who had the happiness to contemplate the integrity of his character. Mr. Glover, for upwards of 50 years past through every vicissitude of fortune, exhibited the most exemplary simplicity of manners; having early attained that perfect equanimity, which philosophy often recommends in the closet, but which in experience is too seldom exercised by other men in the test of trial. In Mr. Glover were united a wide compass of accurate information in all mercantile concerns, with high intellectual powers of mind, joined to a copious flow of eloquence as an orator in the house of commons. Since Milton he was second to none of our English poets, in his discriminating judicious acquaintance with all ancient as well as modern literature; witness his Leonidas, Medea, Boadicea, and London: for, having formed his own character upon the best models of the Greek writers, he lived as if he had been bred a disciple of Socrates, or companion of Aristides. Hence his political turn of mind, hence his unwarped affection and active zeal for the rights and liberties of his country. Hence his heartfelt exultation whenever he had to paint the impious designs of tyrants in ancient times frustrated, or in modern defeated in their nefarious purposes to extirpate liberty, or to trample on the unalienable rights of man, however remote in time or space from his immediate presence. In a few words, for the extent of his various erudition, for his unalloyed patriotism, and for his daily exercise and constant practice of Xenophon's philosophy, in his private as

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well as in public life, Mr. Glover has left none his equal in the city, and some time, it is feared, may elapse before such another citizen shall arise, with eloquence, with character, and with poetry, like his, to assert their rights, or to vindicate with equal powers the just claims of free-born men. Suffice this testimony at present, as the well-earned meed of this truly virtuous man, whose conduct was carefully marked, and narrowly watched by the writer of the foregoing hasty sketch, for his extraordinary qualities during the long period in human life of upwards of 40 years; and now it is spontaneously offered as a voluntary tribute, unsolicited and unpurchased; but as it appears justly due to the memory of so excellent a poet, statesman, and true philosopher, in life and death the same."

Glover's "Leonidas" amply entitles him to a distinguished place among the poets of his country, but the public has not held it in uniform estimation. From the time of its first appearance in 1737, it went through six, if not seven editions; but for nearly forty years there has not been a demand for another, although that published in 1770 was highly improved and enlarged. Its history may probably account in part for this singular fate, and public taste must explain the rest. On its first publication, it was read and praised with the utmost avidity. Besides the encomiums it drew from Lyttelton and Pemberton, its fame reached Ireland, where it was reprinted, and became as much in fashion as it had been in England. "Pray who is that Mr. Glover," says Swift to Pope, in one of his letters, "who writ the epic poem called Leonidas, which is reprinting here, and hath great vogue?" Unfortunately, however, the whole of this tribute of praise was not paid to the intrinsic merit of the poem. It became the adopted favourite of the party in opposition (to sir Robert Walpole) who had long endeavoured to persuade the nation that public liberty was endangered by the measures of that minister, and that they formed the chosen band who occupied the straits of Thermopylæ in defiance of the modern Xerxes. Leonidas therefore was recommended, to rouse an oppressed and enslaved people to the vindication of their rights. That this should be attempted is less wonderful than that it should succeed. We find very few passages in this poem which will apply to the state of public affairs in England at that time, if we except the common-place censure of courts and courtiers, and even that is appropriated

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with so strict historical fidelity to the court of Xerxes, that it does not seem easy to borrow it for any other purpose. "Nothing else," however, Dr. Warton informs us, "was read or talked of at Leicester-house," the illustrious owner of which extended his patronage to all poets who fanned the sacred flame of patriotism. The consequence of all this was, that Leonidas, which might have laid claim to a considerable rank among English poems of the higher order, was pushed beyond it, and when the purposes for which it had been extolled were either answered, or no longer desirable, it fell lower than it deserved. This is the more justly to be regretted, as we have no reason to think the author solicited the injudicious praise of his friends and patrons, or had any hand in building the airy edifice of popular fame. He was, indeed, a lover of liberty, which has ever been the favourite theme of poets, but he did not write for a temporary purpose. Leonidas had been the fruit of very early ambition to be known to posterity, and when he had outlived the party who pressed his poem into their service, he corrected and improved it for a generation that knew nothing of the partialities which first extended its fame. If his object, however, in this epopee, had been solely to inculcate a love of liberty, a love of our country, and a resolute determination to perish with its freedom, he could not have chosen a subject, at least from ancient times, so happily adapted to elevate the mind. The example was unparalleled in history, and therefore the more capable of admitting the embellishments and attractions that belong to the epic province. Nor does it appear that he undertook a task to which his powers were inadequate, when he endeavoured to interest his readers in the fate of his gallant hero and faithful associates. He is not deficient either in the sublime or the pathetic, although in these essentials he may not bear an uniform comparison with the great masters of the passions. The characters are varied with much knowledge of the human heart. Each has his distinctive properties, and no one is raised beyond the proportion of virtue or talent which may be supposed to correspond with the age he lived in, or the station he occupied.

His comparisons, as lord Lyttelton remarks, are original and striking, although sometimes not sufficiently dignified. His descriptions are minutely faithful, and his episodes are in general so interesting, that no critical exceptions would

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probably induce the reader to part with them, or to suppose that they are not indispensable to the main action. He has likewise this peculiar excellence, that neither his speeches or descriptions are extended to such lengths as, in some attempts of the epic kind, become tiresome, and are the strongest indication of want of judgment. He paints the rapid energies of a band of freemen, in a barbarous age, struggling for their country, strangers to the refined deliberation of later ages, and acquainted with that eloquence only which leads to prompt decision.

His "Athenaid" was published in 1787, exactly as it was found among his papers. It consists of the unusual number of thirty books, but evidently was left without the corrections which he would probably have bestowed had he revised it for the press. It is intended as a continuation, or second part to "Leonidas," in which the Greeks are conducted through the vicissitudes of the war with Xerxes to the final emancipation of their country from his invasions. As an epic it seems defective in many respects. Here is no hero in whose fate the mind is exclusively engaged, but a race of heroes who demand our admiration by turns; the events of history, too, are so closely followed, as to give the whole the air of a poetical chronicle.

Of his smaller poems, that on sir Isaac Newton is certainly an extraordinary production from a youth of sixteen, but the theme was probably given to him. Such an acquaintance with the state of philosophy and the improvements of our immortal philosopher, could not have been acquired at his age. "Hosier's Ghost" was long one of the most popular English ballads; but his "London," if intended for popular influence, was probably read and understood by few. In poetical merit, however, it is not unworthy of the author of "Leonidas." Fielding wrote a very long encomium on it in his "Champion," and predicted rather too rashly, that it would ever continue to be the delight of all that can feel the exquisite touch of poetry, or be roused with the divine enthusiasm of public spirit.

Since the above sketch of Glover was abridged from a more full account drawn up for another work, the attention of the public has been recently called to his history by the publication of a diary, or part of a diary, written by him. This, which appeared in 1813, is entitled "Memoirs of a distinguished Literary and Political Character, from the resignation of sir Robert Walpole in 1742 to the establish-

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ment of lord Chatham's second administration in 1757." It was immediately followed by "An Inquiry concerning the Author of the Letters of Junius, with reference to the Memoirs of a celebrated literary and political character," the object of which is to prove that Glover was the author of these Letters; and although this is not the place to enter into this controversy, we are inclined to think with the author of this "Inquiry," that no one yet named as the author of Junius, and whose claim has been at all supported by facts, has much chance to stand in competition with Glover.[1]

GLOVER (THOMAS), a herald and heraldic writer, was the son of Thomas Glover, of Ashford in Kent, the place of his nativity. He was first made Portcullis Poursuivant, and afterwards in 1571, Somerset herald. Queen Elizabeth permitted him to travel abroad for improvement. In 1582, he attended lord Willoughby with the order of the garter, to Frederick II. of Denmark. In 1584, he waited with Clarenceux on the earl of Derby, with that order to the king of France. No one was a greater ornament to the college than this gentleman; the suavity of his manners was equal to his integrity and skill: he was a most excellent, and very learned man, with a knowledge in his profession which has never been exceeded, perhaps been paralleled; to this, the best writers of his own and more recent times bear testimony. He left two treatises, one "De Nobilitate politica vel civili;" the other "A Catalogue of Honour;" both of which were published by his nephew, Mr. Thomas Milles, the former in 1608, the latter in 1610, both folio, to "revive the name and learned memory of his deceased friend and uncle, whose private studies for the public good deserved a remembrance beyond forgetful time." His answer to the bishop of Ross's book, in which Mary queen of Scots' claim to the crown was asserted, was never published. He made great collections of what had been written by preceding heralds, and left of his own labours relative to arms, visitations of twenty-four counties, and miscellaneous matters belonging to this science, all written by himself. He assisted Camden in his pedigrees for his Britannia; communicated to Dr. David Powell, a copy of the history of Cambria, translated by H. Lloyd; made a collection of the inscriptions upon the funeral mo-

[1] Johnson and Chalmers's English Poets, 1810.

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numents in Kent; and, in 1584, drew up a most curious survey of Herewood castle, in Yorkshire. Mr. Thoresby had his collection of the county of York taken in 1584, and his catalogue of northern gentry whose surnames ended in *son*. He died in London, says Stow, April 14, (Lant and others, 10), 1588, aged only forty-five years, and was buried in St. Giles's church, Cripplegate. His loss was severely felt by all our lovers of English antiquities. His "Ordinary of Arms" was augmented and improved by Edmondson, who published it in the first volume of his Body of Heraldry.[1]

GLUCK (CHRISTOPHER), a musical composer of great originality, was born in the palatinate, on the frontiers of Bohemia, in 1712, or as Dr. Burney says, in 1716. His father, a man in poor circumstances, removed, during the infancy of his son, into Bohemia, where he died, leaving his offspring in early youth, without any provision, so that his education was totally neglected. He had, however, an instinctive love for music, which is taught to all children, with reading and writing, in the Bohemian schools. Having acquired this knowledge, he travelled about from town to town, supporting himself by his talents, till he had worked his way to Vienna, where he met with a nobleman who became his patron, took him into his service, and carried him into Italy, where he procured him lessons in counterpoint, at Naples, by which he profited so well, that before he left Italy he composed several dramas for different theatres. These acquired him reputation sufficient to be recommended to lord Middlesex as a composer to the opera house in the Haymarket, then under his lordship's direction. He arrived in England in 1745, and, in that year and the following, produced his operas of "Artamene" and "La Caduta de Giganti," with indifferent success.

From London he returned to Italy, and composed several operas in the style of the times, and afterwards engaged with the Italian poet Calsabigi, with whom he joined in a conspiracy against the poetry and music of the melo-drama then in vogue in Italy and all over Europe. In 1764, when the late emperor Joseph was crowned king of the Romans, Gluck was the composer, and Guadagni the principal singer. It was in this year that a species of

[1] Noble's Coll. of Arms.—Gent. Mag. LXIII. p. 311.—Fuller's Worthies.

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dramatic music, different from that which then reigned in Italy, was attempted by Gluck in his famous opera of "Orfeo," which succeeded so well, that it was soon after performed in other parts of Europe, particularly at Parma and Paris, Bologna, Naples, and in 1770 at London. In 1769 he produced "Alceste," a second opera on the reformed plan, which received even more applause than the first; and in 1771 "Paride ed Helena;" but in 1774, his arrival at Paris produced a remarkable era in the annals of French music, by his conforming to the genius of the French language, and flattering the ancient national taste. All his operas proved excellent preparations for a better style of composition than the French had been used to; as the recitative was more rapid, and the airs more marked, than in Lulli and Rameau; there were likewise more energy, fire, and variety of movement, in his airs in general, and infinitely more force and effect in his expression of all the violent passions. His music was so truly dramatic, that the airs and scenes, which had the greatest effect on the stage, were cold, or rude, in a concert. The situation, context, and interest, gradually excited in the audience, gave them their force and energy. He seemed indeed so much the national musician of France, that since the best days of Rameau, no dramatic composer had excited so much enthusiasm, or had his pieces so frequently performed, each of them two or three hundred times. The French, who feel very enthusiastically whatever music they like, heard with great rapture the operas of Gluck, which even the enemies of his *genre* allowed to have great merit of a certain kind; but though there is much real genius and intrinsic worth in the dramatic compositions of this master, the congeniality of his style with that of their old national favourites, Lulli and Rameau, was no small merit with the friends of that music. The almost universal cry at Paris was now, that he had recovered the dramatic music of the ancient Greeks; that there was no other worth hearing; that he was the only musician in Europe who knew how to express the passions: these and other encomiums were uttered and published in the journals and newspapers of Paris, accompanied with constant and contemptuous censures of Italian music, when Piccini arrived, and all the friends of Italian music, of Rousseau's doctrines, and of the plan, if not the language, of Metastasio's dramas, enlisted in his service. A furious war broke out at

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Paris; and these disputes, says Dr. Burney, of musical critics, and rival artists throughout the kingdom, seem to us to have soured and diminished the pleasure arising from music in proportion as the art has advanced to perfection. When every phrase or passage in a musical composition is to be analysed and dissected during performance, all delight and enthusiasm vanish, and the whole becomes a piece of cold mechanism.

The chevalier Gluck, after returning to Vienna from Paris, and being rendered incapable of writing by a paralytic stroke in 1784, only lingered in a debilitated state till the autumn of 1787, when he died at the age of seventy-three. Gluck had great merit as a bold, daring, nervous composer; and as such, in his French operas, he was unrivalled. But he was not so universal as to be exclusively admired and praised at the expence of all other composers ancient and modern. His style was peculiarly convenient to France, where there were no good singers, and where no good singing was expected or understood by the public in general; and where the poetry was set up against music, without allowing equality, or even an opportunity of manifesting her most captivating vocal powers.[1]

GLYCAS (MICHAEL), was one of the Byzantine historians, but biographers are not agreed as to the period when he lived. Some years ago, professor Walchius published in the Gottingen Transactions an inquiry into this subject, but was obliged to confess that he could arrive at no probable conclusion. Some place Glycas in the twelfth, and some in the fifteenth century. No ancient record or writer mentions even his name, and all that is known of him has been gleaned from his works. It appears that he was a native of Constantinople; but passed a great part of his life in Sicily. Some have thought he was a monk, but this is uncertain, nor do we know whether he lived in public life, or in retirement. His letters, however, show that he was a grammarian, and was acquainted with theology, history sacred and profane, and other branches of knowledge; and such was his reputation that he was frequently consulted by monks, bishops, and the most celebrated doctors of his time. His "Annals," by which only he is now known, contain an account of the patriarchs, kings, and emperors, and, in a word, a sort of history of the

[1] Rees's Cyclopædia, by Dr. Burney.

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world as far as the emperor Alexis Comnenus, who died in 1118, including many remarks on divinity, philosophy, physic, astronomy, &c. Leunclavius first translated this work into Latin, and the whole was published by father Labbe, Paris, 1660, fol. Some of his letters have been published in the "Deliciæ eruditorum," Florence, 1736, and other collections.[1]

GMELIN (JOHN GEORGE), a physician and eminent botanist, was born at Tubingen August 12, 1709. He was distinguished by his diligence and early attainments at the school and university of Tubingen, and in 1727, took the degree of doctor of physic, and went to Petersburgh, where, in 1729, he was elected one of the members of the academy, and in 1731 was appointed professor of chemistry and natural history. In 1733 he was selected for the department of natural history, in a commission formed by the Russian government, for the purpose of exploring the boundaries of Siberia; and set out on the 19th of August, with G. F. Muller, and Louis de l'Isle de la Croyere, and a party of twenty-eight persons, consisting of draughtsmen, miners, hunters, land surveyors, and twelve soldiers, with a serjeant and drummer. On his return to Petersburgh in 1743, he resumed the offices which he had before filled. In the year 1749 he entered upon a new professorship, to which he had been appointed, while on a visit to Tubingen, but died of a fever in May, 1755. He published, "Flora Siberica, seu Historia Plantarum Siberiæ," Petersburgh, 1747, 1749, in four parts, 4to, with plates: and, in German, "Travels through Siberia between the years 1733 and 1743," Gottingen, 1751, 1752, in four parts, 8vo, with plates.[2]

GMELIN (SAMUEL GOTTLIEB), nephew to the preceding, was born at Tubingen in 1743; where he was educated, and took his medical degree in 1763. He gave early proofs of genius, and during his travels in France and Holland distinguished himself so much by his knowledge of natural history, that he was appointed professor in the academy of sciences at Petersburgh. Like his uncle, he spent several years in travelling through the distant provinces of the Russian empire, for the purposes of scientific investigation, but ultimately with a less fortunate result. He commenced his travels in June 1768, and having tra-

[1] Moreri.—Saxii Onomast. [2] Dict. Hist.—Rees's Cyclopædia.

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versed the provinces of Moscow, Voronetz, New Russia, Azof, Casan, and Astracan, he visited, in 1770 and 1771, the different harbours of the Caspian; and examined with peculiar attention those parts of the Persian provinces which border upon that sea, of which he has given a circumstantial account in his travels. Actuated by a zeal for extending his observations, he attempted to pass through the western provinces of Persia, which were in a state of perpetual warfare, and infested by numerous banditti. Upon this expedition he quitted, in April 1772, Einzillee, a small trading place in Ghilan, upon the southern shore of the Caspian; and, on account of many difficulties and dangers, did not, until Dec. 2, 1773, reach Sallian, a town situated upon the mouth of the river Koor. Thence he proceeded to Baku and Cuba, in the province of Shirvan, where he met with a friendly reception from Ali Feth Khan, the sovereign of that district. After he had been joined by twenty Uralian Cossacs, and when he was only four days journey from the Russian fortress Kislar, he and his companions were, on Feb. 5, 1774, arrested by order of Usmei Khan, a petty Tartar prince, through whose territories he was obliged to pass. Usmei urged as a pretence for this arrest, that, thirty years before, several families had escaped from his dominions, and had found an asylum in the Russian territories; adding, that Gmelin should not be released until these families were restored. As all arguing was in vain with this savage, Gmelin was removed from prison to prison, and at length, wearied out with confinement and harsh usage, expired July 27, at Achmet-Kent, a village of Mount Caucasus. Some of his papers had been sent to Kislar during his confinement, and the others were not without great difficulty rescued from the hands of the barbarians. The empress Catherine, would have rescued him by force, but this was rendered impossible at that time, by the rebellion of Pugatchef. She, however, expressed her regret and esteem for Gmelin by giving a gratification to his widow, of one year's pay of the salary she had assigned to her husband during his travels, amounting to 1600 rubles.

His works are: 1. "Historia Fucorum," Petersburgh, in 1768, 4to.; a subject to which botanists had paid little attention before him. 2. "Travels through Russia, for the purpose of exploring the three kingdoms of nature," three parts of which were published in his life-time. A fourth

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was edited after the author's death, by professor Pallas. 3. "Journey from Astracan to Czarizyn:" and also a "Second Persian Journey," 1772—74; ibid. 1786. Pallas prefixed Gmelin's Life to the fourth part of his travels.[1]

GMELIN (JOHN FREDERICK), of the same family, although what relation to the preceding is not mentioned, was born at Tubingen in 1748. He was the author of several performances on vegetable physiology, and the classification of plants; and likewise published numerous works on the materia medica, and chemistry, mineralogy, and every part of natural history. One of the most celebrated is his edition of the "System of Nature of Linnæus." He, however, is said to have introduced great disorder into the science, by multiplying the species. He was also the author of a "History of Chemistry," forming a part of the history of arts and sciences undertaken by the professors of Gottingen. The world is indebted to him for the discovery of several excellent dyes, extracted from vegetable and mineral substances. He died in 1805.[2]

GOAD (JOHN), an eminent classical teacher, the son of John Goad, of Bishopsgate-street, was born there Feb. 15, 1615. He was educated at Merchant Taylors' school, and elected thence a scholar of St. John's college, Oxford, in 1632. He afterwards received his master's degree, became fellow of his college, and took orders. In 1643 he was made vicar of St. Giles's, Oxford, and continued to perform his parochial duties, although at the risk of his life, during the siege of the city by the parliamentary forces. In June 1646 he was presented by the university to the vicarage of Yarnton, and the year following was created B. D. When the loyalists were turned out by the parliamentary commissioners, Mr. Goad shared their fate; and although Dr. Cheynel, who was one of the parliamentary visitors, gave him an invitation to return to his college, he refused it upon the terms offered. Yet he appears to have been so far connived at, as to be able to keep his living at Yarnton until the restoration. He also taught at Tunbridge school until July 1661, when he was made head master of Merchant Taylors' school. Over this seminary he presided for nearly twenty years, with great success and approbation, and trained for the college many

[1] Dict. Hist.—Coxe's Travels in Russia.—Tooke's View of the Russian Empire.
[2] Dict. Hist.

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youths who did honour to their teacher and to their country; but in 1681 a suspicion was entertained that he inclined towards popery; and it was said that the comment which he made on the Church Catechism savoured strongly of popish tenets. Some particular passages having been selected from it, and laid before the grand jury of London, they on March 4 of the above year, presented a complaint to the Merchant Taylors' company, respecting the catechism taught in their school. After he had been heard in his own defence, it was decided that he was "popishly and erroneously affected," and immediately was discharged from his office; but such was their sense of his past services, that they voted him a gratuity of 70*l*. It soon appeared that the court of the company had not been deceived in their opinion of his principles. After being dismissed, he taught a school in Piccadilly, and in 1686, the reign of James II. openly professed himself a Roman catholic; which, Wood says, he had long been covertly. He died Oct. 28, 1689, and was buried in the church of Great St. Helen's, Bishopsgate-street, his memory being honoured by various elegies. He published, besides some single sermons, 1. "Genealogicon Latinum," a small dictionary for the use of Merchant Taylors' school, 8vo, 1676, second edit. 2. "Declamation, whether Monarchy be the best form of government?" printed at the end of Richards's "English Orator," 1680, 8vo. 3. "Astro-Meteorologica, or aphorisms and discourses of the Bodies Celestial, their natures and influences, &c." 1686, fol. This gained him great reputation. The subject of it is a kind of astrology, founded, for the most part, on reason and experiment, as will appear by comparing it with Boyle's "History of the Air," and Dr. Mead's book "De Imperio Solis et Lunæ." 4. "Autodidactica, or a practical vocabulary, &c." 1690, 8vo. After his death was published "Astro-meteorologia sana, &c." 1690, 4to.[1]

GOAR (JAMES), a learned French Dominican, was born at Paris, of a reputable family, in 1601, and after a classical education, took the habit of his order in 1619. He then employed six years in the study of philosophy and theology, after which he was sent to Toul to instruct the young men of his order in these sciences. In the mean

[1] Ath. Ox. vol. II.—Dodd's Church History.—Granger.—Wilson's Hist. of Merchant Taylors' School.

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time his extreme partiality to the Greek, and his extensive reading in Greek literature, inspired him with a great desire to visit the country of the modern Greeks, and inquire into their sentiments and customs; and having obtained leave of his superiors, he set out in 1631, as an apostolic missionary, and was for the sake of local convenience, made prior of the convent of St. Sebastian, in the island of Chios. Here he resided eight years, conversing with the ablest of the natives, and inquiring into their history, religion, and manners. Before returning to France he went to Rome in 1640, where he was appointed prior of the convent of St. Sixtus, and being arrived at Paris, was made master of the novices, and began to employ his time in preparing his works for the press. This was an object so much at heart, that when elected in 1652 vicar-general of his order, he accepted it with great reluctance, as likely to interrupt his labours. It is supposed, indeed, that his intense application, and the various duties of this office, impaired his health, and brought on a slow fever, which proved fatal Sept. 23, 1653. His principal work was his collection of Greek liturgies, published under the title of "Euchologion, sive rituale Græcorum," Paris, 1647, fol. a very curious and rare work. There is, however, a second edition printed at Venice in 1730. Goar also translated some of the Byzantine historians for the collection printed at the Louvre.[1]

GOBIEN (CHARLES LE), a learned Jesuit, and secretary to the Chinese missionaries, was born at St. Malo in 1653, and having been educated in the academies belonging to his order, was made professor of philosophy and classics, which he taught for eight years with reputation. He then came to Paris, where he was appointed secretary and procurator to the Chinese missionaries. He died May 1708. He wrote many tracts on the progress of religion in China, and entered warmly into the disputes between the missionaries on the worship of Confucius. The best known of his works are, his "Lettres sur les Progrès de la Religion à la Chine," 1697, 8vo; his "Hist. de l'Edit de l'empereur de la Chine en faveur de la religion Chretienne," 1698, 12mo, which makes the third volume of le Comte's Memoirs of China; his "Hist. des Isles Mariannes," 1700, 12mo;

[1] Niceron, vol. XIX.—Moreri.—Usher's Life and Letters, p. 606.—Saxii Onomast.

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and eight parts or volumes of the "Lettres edifiantes et curieuses," written by the Chinese missionaries. Of these letters there was afterwards a collection made, extending to 34 vols. 12mo; and in 1780, the abbe de Querbeuf published a new edition in 26 vols. They are still consulted as affording information respecting the natural history, geography, and politics of the countries which the Jesuits had explored, although they are not unfrequently mixed with improbable tales.[1]

GOCLENIUS (CONRAD), a learned philologist, was born in 1485, in Westphalia. He acquired a high reputation for learning, and taught for a considerable time at the college of Bois-le-Duc in Louvain, where he died Jan. 25, 1539. Erasmus, who was his intimate friend, highly valued his character, and respected his erudition. He wrote notes on Cicero's Offices, edited a new edition of Lucan, and published a Latin translation of Lucian's "Hermotinus," a dialogue on the sects of philosophers.[2]

GODDARD (JONATHAN), an English physician and chemist, and promoter of the royal society, was the son of a rich ship-builder at Deptford, and born at Greenwich about 1617. Being industrious and of good parts, he made a quick progress in grammar-learning, and was entered a commoner at Magdalen-hall, Oxford, in 1632. He staid at the university about four years, applying himself to physic; and then left it, without taking a degree, to travel abroad, as was at that time the custom, for farther improvement in his faculty. At his return, not being qualified, according to the statutes, to proceed in physic at Oxford, he went to Cambridge, and took the degree of bachelor in the faculty, as a member of Christ college, in 1638; after which, intending to settle in London, without waiting for another degree, he engaged in a formal promise to obey the laws and statutes of the college of physicians there, Nov. 1640. Having by this means obtained a proper permission, he entered into practice; but being still sensible of the advantage of election into the college, he took the first opportunity of applying for his doctor's degree at Cambridge, which he obtained, as a member of Catherine-hall, in 1643; and was chosen fellow of the college of physicians in 1646. In the mean time, he had the preceding year engaged in another society, for im-

[1] Moreri.—Dict. Hist. [2] Foppen Bibl. Bel.—Saxii Onomast.

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proving and cultivating experimental philosophy. This society usually met at or near his lodgings in Wood-street, for the convenience of making experiments; in which he was very assiduous, as the reformation and improvement of physic was one principal branch of this design. In 1647, he was appointed lecturer in anatomy at the college; and it was from these lectures that his reputation took its rise. As he, with the rest of the assembly which met at his lodgings, had all along sided with the parliament, he was made head-physician in the army, and was taken, in that station, by Cromwell, first to Ireland in 1649, and then to Scotland the following year; and returned thence with his master; who, after the battle of Worcester, rode into London in triumph, Sept. 12, 1651. He was appointed warden of Merton-college, Oxon, Dec. 9th following, and was incorporated M. D. of the university, Jan. 14th the same year. Cromwell was the chancellor; and returning to Scotland, in order to incorporate that kingdom into one commonwealth with England, he appointed our warden, together with Dr. Wilkins, warden of Wadham, Dr. Goodwin, president of Magdalen, Dr. Owen, dean of Christ Church, and Cromwell's brother-in-law, Peter French, a canon of Christ Church, to act as his delegates in all matters relating to grants or dispensations that required his assent. This instrument bore date Oct. 16, 1652. His powerful patron dissolving the long parliament, called a new one, named the Little Parliament, in 1653, in which the warden of Merton sat sole representative of the university, and was appointed one of the council of state the same year.

A series of honours and favours bestowed by the usurper, whose interest he constantly promoted, naturally incurred the displeasure of Charles II. who removed him from his wardenship, by a letter dated July 3, 1660; and claiming the right of nomination, during the vacancy of the see of Canterbury, appointed another warden in a manner the most mortifying to our author. The new warden was Dr. Edw. Reynolds, then king's chaplain, and soon after bishop of Norwich, who was appointed successor to sir Nathaniel Brent, without the least notice being taken of Dr. Goddard*. He then removed to Gresham college, where he

* Our author, it is true, was strongly attached to Cromwell; which, no doubt, brought this mark of the king's resentment upon him; otherwise, it was not deserved by his behaviour in the college. For this we have the tes-

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had been chosen professor of physic on Nov. 7, 1655, and continued to frequent those meetings which gave birth to the royal society; and, upon their establishment by charter in 1663, was nominated one of the first council. This honour they were induced to confer upon him, both in regard to his merit in general as a scholar, and to his particular zeal and abilities in promoting the design of their institution, of which there is full proof in the "Memoirs" of that society by Dr. Birch, where there is scarcely a meeting mentioned, in which his name does not occur for some experiment or observation made by him. At the same time he carried on his business as a physician, being continued a fellow of the college by their new charter in 1663. Upon the conflagration in 1666, which consumed the old Exchange, our professor, with the rest of his brethren, removed from Gresham, to make room for the merchants to carry on the public affairs of the city; which, however, did not hinder him from going on with pursuits in natural philosophy and physic. In this last he was not only an able but a conscientious practitioner; for which reason he continued still to prepare his own medicines. He was so fully persuaded that this, no less than prescribing them, was the physician's duty, that in 1668, whatever offence it might give the apothecaries, he was not afraid to publish a treatise, recommending it to general use. This treatise was received with applause; but as he found the proposal in it attended with such difficulties and discouragements as were likely to defeat it, he pursued that subject the following year, in "A Discourse, setting forth the unhappy condition of the practice of Physic in London," 1669, 4to. But this availed nothing, and when an attempt was made by the college of physicians, with the same view, thirty years afterwards, it met with no better success. In 1671 he returned to his lodgings at Gresham college, where he continued prosecuting improvements in philosophy till his death, which was very sudden. He used to meet a select number of friends at the Crown-tavern in Bloomsbury, where they discoursed on philosophical subjects, and in his return thence in the evening of March 24, 1674, he was

timony of Wood, who was bred at Merton, and always mentions Dr. Goddard, as warden, in terms of kindness and respect. He was, indeed, the first patron to that antiquary; who, as such, dedicated his brother's sermons to him, published in 1659, and sent it him to London, bound in blue Turkey, with gilt leaves; as we find it carefully set down in the history of his own life, published by Mr. Hearne.

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seized with an apoplectic fit in Cheapside, and dropped down dead.

His memory was long preserved by certain drops, which were his invention, and bore his name; but which, like all such nostrums, are now forgotten. His receipts "Arcana Goddardiana," were published at the end of the "Pharmacopœia Bateana," 1691. He had several learned treatises dedicated to him as a patron of learning, made by persons well acquainted with him, such as Dr. Edmund Dickinson and Dr. Wallis, who highly praise his extensive learning, his skill in his profession, knowledge of public affairs, and generous disposition, his candour, affability, and benevolence to all good and learned men. Of this last there is one instance worth preserving; and that is, his taking into his apartment, at Gresham, Dr. Worthington, who lodged with him for the conveniency of preparing for the press the works of Mr. Joseph Mede, which he finished and published in 1664. According to Dr. Seth Ward, bishop of Salisbury, he was the first Englishman who made that noble astronomical instrument the telescope.[1]

GODEAU (ANTHONY), a learned French bishop and writer, was descended from a good family at Dreux, and born in 1605. Being inclined to poetry from his youth, he applied himself to it, and so cultivated his genius, that he made his fortune by it. His first essay was a paraphrase in verse of the *Benedicite*, which was much commended. He was but twenty-four when he became a member of that society which met at the house of Mr. Conrart, to confer upon subjects of polite learning, and to communicate their performances. From this society cardinal Richlieu took the hint, and formed the resolution, of establishing the French academy for belles lettres; and our author in a few years obtained the patronage of that powerful ecclesiastic. The bishopric of Grasse becoming vacant in 1636, cardinal Richelieu recommended him to the king, who immediately conferred it upon him; and as soon as the ceremony of consecration was over, he repaired to his diocese, and applied himself to the functions of his office. He held several synods, composed a great number of pastoral instructions for the use of his clergy, and restored ecclesiastical discipline, which had been almost entirely neg-

[1] Biog. Brit.—Ward's Gresham Professors.—Birch's Hist. of the Royal Society.—Ath. Ox. vol. II.

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lected. He obtained from pope Innocent X. a bull for uniting the bishopric of Vence to that of Grasse, as his predecessor William le Blore had before obtained from Clement VIII. This arrangement, considering the propinquity of the two dioceses, and the small income of both together (about 450*l.*) was not unreasonable; but when Godeau found the people and clergy averse to it, he gave up his pretensions, and contented himself with the bishopric of Vence only. He assisted in several general assemblies of the clergy, held in 1645 and 1655; in which he vigorously maintained the dignity of the episcopal order, and the system of pure morality, against those who opposed both. One of his best pieces upon this subject, was published in 1709, with the title of "Christian Morals for the Instruction of the Clergy of the Diocese of Vence:" and was afterwards translated into English, by Basil Kennet. These necessary absences excepted, he constantly resided upon his diocese, where he was perpetually employed in visitations, preaching, reading, writing, or attending upon the ecclesiastical or temporal affairs of his bishopric, till Easter-day, April 17, 1671; when he was seized with a fit of an apoplexy, of which he died the 21st.

He was a very voluminous author, both in prose and verse. Moreri, after giving a list of fifty works, adds many fugitive pieces of devotional poetry. One of his principal works is his "Ecclesiastical History," intended to be comprized in 3 vols fol. The first appeared in 1653, containing the "History of the first eight centuries;" but as he did not finish the other two, they remained in manuscript. He was, however, the first person who gave a "Church History" in the French language. He was the author also of a "Translation of the Psalms into French verse," which were so well approved, that those of the reformed religion have not scrupled to use them at home in their families, instead of the version of Marot, which is adapted and consecrated to the public service. Of this work Basil Kennet has given a criticism in the preface to "An Essay towards a Paraphrase on the Psalms," 1709, 8vo. The Jesuit, Vavassor, wrote a piece on purpose to prove that our author had no true taste for poetry; and Boileau remarks several defects in his poetical performances.[1]

[1] Dupin.—Niceron, vols. XVIII. and XX.—Moreri.

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Cenotaphio; de Dominio seu imperio maris et jure naufragii colligendi." 6. Commentaries and Notes on several Orations of Libanius. 7. "L'Hist. Ecclesiastique de Philostorge, avec un Appendix." 8. "Les Mercure Jesuite, ou Recueil des pieces concernant les Jesuites," 1631, 2 vols. 8vo.[1]

GODEFROI (DENYS), son of Theodore, was born August 24, 1615, at Paris. He made use of his father's Memoirs, and like him studied the History of France. Louis XIV. appointed him keeper and director of the chamber of accounts at Lisle, in which city he died June 9, 1681. He published "Le Cérémonial de France," written by his father; and the History of Charles VI. and Charles VII. printed at the Louvre, each in 1 vol. folio; that of the Crown Officers, from the time at which that of John le Feron ends; "Memoires et Instructions pour servir dans les Negociations et les Affaires concernant les Droits du Roi," 1665, fol. which had been attributed to chancellor Seguier, &c.[2] He left several children who were eminent; among them,

GODEFROI (DENYS), the third of that name, honorary auditor and keeper of the books in the chambre des comptes at Paris, died 1719, and left Remarks on the Addition to the History of Louis XI. by Naudé; an edition of the "Satire Menipée," 1709, 3 vols. 8vo; and other works. JOHN GODEFROI, director of the chambre des comptes at Lisle, was another son of the second Denys, who published in 1706 an elegant edition of the "Memoires de Philippe de Commines;" and in 1711 a new edition of the "Satyre Menipée." He also left the "Journal de Henri III." with notes, and some new pieces, 2 vols. 8vo; a very curious book against that by Pere Guyard, a Jacobin, entitled "La Fatalité de St. Cloud;" "Mem. de la Reine Marguerite," 8vo, &c. No author has given so clear an account of the league, nor published so many curious pieces respecting the parties engaged in it. He died in February, 1732.[3]

GODESCHALCUS. See GOTTESCHALCUS.

GODFREY of VITERBO, the author of an ancient chronicle, is supposed to have been born in the twelfth century, at Viterbo, in Italy, and educated in his youth, at least, at Bamberg. He was afterwards chaplain and

[1] Moreri.—Diet. Hist. [2] Ibid. [3] Ibid.

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secretary to king Conrad III. the emperor Frederick, and his son Henry VI. He informs us that he spent forty years in searching among the manuscripts of the Greeks, Latins, Jews, Chaldeans, and barbarians, for materials proper for his Chronicle, had made himself acquainted with all these languages, and performed many voyages and travels in the same pursuit. This Chronicle, which does not, however, gratify all the expectations that might be formed from such learning and industry, begins with the creation of the world, and ends with 1186. It is written in Latin prose and verse, and entitled "Pantheon." It was first printed at Basil, by Basilius John Herold, 1559, reprinted at Francfort in 1584, and at Hanover in 1613, in Pistorius's collection of German writers; and Muratori has inserted in his great collection, that part which respects Italy. Lambecius speaks of another work by Godfrey, which exists in MS. in the imperial library at Vienna, entitled "Speculum regium, sive de genealogia regum et imperatorum à diluvii tempore ad Henricum VI. imperatorem." Godfrey appears to have been a man of learning and observation, and is thought to deserve credit as to his relation of the events which occurred in his own time, and with which his situation at court enabled him to be acquainted.[1]

GODOLPHIN (JOHN), an eminent civilian, the third son of John Godolphin, esq. was descended from an ancient family of his name in Cornwall, and born Nov. 29, 1617, at Godolphin, in the island of Scilly. He was sent to Oxford, and entered a commoner of Gloucester-hall, in 1632; and having laid a good foundation of logic and philosophy, he applied himself particularly to the study of the civil law, which he chose for his profession; and accordingly took his degrees in that faculty, that of bachelor in 1636, and of doctor in 1642-3. He has usually been ranked among puritans for having written two treatises published by him in 1650 and 1651, entitled, 1. "The Holy Limbec, or an extraction of the spirit from the Letter of certain eminent places in the Holy Scripture." Other copies were printed with this title, "The Holy Limbec, or a Semicentury of Spiritual Extractions," &c. 2. "The Holy Harbour, containing the whole body of divinity, or the sum and substance of the Christian Religion." But

[1] Moreri.—Vossius de Hist. Lat.—Saxii Onomast.

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whatever may be the principles maintained in these works, which we have not seen, it is certain that when he went to London afterwards, he sided with the anti-monarchical party; and, taking the oath called the Engagement, was by an act passed in Cromwell's convention, or short parliament, July 1653, constituted judge of the admiralty jointly with William Clarke, LL. D. and Charles George Cock, esq. In July 1659, upon the death of Clarke, he and Cock received a new commission to the same place, to continue in force no longer than December following.

Notwithstanding these compliances with the powers then in being, he was much esteemed for his knowledge in the civil law, which obtained him the post of king's advocate at the restoration: after which, he published several books in his own faculty then in good esteem, as "A View of the Admiral's Jurisdiction," 1661, 8vo, in which is printed a translation by him, of Grasias, or Ferrand's "Extract of the ancient Laws of Oleron;" "The Orphan's Legacy, &c. treating of last wills and testaments," 1674, 4to. And "Repertorium Canonicum," &c. 1678, 4to. In this last piece he strenuously and learnedly asserts the king's supremacy, as a power vested in the crown, before the Pope invaded the right and authority, or jurisdiction. He died April 4, 1678, and was interred in St. James's church, Clerkenwell.[1]

GODOLPHIN (SIDNEY), earl of Godolphin, and lord high treasurer of England, descended from a very ancient family in Cornwall, was the third son of Francis Godolphin, K. B. by Dorothy, second daughter of sir Henry Berkley, of Yarlington in Somersetshire. He had great natural abilities, was liberally educated, and inheriting the unshaken loyalty of his family, entered early into the service of Charles II. who after his restoration made him one of the grooms of his bed-chamber. In 1663, when attending his majesty to the university of Oxford, he had the degree of M. A. conferred upon him. In 1678, he was twice sent envoy to Holland, upon affairs of the greatest importance; and the next year was made one of the commissioners of the treasury, which trust he discharged with integrity, and being considered as a man of great abilities, was sworn of the privy council. In 1680 he openly declared for the bill of exclusion of the duke of York; and in the debate

[1] Ath. Ox. vol. II.—Gen. Dict.—Coote's Catalogue of Civilians.

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in council, whether the duke should return to Scotland before the parliament met, he joined in the advice for his going away; and though the rest of the council were of the contrary opinion, yet the king acquiesced in his and lord Sunderland's reasons. In April 1664 he was appointed one of the secretaries of state, which he soon resigned for the office of first commissioner of the treasury, and was created baron Godolphin of Rialton in Cornwall. He had hitherto sat in the house of commons as representative for Helston and for St. Mawe's.

On the accession of James II. he was appointed lord chamberlain to the queen, and on the removal of the earl of Rochester, was again made one of the commissioners of the treasury. On the landing of the prince of Orange, he was one of the commissioners sent by king James to treat with that prince, which employment he discharged with great address and prudence. In the debate concerning the vacancy of the throne, after the abdication of king James, his lordship, out of a regard to the succession, voted for a regency; yet when king William was advanced to the throne, his majesty appointed him one of the lords commissioners of the treasury, and a privy-councillor, and in 1690 he was appointed first lord of the treasury. In 1695, he was one of the seven lords justices for the administration of the government, during the king's absence, as he was likewise the year following, and again in 1701, when he was restored to the place of first commissioner of the treasury, from which he had been removed in 1697. On the accession of queen Anne, he was constituted lord high treasurer, which post he had long refused to accept, till the earl of Marlborough pressed him in so positive a manner, that he declared, he could not go to the continent to command the armies, unless the treasury was put into his hands; for then he was sure that remittances would be punctually made to him. Under his lordship's administration of this high office, the public credit was raised, the war carried on with success, and the nation satisfied with his prudent management. He omitted nothing that could engage the subject to bear the burthen of the war with chearfulness; and it was owing to his advice, that the queen contributed one hundred thousand pounds out of her civil list towards it. He was also one of those faithful and able counsellors, who advised her majesty to declare in council against the selling of offices and places in her

household and family, as highly dishonourable to herself, prejudicial to her service, and a discouragement to virtue and true merit, which alone ought and should recommend persons to her royal approbation. And so true a friend was his lordship to the established church, that considering how meanly great numbers of the clergy were provided for, he prevailed upon her majesty to settle her revenue of the first-fruits and tenths for the augmentation of the small vicarages. In July 1704 he was made knight of the garter; and in December 1706, advanced to the dignity of earl of Godolphin and viscount Rialton. But notwithstanding all his great services to the public, on the 8th of August 1710, he was removed from his post of lord high treasurer.

He died at St. Alban's of the stone, on the 15th of September 1712, and was interred in Westminster-abbey. By his lady, Margaret, daughter of Thomas Blague, esq. he had issue Francis, second earl of Godolphin, on whose death the title became extinct.

Bishop Burnet says, "that he was the silentest and modestest man, who was perhaps ever bred in a court. He had a clear apprehension, and dispatched business with great method, and with so much temper, that he had no personal enemies. But his silence begot a jealousy, which hung long upon him. His notions were for the court; but his incorrupt and sincere way of managing the concerns of the treasury created in all people a very high esteem for him. He had true principles of religion and virtue, and never heaped up wealth. So that, all things being laid together, he was one of the worthiest and wisest men, who was employed in that age." In another place the same historian observes, "that he was a man of the clearest head, the calmest temper, and the most incorrupt of all the ministers he had ever known; and that after having been thirty years in the treasury, and during nine of those lord treasurer, as he was never once suspected of corruption, or of suffering his servants to grow rich under him, so in all that time his estate was not increased by him to the value of four thousand pounds." It is also said, that he had a penetrating contemplative genius, a slow, but unerring apprehension, and an exquisite judgment, with few words, though always to the purpose. He was temperate in his diet. His superior wisdom and spirit made him despise the low arts of vain-glorious courtiers; for he

never kept suitors unprofitably in suspense, nor promised any thing, that he was not resolved to perform; but as he accounted dissimulation the worst of lying, so on the other hand his denials were softened by frankness and condescension to those whom he could not gratify. His great abilities and consummate experience qualified him for a prime minister; and his exact knowledge of all the branches of the revenue particularly fitted him for the management of the treasury. He was thrifty without the least tincture of avarice, being as good an œconomist of the public wealth, as he was of his private fortune. He had a clear conception of the whole government, both in church and state; and perfectly knew the temper, genius, and disposition of the English nation. And though his stern gravity appeared a little ungracious, yet his steady and impartial justice recommended him to the esteem of almost every person; so that no man, in so many different public stations, and so great a variety of business, ever had more friends, or fewer enemies. Dean Swift's character of him is not so favourable, and in our references may be found many other opposite opinions of his merit and abilities. He had a brother of some poetical talent, noticed by Mr. Ellis.[1]

GODWIN (MARY), better known by the name of WOOLLSTONECRAFT, a lady of very extraordinary genius, but whose history and opinions are unhappily calculated to excite a mixture of admiration, pity, and scorn, was born in or near London, April 27, 1759, of poor parents, who then resided at Epping, but afterwards removed to a farm near Beverley in Yorkshire, where this daughter frequented a day-school in the neighbourhood. From this place her father again removed to Hoxton near London, and afterwards to Walworth. During all this time, and until Miss Woollstonecraft arrived at her twenty-fourth year, there appears little that is interesting, or extraordinary in her history, unless it may be considered as such that she early affected an original way of thinking, accompanied with correspondent actions, and entertained a high and romantic sense of friendship, which seems greatly to have prevailed over filial affection. In her twenty-fourth year, she formed the plan of conducting a school at Islington, in conjunc-

[1] Birch's Lives.—Rapin's England, Continuation.—Swift's Works; see Index.—Coxe's Life of Walpole.—Ellis's Specimens.

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tion with her sisters, which in the course of a few months she removed to Newington-green, where she was honoured by the friendship of Dr. Price. Of her opinions on religious subjects at this time, we have the following singular account from her biographer: "Her religion was, in reality, little allied to any system of forms, and was rather founded in taste, than in the niceties of polemical discussion. Her mind constitutionally attached itself to the sublime and amiable. She found an inexpressible delight in the beauties of nature, and in the splendid reveries of the imagination. But nature itself, she thought, would be no better than a vast blank, if the mind of the observer did not supply it with an animating soul. When she walked amidst the wonders of nature, she was accustomed to converse with her God. To her mind he was pictured as not less amiable, generous, and kind, than great, wise, and exalted. In fact she had received few lessons of religion in her youth, and her religion was almost entirely of her own creation. But she was not on that account the less attached to it, or the less scrupulous in discharging what she considered as its duties. She could not recollect the time when she had believed the doctrine of future punishments," &c.

In 1785, a Mrs. Skeggs, with whom she had contracted an ardent friendship, and who resided at Lisbon, being pregnant, Miss Woollstonecraft, shocked with the idea that she might die in childbed at a distance from her friends, passed over to Lisbon to attend her, leaving the school under the management of her sisters; an exertion of friendship the more entitled to praise that it proved hurtful to her school, which soon after her return she was compelled to abandon. Perhaps, however, this was not wholly a matter of compulsion, for we are told that "she had a rooted aversion to that sort of cohabitation with her sisters, which the project of the school imposed." She now appears to have meditated literary employment as a source of profit, and exhibited a specimen of her talents in a 12mo pamphlet, entitled "Thoughts on the Education of Daughters," for the copy-right of which she obtained the sum of ten guineas from the late Mr. Johnson, bookseller, of St. Paul's church-yard, who afterwards proved one of her most liberal patrons. After this she was employed for some months, as a governess, in the family of an Irish nobleman, at the end of which she returned again to literary

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pursuits, and from 1787, when she came to reside in London, produced "Mary, a Fiction," "Original Stories from real life," made some translations from the French, and compiled "The Female Reader," on the model of Dr. Enfield's "Speaker." She wrote also some articles in the "Analytical Review," which was established by her publisher, in 1788.

In the French revolution which took place in the following year, and which let loose all kinds of principles and opinions except what had stood the test of experience, Miss Woollstonecraft found much that was congenial with her own ways of thinking, and much which it will appear soon she determined to introduce in her conduct. She was therefore among the first who attempted to answer Mr. Burke's celebrated "Reflections on the French Revolution," and displayed a share of ability which made her reputation more general than it had yet been. This was followed by her "Vindication of the Rights of Woman," in which she unfolded many a wild theory on the duties and character of her sex. How well she was qualified to guide them appeared now in the practical use of her own precepts, of which the first specimen was the formation of a violent attachment for a very eminent artist, which is thus embellished by her biographer: "She saw Mr. Fuseli frequently; he amused, delighted, and instructed her. As a painter, it was impossible she should not wish to see his works, and consequently to frequent his house. She visited him; her visits were returned. Notwithstanding the inequality of their years, Mary was not of a temper to live upon terms of so much intimacy with a man of merit and genius, without *loving him*. The delight she enjoyed in his society, she transferred by association to his *person*. What she experienced in this respect, was no doubt heightened, by the state of *celibacy* and *restraint* in which she had hitherto lived, and to which the rules of polished society *condemn* an unmarried woman. She conceived a personal and ardent affection for him. Mr. Fuseli was a married man, and his wife the acquaintance of Mary. She readily perceived the restrictions which this circumstance *seemed* to impose upon her, but she made light of any difficulty that might arise out of them." Notwithstanding this contempt for difficulties, Mr. Fuseli was not to be won, and in order to get rid of a passion which he would not indulge, she went over to France in 1792. Here within a few months she

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found a cure in that "species of connection," says her biographer, "for which her heart secretly panted, and which had the effect of diffusing an immediate tranquillity and cheerfulness over her manners." This was an illicit connection with a Mr. Imlay, an American, and we are gravely told, that "she was now arrived at the situation, which, for two or three preceding years, her *reason* had pointed out to her as affording the most substantial prospect of happiness." Her *reason*, however, unfortunately pointed wrong in this instance, as she was afterwards most basely and cruelly abandoned by the object of her affections, whose conduct cannot be mentioned in terms of indignation too strong. She now made two attempts at suicide, on which we shall only remark that they were totally inconsistent with the character given of her by her biographer, as possessing "a firmness of mind, an unconquerable greatness of soul, by which, after a short internal struggle, she was accustomed to rise above difficulties and suffering."

Having overcome two ardent passions, she formed a *third*, of which her biographer, Mr. William Godwin, was the object. A period only of *six months* intervened in this case; but, says Mr. Godwin, with a curious felicity of calculation, although "it was only six months since she had resolutely banished every thought of Mr. Imlay (the former lover), it was at least *eighteen* that he *ought* to have been banished, and would have been banished, had it not been for her scrupulous pertinacity in determining to leave no measure untried *to regain him*." This connection, likewise, was begun without the nuptial ceremonies; but, after some months, the marriage took place; the principal reason was that she was pregnant, and "unwilling to incur that seclusion from the society of many valuable and excellent individuals, which custom awards in cases of this sort." But it did not produce the desired effect. Some who visited her, or were visited by her, and who regarded her as the injured object of Mr. Imlay's indifference, were not pleased to bestow their countenance on one who was so eager to run into the arms of another man, and alike informally. Mr. Godwin takes this opportunity of censuring the *prudery* of these *nice* people in terms of severity —with what justice our readers may determine. The happiness of this connection, however, was transient. In August 1797, she was delivered of a daughter, and died Sept. 10, of the same year. From the account given of her, by

her biographer, in which we must condemn the laboured vindication of principles inconsistent with the delicacy of the female sex, and the welfare of society, Mrs. Godwin appears to have been a woman of strong intellect, which might have elevated her to the highest rank of English female writers, had not her genius run wild for want of cultivation. Her passions were consequently ungovernable, and she accustomed herself to yield to them without scruple, treating female honour and delicacy as vulgar prejudices. She was therefore a voluptuary and sensualist, without that refinement for which she seemed to contend on other subjects. Her history indeed forms entirely a warning, and in no part an example. Singular she was, it must be allowed, for it is not easily to be conceived that such another heroine will ever appear, unless in a novel, where a latitude is given to that extravagance of character which she attempted to bring into real life.

Besides the works already noticed, she published "A moral and historical view of the French Revolution," of which one volume only was published, and "Letters from Norway." The latter contains much elegant description and just remark. The former could be noticed only at the time of its publication. The gay illusions of the French revolution soon disappeared. After her death some miscellanies, letters, and an unfinished novel, were published by her husband, in 4 vols. 12mo, with a Life of the authoress. Much of both had better been suppressed, as ill calculated to excite sympathy for one who seems to have rioted in sentiments alike repugnant to religion, sense, and decency.[1]

GODWIN (THOMAS), an English prelate, was born in 1517 at Oakingham in Berkshire; and being put to the grammar-school there, quickly made such a progress as discovered him to be endowed with excellent parts. But his parents being low in circumstances, he must have lost the advantage of improving them by a suitable education, had they not been noticed by Dr. Richard Layton, archdeacon of Bucks, a zealous promoter of the reformation, who, taking him into his house, and instructing him in classical learning, sent him to Oxford, where he was entered of Magdalen college about 1538. Not long after, he lost his worthy patron; but his merit, now become con-

[1] Life as above.—Monthly and Critical Reviews.—British Critic for 1798.

spicuous in the university, had procured him other friends; so that he was enabled to take the degree of B. A. July 12, 1543. The same merit released his friends from any farther expence, by obtaining him, the year ensuing, a fellowship of his college; and he proceeded M. A. in 1547. But he did not long enjoy the fruits of his merit in a college life; his patron, the archdeacon, had taken care to breed up Godwin in the principles of the reformation, and this irritating some popish members of the college, they made his situation so uneasy, that, the free-school at Brackley in Northamptonshire becoming vacant in 1549, and being in the gift of the college, he resigned his fellowship, and accepted it. In this station, he married the daughter of Nicholas Purefoy, of Shalston, in the county of Bucks, and lived without any new disturbance as long as Edward VI. was at the helm: but, upon the accession of Mary, his religion exposed him to a fresh persecution, and he was obliged to quit his school. In this exigence, although the church was his original intention, and he had read much with that view, yet now it became more safe to apply to the study of physic; and being admitted to his bachelor's degree in that faculty, at Oxford, July 1555, he practised in it for a support till Elizabeth succeeded to the throne, when he resolved to enter into the church. In this he was encouraged by Bullingham, bishop of Lincoln, who gave him orders, and made him his chaplain; his lordship also introduced him to the queen, and obtained him the favour of preaching before her majesty; who was so much pleased with the propriety of his manner, and the grave turn of his oratory, that she appointed him one of her Lent-preachers. He had discharged this duty by an annual appointment, with much satisfaction to her majesty, for a series of eighteen years. In 1565, on the deprivation of Sampson, he was made dean of Christ church, Oxford, and had also the prebend of Milton-ecclesia in the church of Lincoln conferred on him by his patron bishop Bullingham. This year also he took his degrees of B. and D. D. at Oxford. In 1566, he was promoted to the deanery of Canterbury, being the second dean of that church: and queen Elizabeth making a visit to Oxford the same year, he attended her majesty, and among others kept an exercise in divinity against Dr. Lawrence Humphries, the professor; in which the famous Dr. Jewel, bishop of Salisbury, was moderator.

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In June following he was appointed by archbishop Parker, one of his commissioners to visit the diocese of Norwich; and that primate having established a benefaction for a sermon on Rogation Sunday at Thetford in Norfolk and other places, the dean, while engaged in this commission, preached the first sermon of that foundation, on Sunday morning July 20, 1567, in the Green-yard adjoining to the bishop's palace at Norwich. In 1573 he quitted his prebend of Milton-ecclesia, on being presented by Cooper, then bishop of Lincoln, to that of Leighton-Bosard, the endowment of which is considered the best in the church of Lincoln. In 1576 he was one of the ecclesiastical commissioners, empowered by the queen to take cognizance of all offences against the peace and good order of the church, and to frame such statutes as might conduce to its prosperity.

The see of Bath and Wells had in 1584 been vacant since the death of Dr. Gilbert Berkley in Nov. 1581. To this bishopric the queen now nominated dean Godwin, who accordingly was consecrated Sept. 13, 1584. He immediately resigned the deanery of Canterbury; and as he arrived at the episcopal dignity "as well qualified," says his contemporary, sir John Harrington, "for a bishop as might be, unreproveable, without simony, given to good hospitality, quiet, kind, and affable," it is to be lamented that he was unjustly opposed in the enjoyment of what he deserved. At the time of his promotion there prevailed among the courtiers no small dislike to the bishops; prompted by a desire to spoil them of their revenues. To cover their unjust proceedings, they did not want plausible pretences, the effects of which Godwin too severely experienced. He was a widower, drawing towards seventy, and much enfeebled by the gout, when he came to the see; but in order to the management of his family, and that he might devote his whole time to the discharge of his high office, he married a second wife, a widow, of years suitable to his own. An illiberal misrepresentation, however, of this affair was but too readily believed by the queen, who had a rooted aversion to the marriages of the clergy, and the crafty slanderers gratified their aim in the disgrace of the aged prelate, and in obtaining part of his property *. This unfortunate affair, which affected his

* A part of their slanders was that the old bishop had married a young girl of twenty. The earl of Bedford happened to be at court when this

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public character as well as his private happiness, contributed not a little to increase his infirmities. He continued, however, attentive to the duties of his function, and frequently gave proof that neither his diligence nor his observation were inconsiderable. During the two last years of his life, his health more rapidly declined, and he was also attacked with a quartan ague. He was now recommended by his physicians to try the benefit of his native air. Accordingly he came to Oakingham with this intention, but breathed his last there, Nov. 19, 1590. He was buried in the chancel of Oakingham church, where is a modest inscription to his memory, written by his son, the subject of the next article.

The memory of bishop Godwin will ever be respected. His own merit brought him into public notice, and when he rose in the church he adorned it by his amiable qualities. Though he was a distinguished scholar, yet he did not publish any of his labours. Among the Parker MSS. in Bene't college, Cambridge, is a sermon which he preached before the queen at Greenwich in 1566, concerning the authority of the councils and fathers.[1]

GODWIN (FRANCIS), son of the preceding, was born at Havington in Northamptonshire, 1561; and, after a good foundation of grammar-learning, was sent to Christ Church college, Oxford, where he was elected a student in 1678, while his father was dean. He proceeded B. A. in 1580, and M. A. in 1583; about which time he wrote an entertaining piece upon a philosophical subject, where imagination, judgment, and knowledge, keep an equal pace; but this, as it contradicted certain received notions of his times, he never published. It came out about five years after his death, under the title of "The Man in the Moon; or, a discourse of a voyage thither;" by Domingo Gonsales, 1638, 8vo. It has been several times printed, and shews that he had a creative genius. Domingo Gonsales, a little Spaniard, is supposed to be shipwrecked on an uninhabited island, where he taught several ganzas, or wild geese, to fly with a light machine, and to fetch and carry things for his conveniency. He, after some time,

story was told, and said to the queen, "Madam, I know not how much the woman is above twenty, but I know a son of hers is but little under forty."

[1] Godwin de Præsulibus.—Ath. Ox. vol. I.—Biog. Brit.—Todd's Deans of Canterbury.—Strype's Life of Parker, p. 285, 244, and of Whitgift, p. 215.—Harrington's Brief View.—Fuller's Worthies.

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ventured to put himself into the machine, and they carried him with great ease. He happened to be in this aërial chariot at the time of the year when these ganzas, which were birds of passage, took their flight to the moon, and was directly carried to that planet. He has given a very ingenious description of what occurred to him on his way, and the wonderful things which he saw there. Dr. Swift seems to have borrowed several hints from this novel, in his Voyage to Laputa; but it is more to Dr. Godwin's praise that he appears to have been well acquainted with the Copernican system. He suppressed also another of his inventions at that time, which he called "Nuncius inanimatus," or the "Inanimate Messenger." The design was to communicate various methods of conveying intelligence secretly, speedily, and safely; but although he asserts that by an agreement settled between two parties, a message may be conveyed from the one to the other, at the distance of many miles, with an incredible swiftness, yet he does not reveal the secret. It appears, however, to have given rise to bishop Wilkins's "Mercury, or secret and swift Messenger." It is said that he afterwards communicated the secret to his majesty, but why it was not acted upon is not mentioned by his biographers. The pamphlet was published in 1629, and afterwards, in 1657, was translated by the learned Dr. Thomas Smith, and published with "The Man in the Moon."

He had probably been sometime master of arts, when he entered into orders, and became in a short time rector of Samford Orcais, in Somersetshire, a prebendary in the church of Wilts, canon residentiary there, and vicar of Weston in Zoyland, in the same county; he was also collated to the sub-deanery of Exeter, in 1587. In the mean time, turning his studies to the subject of the antiquities of his own country, he became acquainted with Camden; and accompanied him in his travels to Wales, in 1590, in the search of curiosities. He took great delight in these inquiries, in which he spent his leisure hours for several years; but at length he confined himself to ecclesiastical antiquities and history. After some time, finding, with regard to these, that he could add little or nothing to Fox's work on that subject, he restrained his inquiries to persons; and here he spared no pains, so that he had enough to make a considerable volume in 1594.

He became B. D. in 1593, and D. D. in 1595; in which

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year, resigning the vicarage of Weston, he was appointed rector of Bishop's Liddiard, in the same county. He still continued assiduous in pursuing ecclesiastical biography; and, having made an handsome addition to his former collections, published the whole in 1601, 4to, under the title, "A Catalogue of the Bishops of England, since the first planting of the Christian religion in this island; together with a brief history of their lives and memorable actions, so near as can be gathered of antiquity." It appears, by the dedication to lord Buckhurst, that our author was at this time chaplain to this nobleman, who, being in high credit with queen Elizabeth, immediately procured him the bishopric of Llandaff. This was said to be a royal reward for his Catalogue, and this success of it encouraged him to proceed. The design was so much approved, that afterwards he found a patron in James I.; and sir John Harrington, a favourite of prince Henry, wrote a treatise by way of supplement to it, for that prince's use. This was drawn purely for that purpose, without any intention to publish it; but it appeared afterwards with the title of "A brief view of the state of the Church of England." It is carried on only to the year 1608 (when it was written) from the close of our author's works. Our author therefore devoted all the time he could spare from the duties of his function towards completing and perfecting this Catalogue; and published another edition in 1615, with great additions and alterations. But, this being very erroneously printed, by reason of his distance from the press, he resolved to turn that misfortune into an advantage; and accordingly sent it abroad the year after, in a new elegant Latin dress; partly for the use of foreigners, but more perhaps to please the king, to whom it was dedicated, and who in return gave him the bishopric of Hereford, to which he was translated in 1617. His work has since been reprinted, with a continuation to the time of publication, 1743, by Dr. Richardson, in an elegant folio volume, with a fine portrait of Godwin, and other embellishments.

In 1616 he published in Latin, "Rerum Anglicarum Henrico VIII. &c." which was translated and published by his son, Morgan Godwin, under the title of "Annales of England, containing the reigns of Henry VIII. Edward VI. and queen Mary," fol. These, as well as his lives of the bishops, are written in elegant Latin, and with much im-

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partiality. In 1630, he published a small treatise, entitled "A computation of the value of the Roman Sesterce and Attic Talent." After this he fell into a low and languishing disorder, and died in April 1633. He married, when a young man, the daughter of Wollton, bishop of Exeter, by whom he had many children. He appears to have been a man of great learning and personal worth, and a zealous champion for the church of England. His son, Dr. Morgan Godwin, was archdeacon of Shropshire, and translated, as we have noticed, his father's "Annales." He was ejected by the parliamentary commissioners, and his family reduced to distress: he died in 1645, leaving a son of his own names, who was educated at Oxford, and afterwards became a minister in Virginia, under the government of sir William Berkeley, but was at last beneficed near London. When he died is not mentioned. He wrote some pamphlets, while in Virginia, on the state of religion there, and the education of the negroes. The late rev. Charles Godwin, an antiquary, and benefactor to Baliol college, Oxford, who died in 1770, appears to have been a son of Charles Godwin, of Monmouth, another son of bishop Francis Godwin. [1]

GODWIN (Dr. THOMAS), a learned English writer, and an excellent schoolmaster, was born in Somersetshire, in 1587; and, after a suitable education in grammar-learning, was sent to Oxford. He was entered of Magdalen-hall in 1602; and took the two degrees in arts 1606 and 1609. This last year he removed to Abingdon in Berkshire, having obtained the place of chief master of the free-school there; and in this employ distinguished himself by his industry and abilities so much, that he brought the school into a very flourishing condition; and bred up many youths who proved ornaments to their country, both in church and state. To attain this commendable end he wrote his "Romanæ Historiæ Anthologia," an English exposition of the Roman antiquities, &c. and printed it at Oxford in 1613, 4to. The second edition was published in 1623, with considerable additions. He also printed for the use of his school, a "Florilegium Phrasicon, or a survey of the Latin Tongue." However, his inclinations leading him to divinity, he entered into orders, and became chaplain to Montague bishop of Bath and Wells.

[1] Gen. Dict.—Biog. Brit.—Harrington's Brief View.—Ath. Ox. vol. I.

He proceeded B. D. in 1616, in which year he published at Oxford, "Synopsis Antiquitatum Hebraicarum, &c." a collection of Hebrew antiquities, in three books, 4to. This he dedicated to his patron; and, obtaining some time after from him the rectory of Brightwell in Berkshire, he resigned his school, the fatigue of which had long been too great for him. Amidst his parochial duties, he prosecuted the subject of the Jewish antiquities; and, in 1625, printed in 4to, "Moses and Aaron, &c." which was long esteemed an useful book for explaining the civil and ecclesiastical rites of the Hebrews. He took his degree of D. D. in 1637, but did not enjoy that honour many years; dying upon his parsonage in 1642-3, and leaving a wife, whom he had married while he taught school at Abingdon.

Besides the pieces already mentioned, he published "Three Arguments to prove Election upon Foresight by Faith;" which coming into the hands of Dr. William Twisse, of Newbury in Berkshire, occasioned a controversy between them, in which our author is said not to have appeared to advantage.[1]

GOERE'E (WILLIAM), an eminent and learned bookseller, was born Dec. 11, 1635, at Middleburg. Losing his father early in life, he was so unfortunate as to have a harsh father-in-law, who, being no scholar himself, would not permit the young man to devote his time to study, but forced him to choose some business. Goerée fixed on that of a bookseller, as one which would not wholly exclude him from the conversation of the learned, nor from the pursuit of his studies; and he accordingly found time enough, notwithstanding his necessary occupations, to cultivate his genius, and even to write several valuable books, in Flemish, on architecture, sculpture, painting, engraving, botany, physic, and antiquities. He died May 3, 1711, at Amsterdam. His principal works are, "Jewish Antiquities," 2 vols. fol.; "History of the Jewish Church, taken from the Writings of Moses," 4 vols. fol.; "Sacred and Prophane History," 4to; "Introduction to the practice of universal Painting," 8vo; "Of the Knowledge of Man with respect to his Nature, and Painting," 8vo; "Universal Architecture," &c.[2]

GOETZE (GEORGE HENRY), a learned and zealous Lutheran, was born at Leipsic in 1668, studied at Wir-

[1] Ath. Ox. vol. II.—Gen. Dict.

[2] Moreri.—Diet. Hist.

temberg and Jena, and exercised his functions as a minister in various parts of Germany. He was the author of many very singular works in Latin and German, of which Moreri gives a list of 152, but the greater part of these are dissertations, or theses, on various subjects of divinity, sacred criticism, and ecclesiastical history. He was lastly superintendant of the churches at Lubec, and died in that city, March 25, 1729. The most distinguished among his Latin works are, "Selecta ex Historia Litteraria," Lubecæ, 1709, 4to; "Meletemata Annebergensia," Lubecæ, 1709, 3 vols. 12mo, containing several dissertations, which have appeared separately.[1]

GOEZ (DAMIAN DE), a Portuguese writer of the sixteenth century, was born at Alanquar near Lisbon, of a noble family, in 1501, and brought up as a domestic in the court of king Emanuel, where he was considered both as a man of letters and of business. Having a strong passion for travelling, he contrived to get a public commission; and travelled through almost all the countries of Europe, contracting as he went an acquaintance with all the learned. At Dantzic he became intimate with the brothers John and Olaus Magnus; and he spent five months at Friburg with Erasmus. He afterwards went to Padua, in 1534, where he resided four years, studying under Lazarus Bonamicus; not, however, without making frequent excursions into different parts of Italy. Here he obtained the esteem of Peter, afterwards cardinal Bembus, of Christopher Madrucius, cardinal of Trent, and of James Sadolet. On his return to Louvain in 1538, he had recourse to Conrad Goclenius and Peter Nannius, whose instructions were of great use to him, and applied himself to music and poetry; in the former of which he made so happy a progress, that he was qualified to compose for the churches. He married at Louvain, and his design was to settle in this city, in order to enjoy a little repose after fourteen years travelling; but a war breaking out between Charles V. and Henry II. of France, Louvain was besieged in 1542, and Goez, who has written the history of this siege, put himself at the head of the soldiers, and contributed much to the defence of the town against the French, when the other officers had abandoned it. When he was old, John III. of Portugal, recalled him into his country,

[1] Moreri.—Niceron, vol. XXIII.

in order to write the history of it; but as it became first necessary to arrange the archives of the kingdom, which he found in the greatest confusion, he had little leisure to accomplish his work. The favours also which the king bestowed upon him created him so much envy, that his tranquillity was at an end, and he came to be accused; and, though he cleared himself from all imputations, was confined to the town of Lisbon. Here, it is said that he was one day found dead in his own house; and in such a manner as to make it doubted whether he was strangled by his enemies, or died of an apoplexy; but other accounts inform us, with more probability, that he fell into the fire in a fit, and was dead before the accident was discovered. This happened in 1560, and he was interred in the church of Notre Dame, at Alanquar. He wrote "Fides, Religio, Moresque Æthiopum;" "De Imperio et Rebus Lusitanorum;" "Hispania;" "Urbis Olissiponensis Descriptio;" "Chronica do Rey Dom Emanuel;" "Historia do Principe Dom Juaõ;" and other works, which have been often printed, and are much esteemed. Antonio says, that, though he is an exact writer, yet he has not written the Portuguese language in its purity; which, however, is not to be wondered at, considering how much time he spent out of his own country.[1]

GOFF (THOMAS), a divine and dramatic writer, was born in Essex, about 1592, and was educated at Westminster-school, from which, at the age of eighteen, he entered as a student of Christ Church college, Oxford. Here he completed his studies, and, by dint of application and industry, became a very able scholar, obtained the character of a good poet, and, being endowed with the powers of oratory, was, after his taking orders, esteemed an excellent preacher. He had the degree of B. D. conferred on him before he quitted the university, and, in 1623, was preferred to the living of East Clandon, in Surrey. Here, notwithstanding that he had long been a professed enemy to the female sex, and even by some esteemed a woman-hater, he unfortunately tied himself to a wife, the widow of his predecessor, who was a Xantippe, and he being naturally of a mild disposition, became at last unable to cope with so turbulent a spirit, backed as

[1] Antonio Bibl. Hisp.—Clement Bibl. Curieuse.—Chaufepie.—Niceron, vol. XXVI.

she was by the children she had by her former husband. It was believed by many, that the uneasiness he met with in domestic life shortened his days. He died in July 1629, being then only thirty-five years of age, and was buried on the 27th of the same month at his own parish church. He wrote several pieces on different subjects, among which are five tragedies; none of which were published till some years after his death. Philips and Winstanley have ascribed a comedy to this author, called "Cupid's Whirligig;" but with no appearance of probability; since the gravity of his temper was such, that he does not seem to have been capable of a performance so ludicrous. In the latter part of his life he forsook the stage for the pulpit, and wrote sermons, some of which appeared the year he died. With the quaintness common to the sermons of James Ist's time, they have a portion of fancy and vivacity peculiar to himself. To these works may be added, his "Latin Oration at the Funeral of sir Henry Savile," spoken and printed at Oxford in 1622; another in Christ Church cathedral, at the funeral of Dr. Godwin, canon of that church, printed in London, 1627.[1]

GOGUET (ANTONY-YVES), an ingenious French writer, was born at Paris in 1716, where his father was an advocate, and himself became a counsellor to the parliament. By close study, and by great assiduity in his pursuits, he produced in 1758 a work that obtained a temporary reputation, and was translated into English, entitled "Origine des Loix, des Arts, des Sciences, et de leur Progrès chez les anciens Peuples," 3 vols. 4to; reprinted in 1778, in six volumes 12mo. This work treats of the origin and progress of human knowledge, from the creation to the age of Cyrus, but displays more genius than erudition, and is rather an agreeable than a profound work. He died of the small-pox, May 2, 1758, immediately after the publication of his work; leaving his MSS. and library to his friend, Alexander Conrad Fugere, who died only three days after him, in consequence of being deeply affected by the death of Goguet, who was a man of much personal worth. Goguet had begun another work on the origin and progress of the laws, arts, sciences, &c. in France, from the commencement of the monarchy, the loss of which the admirers of his first production much regretted.[2]

[1] Ath. Ox. vol. I.—Biog. Dram.—Gent. Mag. vol. LXVIII. p. 558. [2] Dict. Hist.

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GOLDAST (MELCHIOR HAIMINSFELD), a laborious writer in civil law and history, was born at Bischoffsel in Switzerland, in 1576, and was a protestant of the confession of Geneva. He studied the civil law at Altorf under Conrade Rittershusius, with whom he boarded; and returned in 1598 to Bischoffsel, where for some time he had no other subsistence but what he acquired by writing books, of which, at the time of publication he used to send copies to the magistrates and people of rank, from whom he received something more than the real value; and some of his friends imagined they did him service in promoting this miserable traffic. In 1599 he lived at St. Gal, in the house of a Mr. Schobinger, who declared himself his patron; but the same year he went to Geneva, and lived at the house of professor Lectius, with the sons of Vassan, whose preceptor he was. In 1602 he went to Lausanne, from a notion that he could live cheaper there than at Geneva. His patron Schobinger, while he advised him to this step, cautioned him at the same time from such frequent removals as made him suspected of an unsettled temper. But, notwithstanding Schobinger's caution, he returned soon after to Geneva; and, upon the recommendation of Lectius, was appointed secretary to the duke of Bouillon, which place he quitted with his usual precipitation, and was at Francfort in 1603, and had a settlement at Forsteg in 1604. In 1605 he lived at Bischoffsel; where he complained of not being safe on the score of his religion, which rendered him odious even to his relations. He was at Francfort in 1606, where he married, and continued till 1610, in very bad circumstances. Little more is known of his history, unless that he lost his wife in 1630, and died himself Aug. 11, 1635. He appears to have been a man of capricious temper, and some have attributed to him a want of integrity. The greatest part of the writings published by Goldast are compilations arranged in form, or published from MSS. in libraries; and by their number he may be pronounced a man of indefatigable labour. Conringius says he has deserved so well of his country by publishing the ancient monuments of Germany, that undoubtedly the Athenians would have maintained him in the Prytaneum, if he had lived in those times; and adds, that he neither had, nor perhaps ever will have, an equal in illustrating the affairs of Germany, and the public law of the empire.

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The following are the most considerable among his various works: A collection of different tracts on civil and ecclesiastical jurisdiction, entitled "Monarchia Sancti Romani Imperii," &c. 1611, 1613, and 1614, 3 vols. fol.; "Alamaniæ Scriptores," 1730, 5 vols. fol.; "Scriptores aliquot rerum Suevicarum," 1605, 4to; "Commentarius de Bohemiæ regno," 4to; "Informatio de statu Bohemiæ quoad jus," 4to; "Sybilla Francica," 4to; which is a collection of pieces relating to the Maid of Orleans: "Paræneticorum veterum pars prima," 1604, 4to. A curious collection of letters was published in 1688, under the title "Virorum clarissimorum ad Melchior Goldastum Epistolæ," 4to, Francfort.[1]

GOLDING (ARTHUR), a man of some poetical turn, but principally known as a translator, in the sixteenth century, was a native of London. In 1563 we find him living with secretary Cecil at his house in the Strand, and in 1577 in the parish of Allhallows, London Wall. Amongst his patrons, as we may collect from his dedications, were, sir Walter Mildmay, William lord Cobham, Henry earl of Huntingdon, lord Leicester, sir Christopher Hatton, lord Oxford, and Robert earl of Essex. He was connected with sir Philip Sydney, for he finished an English translation of Philip Mornay's treatise in French, on the "Truth of Christianity," which had been begun by Sydney, and was published in 1587. His religious turn appears also from his translating many of the works of the early reformers and protestant writers, particularly Calvin, Chytræus, Beza, Marlorat, Hemingius, &c. He also enlarged our treasures of antiquity, by publishing translations of Justin in 1564; and of Cæsar in 1565. Of this last, a translation as far as the middle of the fifth book by John Brend, had been put into his hands, and he therefore began at that place, but afterwards, for uniformity, re-translated the whole himself. He also published translations of Seneca's Benefits, in 1577; of the Geography of Pomponius Mela; the Polyhistory of Solinus, 1587, and of many modern Latin writers, which were then useful, and suited to the wants of the times. Warton thinks his only original work is a "Discourse of the Earthquake that happened in England and other places in 1580," 12mo; and of his original poetry, nothing more appears than an encomiastic copy of

[1] Gen. Dict.—Moreri.—Niceron, vol. XXIX.—Clement Bibl. Curieuse.—Săxii Onomast.

verses prefixed to Baret's "Alvearie" in 1580. His chief poetical translation is of "Ovid's Metamorphoses," the first four books of which he published in 1565, and the whole in 1567. Pope, who read much in old English translations, used to say "it was a pretty good one considering the time when it was written." The style is certainly poetical and spirited, and his versification clear; his manner ornamental and diffuse; yet with a sufficient observance of the original. He has obtained a niche in the "Biographia Dramatica" for having translated a drama of Beza's, called "Abraham's Sacrifice," 1577, 18mo.[1]

GOLDMAN (NICHOLAS), a mathematician, was born at Breslaw, in Silesia, in 1623, and died at Leyden in 1665. The works by which he is generally known are "Elementa Architecturæ Militaris," 1643, 8vo; "De Usu Proportionarii Circuli;" "De Stylometricis," 1662; and another treatise "On Architecture," published in 1696, by Christopher Sturm, with numerous engravings, and the life of the author. He had also improved the description of Solomon's Temple by Villapandus, but this was never published.[2]

GOLDONI (CHARLES), an eminent modern Italian dramatist, was born at Venice in 1707. In his infancy the drama was his darling amusement, and all his time was devoted to the perusing comic writers, among whom was Cicognini, a Florentine, little known in the dramatic commonwealth. After having well studied these, he ventured to sketch out the plan of a comedy, even before he went to school. When he had finished his grammatical studies at Venice, and his rhetorical studies at the Jesuits' college in Perugia, he was sent to a boarding-school at Rimini, to study philosophy, but he paid far more attention to the theatres, entered into a familiar acquaintance with the actors, and when they were to remove to Chiozza, made his escape in their company. This was the first fault he committed, which, according to his own confession, drew a great many others after it. His father had intended him to be a physician, like himself: the young man, however, was wholly averse to the study. He proposed afterwards to make him an advocate, and sent him to be a practitioner in Modena; but a horrid ceremony of ecclesiastical juris-

[1] Warton's Hist. of Poetry.—Phillips's Theatrum, edit. by sir E. Brydges.—Spence's Anecdotes, MS. [2] Moreri.

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diction, at which he was present, inspired him with a melancholy turn, and he determined to become a Capuchin. Of this, however, he was cured by a visit to Venice, where he indulged in all the fashionable dissipation of the place. He was afterwards prevailed upon by his mother, after the death of his father, to exercise the profession of a lawyer in Venice, but by a sudden reverse of fortune he was compelled to quit at once both the bar and Venice. He then went to Milan, where he was employed by the resident of Venice in the capacity of secretary, and becoming acquainted with the manager of the theatre, he wrote a farce entitled "Il Gondoliere Veneziano," the Venetian Gondolier; which was the first comic production of his that was performed and printed. Some time after, Goldoni quitted the Venetian resident, and removed to Verona, where he got introduced to the manager of the theatre, for which he composed several pieces. Having removed along with the players to Genoa, he was for the first time seized with an ardent passion for a lady, who soon afterwards became his wife. He then returned with the company to Venice, where he displayed, for the first time, the powers of his genius, and executed his plan of reforming the Italian stage. He wrote the "Momolo," "Courtisan," the "Squanderer," and other pieces, which obtained universal admiration. Feeling a strong inclination to reside some time in Tuscany, he repaired to Florence and Pisa, where he wrote "The Footman of two Masters," and "The Son of Harlequin lost and found again." He returned to Venice, and set about executing more and more his favourite scheme of reform. He was now attached to the theatre of S. Angelo, and employed himself in writing both for the company, and for his own purposes. The constant toils he underwent in these engagements impaired his health. He wrote, in the course of twelve months, sixteen new comedies, besides forty-two pieces for the theatre; among these many are considered as the best of his productions. The first edition of his works was published in 1753, in 10 vols. 8vo. As he wrote afterwards a great number of new pieces for the theatre of S. Luca, a separate edition of these was published, under the title of "The New Comic Theatre:" among these was the "Terence," called by the author his *favourite*, and judged to be the master-piece of his works. He made another journey to Parma, on the invitation of duke Philip, and from thence he passed to

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Rome. He had composed 59 other pieces so late as 1761, five of which were designed for the particular use of Marque Albergati Capacelli, and consequently adapted to the theatre of a private company. Here ends the literary life of Goldoni in Italy, after which he accepted of an engagement of two years in Paris, where he found a select and numerous company of excellent performers in the Italian theatre. They were, however, chargeable with the same faults which he had corrected in Italy; and the French supported, and even applauded in the Italians, what they would have reprobated on their own stage. Goldoni wished to extend, even to that country, his plan of reformation, without considering the extreme difficulty of the undertaking. His first attempt was the piece called "The Father for Love;" and its bad success was a sufficient warning to him to desist from his undertaking. He continued, during the remainder of his engagement, to produce pieces agreeable to the general taste, and published twenty-four comedies; among which "The Love of Zelinda and Lindor" is reputed the best. The term of two years being expired, Goldoni was preparing to return to Italy, when a lady, reader to the dauphiness, mother to the late king, introduced him at court, in the capacity of Italian master to the princesses, aunts to the king. He did not live in the court, but resorted there, at each summons, in a post-chaise, sent to him for the purpose. These journeys were the cause of a disorder in the eyes, which afflicted him the rest of his life; for being accustomed to read while in the chaise, he lost his sight on a sudden, and in spite of the most potent remedies, could never afterwards recover it entirely. For about six months lodgings were provided him in the chateau of Versailles. The death, however, of the dauphin, changed the face of affairs. Goldoni lost his lodgings, and only, at the end of three years, received a bounty of 100 Louis in a gold box, and the grant of a pension of four thousand livres a year. This settlement would not have been sufficient for him, if he had not gained, by other means, farther sums. He wrote now and then comedies for the theatres of Italy and Portugal; and, during these occupations, was desirous to shew to the French that he merited a high rank among their dramatic writers. For this purpose, he neglected nothing which could be of use to render himself master of

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the French language. He heard, spoke, and conversed so much in it, that, in his 62d year, he ventured to write a comedy in French, and to have it represented in the court theatre, on the occasion of the marriage of the king. This piece was the "Bourru Bienfaisant;" and it met with so great success, that the author received a bounty of 150 Louis from the king, another gratification from the performers, and considerable sums from the booksellers who published it. He published soon after, another comedy in French, called "L'Avare Fastueux." After the death of Lewis XV. Goldoni was appointed Italian teacher to the princess Clotilde, and after her marriage, he attended the late unfortunate princess Elizabeth in the same capacity. His last work was the "Volponi," written after he had retired from court. It was his misfortune to live to see his pension taken away by the revolution, and, like thousands in a similar situation, he was obliged to pass his old age in poverty and distress. He died in the beginning of 1793. As a comic poet, Goldoni is reckoned among the best of the age in which he flourished. His works were printed at Leghorn in 1788—91, in 31 vols. 8vo. He has been reckoned the Moliere of Italy, and he is styled by Voltaire "The Painter of Nature." Dr. Burney says that he is, perhaps, the only author of comic operas in Italy who has given them a little common sense, by a natural plot, and natural characters; and his celebrated comic opera of the "Buona Figliuola," set by Piccini, and first performed in London Dec. 9th, 1766, rendered both the poet and composer, whose names had scarcely penetrated into this country before, dear to every lover of the Italian language and music, in the nation.[1]

GOLDSMITH (OLIVER), an eminent poet and miscellaneous writer, was born on Nov. 29, 1728, at a place called Pallas, in the parish of Forney and county of Longford in Ireland. His father, the rev. Charles Goldsmith, a native of the county of Roscommon, was a clergyman of the established church, and had been educated at Dublin college. He afterwards held the living of Kilkenny West in the county of Westmeath. By his wife, Anne, the daughter of the rev. Oliver Jones, master of the diocesan school of Elphin, he had five sons, and two daughters.

[1] Sketch by Mr. Damiani.—Rees's Cyclopædia.—Life of Goldoni, translated by Mr. Black, published in 1814, 2 vols. 8vo.

His eldest son, Henry, went into the church, and is the gentleman to whom our poet dedicated his "Traveller." Oliver was the second son, and is supposed to have faithfully represented his father in the character of the Village Preacher in the "Deserted Village." Oliver was originally intended for some mercantile employment, as his father found his income too scanty for the expences of the literary education which he had bestowed on his eldest son. With this view he was instructed in reading, writing, and arithmetic, at a common school, the master of which was an old soldier, of a romantic turn, who entertained his pupil with marvellous stories of his travels and feats, and is supposed to have imparted somewhat of that wandering and unsettled turn which so much appeared in his pupil's future life. It is certain that Oliver had not been long at this humble school before he proved that he was "no vulgar boy." He made some attempts in poetry when he was scarcely eight years old, and by the inequalities of his temper and conduct, betrayed a disposition more favourable to the flights of genius than the regularity of business. This after some time became so obvious, that his friends, who had at first pleaded for his being sent to the university, now determined to contribute towards the expence, and by their assistance, he was placed at a school of reputation, where he might be qualified to enter the college with the advantages of preparatory learning.

In June 1744, when in his fifteenth year, he was sent to Dublin college, and entered as a sizer, under the rev. Mr. Wilder, one of the fellows, but a man of harsh temper and violent passions, and consequently extremely unfit to win the affections and guide the disposition of a youth simple, ingenuous, thoughtless, and unguarded. His pupil, however, made some progress, although slow, in academical studies. In 1747, he was elected one of the exhibitioners on the foundation of Erasmus Smyth; and in 1749, two years after the regular time, he was admitted to the degree of bachelor of arts. His indolence and irregularities may in part account for this tardy advancement to the reputation of a scholar, but much may likewise be attributed to the unfeeling neglect of his tutor, who contended only for the preservation of certain rules of discipline, while he gave himself little trouble with the cultivation of the mind. On one occasion he thought proper to chastise Oliver before a party of young friends of both sexes, whom,

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with his usual imprudence, he was entertaining with a supper and dance in his rooms. Oliver immediately disposed of his books and cloaths, left college, and commenced a wanderer, without any prospect, without friends, and without money. At length, after suffering such extremity of hunger, that a handful of grey peas which a girl gave him at a wake, appeared a luxurious meal, he contrived to acquaint his brother with his situation, who immediately clothed him, and carried him back to college, effecting at the same time a reconciliation between him and his tutor, which, it may be supposed, was more convenient than cordial on either side.

Soon after this event, his father died, and his friends wished him to prepare for holy orders; but to this he declared his dislike; and finding himself equally uncomfortable as tutor in a private family, to which he had been recommended, he again left the country with about thirty pounds in his pocket. After an absence of six weeks, he returned to his mother's house, without a penny, having expended the whole in a series of whimsical adventures, of which the reader will find a very entertaining account in the Life prefixed to his Works. His mother and friends being reconciled to him, his uncle the rev. Thomas Contarine, resolved to send him to the Temple to study law; but in his way to London, he met at Dublin with a sharper who tempted him to play, and stript him of fifty pounds, with which he had been furnished for his voyage and journey. His youth must furnish the only apology that can be made for this insensibility to the kindness of his friends, who could ill afford the money thus wantonly lost. Again, however, they received him into favour, and it being now decided that he should study physic, he was sent to Edinburgh, for that purpose, about 1752 or 1753, but still his thoughtless and eccentric disposition betrayed him into many ludicrous situations. He formally, indeed, attended the lectures of the medical professors, but his studies were neither regular nor profound. There was always something he liked better than stated application. Among his fellow-students, he wished to recommend himself, and he was not unsuccessful, by his stories and songs, as a social companion, and a man of humour; and this ambition to shine in company by such means, never wholly left him when he came to associate with men who are not charmed by noisy vivacity.

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After he had gone through the usual course of lectures, his uncle, who appears to have borne the principal expences of his education, equipped him for the medical school of Leyden, at which, however, he did not arrive without meeting with some of those incidents which have given an air of romance to his history. At Leyden he studied chemistry and anatomy for about a year; but a taste for gaming, which he appears to have caught very early, frequently plunged him into difficulties, without any of the benefits of experience. Even the money which he was compelled to borrow, in order to enable him to leave Holland, was expended on some costly flowers which he bought of a Dutch florist, as a present to his uncle; and when he set out on his travels, he "had only one clean shirt, and no money in his pocket." In such a plight any other man would have laid his account with starving; but Goldsmith had "a knack at hoping," and however miserably provided, determined to make the tour of Europe on foot. In what manner he performed this singular undertaking, he is supposed to have informed us in "The History of a Philosophic Vagabond," in chap. xx. of the "Vicar of Wakefield." He had some knowledge of music, and charmed the peasants so much as to procure a lodging and a subsistence. He also entered the foreign universities and convents, where, upon certain days, theses are maintained against any adventitious disputant, for which, if the champion opposes with some dexterity, he may claim a gratuity in money, a dinner, and a bed for the night. At one time, he is said to have accompanied a young Englishman as a tutor; but his biographer doubts whether this part of the Philosophic Vagabond's story was not a fiction. It is certain, however, that in the manner above related, and with some assistance from his uncle, he contrived to travel through Flanders, and part of France, Germany, Switzerland, and Italy. It was probably at Padua that he took a medical degree, as he remained here about six months, but one of his earliest biographers thinks he took the degree of bachelor of medicine at Louvaine. His generous uncle dying while he was in Italy, he was obliged to travel through France to England on foot, and landed at Dover in 1756.

He arrived in London in the extremity of distress, and first tried to be admitted as an usher in a school or academy, and having with some difficulty obtained that situation, he remained for some time in it, submitting to mortifications,

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of which he has given, probably, an exaggerated account in the story of the philosophic vagabond. He next procured a situation in the shop of a chemist, and while here, was found out by Dr. Sleigh, one of his fellow-students at Edinburgh, who liberally shared his purse with him, and encouraged him to commence practitioner. With this view, he settled, if any measure of our poet deserves that epithet, in Bankside, Southwark; and afterwards removed to the Temple or its neighbourhood. In either place his success as a physician is not much known; his own account was, that he had plenty of patients, but got no fees.

About this time, however, he appears to have had recourse to his pen. His first attempt was a tragedy, which he probably never finished. In 1758 he obtained, by means of Dr. Milner, a dissenting minister, who kept a school at Peckham, which our author superintended during the doctor's illness, the appointment to be physician to one of our factories in India. In order to procure the necessary expences for the voyage, he issued proposals for printing by subscription "The present state of Polite Literature in Europe," with what success we are not told, nor why he gave up his appointment in India. In the same year, however, he wrote what he very properly calls a catch-penny "Life of Voltaire," and engaged with Mr. Griffiths as a critic in the Monthly Review. The terms of this engagement were his board, lodging, and a handsome salary, all secured by a written agreement. Goldsmith declared he usually wrote for his employer every day from nine o'clock till two. But at the end of seven or eight months it was dissolved by mutual consent, and our poet took lodgings in Green Arbour court, in the Old Bailey, amidst the dwellings of indigence, where he completed his "Present State of Polite Literature," printed for Dodsley, 1759, 12mo.

He afterwards removed to more decent lodgings in Wine Office-court, Fleet-street, where he wrote his admirable novel, "The Vicar of Wakefield," attended with the affecting circumstance of his being under arrest. When the knowledge of his situation was communicated to Dr. Johnson, he disposed of his manuscript for sixty pounds, to Mr. Newbery, and procured his enlargement. Although the money was then paid, the book was not published until some time after, when his excellent poem "The Traveller" had established his fame. His connection with Mr. Newbery was a source of regular supply, as he employed

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him in compiling or revising many of his publications, particularly, "The Art of Poetry," 2 vols. 12mo; a "Life of Beau Nash," and "Letters on the History of England," 2 vols. 12mo, which have been attributed to lord Lyttelton, the earl of Orrery, and other noblemen, but were really written by Dr. Goldsmith. He had before this been employed by Wilkie, the bookseller, in conducting a "Lady's Magazine," and published with him, a volume of essays, entiled "The Bee." To the Public Ledger, a newspaper, of which Kelly was at that time the editor, he contributed those letters which have since been published under the title of "The Citizen of the World."

In 1765 he published "The Traveller," which at once established his fame. The outline of this he formed when in Switzerland, but polished it with great care, before he submitted it to the public. It soon made him known and admired, but his roving disposition had not yet left him. He had for some time been musing on a design of penetrating into the interior parts of Asia, and investigating the remains of ancient grandeur, learning, and manners. When he was told of lord Bute's liberality to men of genius, he applied to that nobleman for a salary to enable him to execute his favourite plan, but his application was unnoticed, as his name had not then been made known by his Traveller. This poem, however, having procured him the unsolicited friendship of lord Nugent, afterwards earl of Clare, he obtained an introduction to the earl of Northumberland, then lord Lieutenant of Ireland, who invited our poet to an interview. Goldsmith prepared a complimentary address for his excellency, which, by mistake, he delivered to the groom of the chambers, and when the lord lieutenant appeared, was so confused that he came away without being able to explain the object of his wishes. Sir John Hawkins relates, that when the lord lieutenant said he should be glad to do him any kindness, Goldsmith answered, that "he had a brother in Ireland, a clergyman, that stood in need of help; as for himself, he had no dependence on the promises of great men; he looked to the booksellers; they were his best friends, and he was not inclined to forsake them for others."—This was very characteristic of Goldsmith, who, as sir John Hawkins adds, was "an *ideot* in the affairs of the world," but yet his affectionate remembrance of his brother on such an occasion merits a less harsh epithet. Goldsmith was grate-

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ful for the kindness he had received from this brother, and nothing probably would have given him greater pleasure than if he had succeeded in transferring the earl's patronage to him. From this time, however, although he sometimes talked about it, he appears to have relinquished the project of going to Asia. "Of all men," said Dr. Johnson, "Goldsmith is the most unfit to go out upon such an inquiry; for he is utterly ignorant of such arts as we already possess, and consequently could not know what would be accessions to our present stock of mechanical knowledge. He would bring home a grinding barrow, and think that he had furnished a wonderful improvement."

In 1764, Goldsmith fixed his abode in the Temple, and resided, first in the library staircase, afterwards in the King's-bench walk, and ultimately at No. 2, in Brick-court, where he had chambers on the first floor elegantly furnished; and where he was visited by literary friends of the most distinguished merit. When Dr. Johnson's Literary club was founded, he was one of the first members, and his associates were those whose conversations have given such interest to Boswell's Life of Johnson.

Having now acquired considerable fame as a critic, a novelist, and a descriptive poet, he was induced to court the dramatic Muse. His first attempt was the comedy of the "Good-natured Man," which Garrick, after much delay, declined, and it was produced at Covent-garden theatre, in 1768, and kept possession of the stage for nine nights, but did not obtain the applause which his friends thought it merited. Between this period and the appearance of his next celebrated poem, he compiled "The Roman History," in 2 vols. 8vo, and afterwards an abridgement of it, and "The History of England," in 4 vols. 8vo, both elegantly written, and highly calculated to attract and interest young readers, although it must be owned, he is frequently superficial and inaccurate. His pen was also occasionally employed on introductions and prefaces to books compiled by other persons; as "Guthrie's History of the World," and Dr. Brooks's "System of Natural History." In this last preface, he so far excelled his author in the graces of a captivating style, that the booksellers engaged him to write a "History of the Earth and Animated Nature," which he executed with much elegance, but with no very deep knowledge of the subject. He also drew up a "Life of Dr. Parnell," prefixed to an

edition of his poems, which afforded Dr. Johnson an opportunity of paying an affectionate tribute to his memory, when he came to write the life of Parnell for the English Poets. He wrote also a "Life of Bolingbroke," originally prefixed to the "Dissertation on Parties," and afterwards to Bolingbroke's works. In one of his compilations he was peculiarly unfortunate. Being desired by Griffin, the bookseller, to make a selection of elegant poems from our best English classics, for the use of boarding-schools, he carelessly marked for the printer one of the most indecent tales of Prior. His biographer adds "without reading it," but this was not the case, as he introduces it with a criticism. These various publications have not been noticed in their regular order, but their dates are not connected with any particulars in our author's history.

In 1769 he produced his admirable poem "The Deserted Village," which he touched and re-touched with the greatest care before publication. How much it added to his reputation, it is unnecessary to mention. No poem since the days of Pope has been so repeatedly read, admired, and quoted.

At the establishment of the royal academy of painting in 1770, his friend sir Joshua Reynolds procured for him the appointment of professor of ancient history, a complimentary distinction attended neither with emolument nor trouble, but which entitled him to a seat at some of the meetings of the society. His situation in life was now comfortable, at least; and might have been independent, had he mixed a little prudence with his general conduct; but although this was not always the case, it is much to his honour that his errors were generally on the right side. He was kind and benevolent, wherever he had it in his power, and although frequently duped by artful men, his heart was never hardened against the applications of the unhappy. And such was the celebrity of his writings, that he was even looked up to, as a patron and promoter of schemes of public utility. His biographer has published a very curious letter from the notorious Thomas Paine, in which he solicits Goldsmith's interest in procuring an addition to the pay of excisemen.

In the month of March 1773, his second comedy, "She Stoops to Conquer," was performed at Covent-garden, and received with the highest applause, contrary to the opinion of the manager, Mr. Colman. It is founded upon

an incident which, his biographer informs us, happened to the author in his younger days, when he mistook a gentleman's house for an inn. In the same year he appeared before the public in a different character. A scurrilous letter, probably written by Kenrick, was inserted in the London Packet, a paper then published by the late Mr. Thomas Evans, bookseller in Paternoster-row. Goldsmith resented no part of the abuse in this letter but that which reflected on a young lady of his acquaintance. Accompanied by one of his countrymen, he waited on Mr. Evans, and stated the nature of his complaint. Mr. Evans, who had no concern in the paper, but as publisher, went to examine the file, and while stooping for it, Goldsmith was advised by his friend, to take that opportunity of caning him, which he immediately began to do; but Evans, a stout and high-blooded Welchman, returned the blows with so much advantage, that Goldsmith's friend fled, and left him in a shocking plight. Dr. Kenrick, who was then in the house, came forward, and affecting great compassion for Goldsmith, conducted him home in a coach. This foolish quarrel afforded considerable sport for the newspapers before it was finally made up.

One of his last publications was the "History of the Earth and Animated Nature" before mentioned, in 8 vols. 8vo, for which he received the sum of 850*l.* and during the time he was engaged in this undertaking, he had received the copy-money for his comedy, and the profits of his third nights; but, his biographer informs us, "he was so liberal in his donations, and profuse in his disbursements; he was unfortunately so attached to the pernicious practice of gaming; and from his unsettled habits of life, his supplies being precarious and uncertain, he had been so little accustomed to regulate his expences by any system of œconomy, that his debts far exceeded his resources; and he was obliged to take up money in advance from the managers of the two theatres, for comedies, which he engaged to furnish to each; and from the booksellers, for publications which he was to finish for the press. All these engagements he fully intended, and doubtless would have been able, to fulfil with the strictest honour, as he had done on former occasions in similar exigencies; but his premature death unhappily prevented the execution of his plans, and gave occasion to malignity to impute those

failures to deliberate intention, which were merely the result of inevitable mortality."

Some time before his death, although they were not printed until after that event, he wrote his poems "The Haunch of Venison," "Retaliation," and some other of his smaller pieces. But the chief project he had at heart was, an "Universal Dictionary of Arts and Sciences," in the execution of which it is said he had engaged all his literary friends and the members of the Literary Club; but this was prevented by his death, which is thus related by his biographer:

"He was subject to severe fits of the strangury, owing probably to the intemperate manner in which he confined himself to the desk, when he was employed in his compilations, often indeed for several weeks successively, without taking exercise. On such occasions he usually hired lodgings in some farm-house a few miles from London, and wrote without cessation till he had finished his task. He then carried his copy to the bookseller, received his compensation, and gave himself up, perhaps for months without interruption, to the gaieties, amusements, and societies of London. And here it may be observed once for all, that his elegant and enchanting style in prose flowed from him with such facility, that in whole quires of his histories, 'Animated Nature,' &c. he had seldom occasion to correct or alter a single word; but in his verses, especially his two great ethic poems, nothing could exceed the patient and incessant revisal which he bestowed upon them. To save himself the trouble of transcription, he wrote the lines in his first copy very wide, and would so fill up the intermediate space with reiterated corrections, that scarcely a word of his first effusions was left unaltered.

"In the spring of 1774, being embarrassed in his circumstances, and attacked with his usual malady, his indisposition, aggravated too by mental distress, terminated in a fever, which on the 25th of March had become exceedingly violent, when he called in medical assistance. Although he had then taken ipecacuanha to promote a vomit, he would proceed to the use of James's fever-powder, contrary to the advice of the medical gentlemen who attended him. From the application of these powders he had received the greatest benefit in a similar attack nearly two years before; but then they had been administered by Dr.

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James himself in person. This happened in September 1772. But now the progress of the disease was as unfavourable as possible; for, from the time above-mentioned every symptom became more and more alarming till Monday April 4th, when he died, aged forty-five."

His remains were privately interred in the Temple burial-ground, on Saturday April 9; but afterwards, by a subscription raised among his friends, and chiefly by his brethren of the club, a marble monument was erected to his memory in Westminster-abbey, with an inscription by Dr. Johnson, the history of which the reader may find in Boswell's Life, where are likewise many curious traits of our poet's variegated character.

"He was," adds his biographer, "generous in the extreme, and so strongly affected by compassion, that he has been known at midnight to abandon his rest in order to procure relief and an asylum for a poor dying object who was left destitute in the streets. Nor was there ever a mind whose general feelings were more benevolent and friendly. He is, however, supposed to have been often soured by jealousy or envy, and many little instances are mentioned of this tendency in his character; but whatever appeared of this kind was a mere momentary sensation, which he knew not how like other men to conceal. It was never the result of principle, or the suggestion of reflection; it never embittered his heart, nor influenced his conduct. Nothing could be more amiable than the general features of his mind; those of his person were not perhaps so engaging. His stature was under the middle size, his body strongly built, and his limbs more sturdy than elegant; his complexion was pale, his forehead low, his face almost round, and pitted with the small-pox; but marked with strong lines of thinking. His first appearance was not captivating; but when he grew easy and cheerful in company, he relaxed into such a display of good-humour, as soon removed every unfavourable impression. Yet it must be acknowledged that in company he did not appear to so much advantage as might have been expected from his genius and talents. He was too apt to speak without reflection, and without a sufficient knowledge of the subject; which made Johnson observe of him, 'No man was more foolish when he had not a pen in his hand, or more wise when he had.' Indeed, with all his defects (to conclude nearly in the words of that great critic), as a writer he was

of the most distinguished abilities. Whatever he composed he did it better than any other man could. And whether we consider him as a poet, as a comic writer, or as an historian (so far as regards his powers of composition) he was one of the first writers of his time, and will ever stand in the foremost class."

Although this character may be thought in some respects exaggerated, it cannot be denied that the indelible stamp of genius rests on his "Vicar of Wakefield;" and on his poems, "The Traveller," "Deserted Village," and "Edwin and Angelina." In description, pathos, and even sublimity, he has not been exceeded by any of the poets of his age, except that in the latter quality he must yield to Gray.[1]

GOLIUS (JAMES), professor of Arabic at Leyden, descended from a considerable family in that city, was born at the Hague, in 1596. At Leyden he made himself master of all the learned languages, and proceeded to physic, divinity, and the mathematics. His education being finished, he took a journey to France with the duchess de la Tremouille; and was invited to teach the Greek language at Rochelle, which he continued to do, until that city was in the following year reduced again to the dominion of the French king, after which he resolved to return to Holland. He had early taken a liking to Erpenius, the Arabic professor at Leyden; by the help of whose lectures he made a great progress in the Arabic tongue, and having in 1622 an opportunity of attending the Dutch ambassador to the court of Morocco, he consulted with Erpenius, who directed him to observe carefully every production, either of nature, art, or custom, which were unknown in Europe; and to describe them, setting down the proper name of each, and the derivation of it, if known. He also gave him a letter directed to that prince, together with a present of a grand atlas, and a New Testament in Arabic. These procured him a very gracious reception from Muley Zidan, then king of Morocco, who expressed great satisfaction in the present, and afterwards read them frequently.

[1] Life prefixed to his Works, London, 1801, and 1807, 4 vols. 8vo, principally written by Dr. Percy, bishop of Dromore.—Johnson and Chalmers's English Poets, 1810.—Life of Goldsmith by Sir E. Brydges, in the Censura Literaria, vol. V.

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In the mean time Golius made so good use of Erpenius's advice, that he attained a perfect skill in the Arabic tongue; and in indulging his curiosity respecting the customs and learning of that country, contrived to make himself very agreeable to the doctors and courtiers. By this means he became particularly serviceable to the ambassador, who growing uneasy because his affairs were not dispatched, was advised to present to his majesty a petition written by Golius in the Arabic character and language, and in the Christian style, both circumstances rather novel in that country. The king was astonished at the beauty of the petition, both as to writing and style; and having learned from the ambassador that it was done by Golius, desired to see him. At the audience, the king spoke to him in Arabic, and Golius said in Spanish, that he understood his majesty very well, but could not keep up a conversation in Arabic, by reason of its guttural pronunciation, to which his throat was not sufficiently inured. This excuse was accepted by the king, who granted the ambassador's request, and dispatched him immediately. Before his departure, Golius had an opportunity of examining the curiosities of Fez, and took a plan of the royal palace, which was afterwards communicated to Mr. Windus, and inserted in his "Journey to Mequinez," 1721, 8vo. Golius brought with him to Holland several books unknown in Europe; and among others, "The Annals of the Ancient Kingdom of Fez and Morocco," which he resolved to translate. He communicated every thing to Erpenius, who well knew the value of them, but did not live long enough to enjoy the treasure; that professor dying in Nov. 1624, after recommending this his best beloved scholar to the curators of the university for his successor. The request was complied with, and Golius saw himself immediately in the Arabic chair, which he filled so ably as to lessen their sense of the loss of Erpenius. Being, however, still desirous of cultivating oriental languages and antiquities, he applied to his superiors for leave to take a journey to the Levant; and obtained letters patent from the prince of Orange, dated Nov. 25, 1625. He set out immediately for Aleppo, where he continued fifteen months; after which, making excursions into Arabia, towards Mesopotamia, he went by land to Constantinople, in company with Cornelius Hago, ambassador from Holland to the Porte. Here the governor of the coast of Propontis gave

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him the use of his pleasant gardens and curious library; in which retirement he applied himself wholly to the reading of the Arabic historians and geographers, whose writings were till then either unknown to, or had not been perused by him. Upon his return to the city, discovering occasionally in conversation with the great men there a prodigious memory of what he had read, he excited such admiration, that a principal officer of the empire made him an offer of a commission from the grand signor to take a survey of the whole empire, in order to describe the situation of places with more exactness than was done in such maps as they then had; but he pretended that this would interfere with the oath which he had taken to the States, although his real fear arose from the danger of such an undertaking. In this place also he found his skill in physic of infinite service in procuring him the favour and respect of the grandees; from whom, as he would take no fees, he received many valuable and rich presents, and every liberal offer to induce him to settle among them. But after a residence of four years, having in a great measure satisfied his thirst of eastern learning, and made himself master of the Turkish, Persian, and Arabic tongues, he returned in 1629, laden with curious MSS. which have ever since been valued among the richest treasures of the university library at Leyden. As soon as he was settled at home, he began to think of making the best use of some of these manuscripts by communicating them to the public; but first printed an "Arabic Lexicon," 1653, folio; and a new edition of "Erpenius's Grammar, enlarged with notes and additions;" to which also he subjoined several pieces of poetry, extracted from the Arabian writers, particularly Tograi and Ababella. One purpose on which he employed his knowledge and influence cannot be too highly commended. He had been an eye-witness of the wretched state of Christianity in the Mahometan countries, and with the compassion of a Christian, resolved, therefore, to make his skill in their language serviceable to them. With this laudable view he procured an edition of the "New Testament" in the original language, with a translation into the vulgar Greek by an Archimandrite, which he prevailed with the States to present to the Greek church, groaning under the Mahometan tyranny; and, as some of these Christians use the Arabic tongue in divine service, he took care to have dispersed among them an Arabic translation

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of the confession of the reformed protestants, together with the catechism and liturgy *.

Intent as he was in promoting religion and learning abroad, he did not neglect his duty at home, which was now increased by the curators during his absence conferring upon him, in addition to the former, the professorship of mathematics, to which he was chosen in 1626. He discharged, however, the functions of both with the highest reputation for forty years. He was also appointed interpreter in ordinary to the States, for the Arabic, Turkish, Persian, and other eastern languages; for which he had an annual pension, and a present of a chain of gold with a very beautiful medal, which he wore as a badge of his office. He went through the fatigue of all these duties with the less difficulty, as he always enjoyed a good state of health, which he carefully preserved by strict temperance; and his constitution was so firm, that in 1666, at the age of seventy, he travelled on foot from the Meuse to the Waal, a journey of fourteen hours. He died Sept. 28, 1667, as much respected for his virtue and piety, as for his talents and learning.

Although entitled to the character of an universal scholar, his chief excellence lay in philology and the languages; in which his application and skill were such, that though he did not begin seriously to study the Persian language till he was fifty-four, he made himself so much a master, as to write a large dictionary of it, which was printed at London, in Castell's "Lexicon Heptaglotton." He was not less acquainted with the Turkish language; and made such a progress in the Chinese, that he was able to read and understand their books; though he began late in life to this study. Besides the books which he finished and printed, he left several MSS. of others, which would have been no ways inferior to them, had he lived to complete them. He had begun a Geographical and Historical Dictionary for the Eastern countries; wherein the names of

* For this purpose he employed an Armenian, who understood the vulgar Arabic, as well as the phrases consecrated to religion; and could accommodate Golius's style to the capacity of every body; otherwise his expression might probably have been too sublime and abstruse. Golius kept this Armenian two years and a half at his house; and promised him the same pension that the States had granted to the Archimandrite, who translated the New Testament into vulgar Greek. Yet he did not know whether the States would be at the expence, nor did he propose the matter to them till the work was finished; however, they agreed to his proposal, and likewise made a handsome present to himself.

men and places throughout the east were explained. He had long given expectations of a new edition of the "Koran," with a translation and confutation of it.

Amidst all this profound literature, his religion is said to have been plain and practical. He lamented and abhorred the factions and disputes, especially about indifferent matters, which disgraced Christianity, and therefore had no inclination to enter into the controversies of his time. He married a lady of a very good family, and well allied, with whom he lived twenty-four years, and who survived him, together with two sons, who studied the civil law at Leyden, and became considerable men in Holland.

His publications, besides those already noticed, were, 1. "The History of the Saracens, by Elmacin." Erpenius began the version, which Golius completed, and it was translated into English by Simon Ockley, Arabic professor at Cambridge. 2. "The Life of Tamerlane," written in Arabic by an author of great reputation, Leyden, 1636. He had proposed a second edition of this some time before his death, and to print the text with vowels, with a translation and commentary. 3. "Alfragan's Elements of Astronomy," with a new version, and learned commentaries upon the first nine chapters, but he did not live to carry these farther, and what we have was published after his death, in 1669, 4to.[1]

GOLIUS (PETER), brother to the preceding, excelled likewise in the knowledge of the Arabic language, and taught it in the seminary belonging to the Carmelites at Rome, into which order, much against his brother's will, he entered very early, and now was of great service to those monks who were intended to be sent on missions into the east. Being himself appointed to this service, he visited every part of Syria and Palestine, and founded a monastery of his order on mount Libanus, over which he presided till he was recalled to Rome. While abroad he wrote a letter to his brother, informing him that instead of the opposition and persecution which he expected, he had met with nothing but civilities and caresses from persons of distinction, when they found that he was the brother of James Golius, whom they still remembered with the highest regard. At Rome he was employed as one of

[1] Gen. Dict.—Gronovii Funebr. Oratio Jac. Golii.—Moreri.—Saxii Onomast.

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the principal assistants of Sergius Risius, archbishop of Damascus, in preparing his edition of the Arabic Bible, which was published in 1671 by the direction of the college "De Propaganda." After it was completed, Golius was appointed visitor of the missions of the East Indies, and died at Surat about 1673. He was author of translations into Arabic of Thomas à Kempis' Imitation of Jesus Christ; of sermons on the Evangelists; an "Historic Discourse of St. Gregory of Decapolis;" several small devotional pieces, and a translation from Arabic into Latin, of a "Collection of Parables and Proverbs."[1]

GOLTZIUS (HENRY), a celebrated engraver and painter, was born in 1658, at Mulbrec, in the duchy of Juliers; and learned his art at Haerlem, where he married. An asthmatic disorder afterwards inclining him to travel in Italy, his friends remonstrated against this, but he answered, that "he had rather die learning something, than live in such a languishing state." Accordingly, he passed through most of the chief cities of Germany, where he visited the painters, and the curious; and went to Rome and Naples, where he studied the works of the best masters, and designed a great number of pieces after them. To prevent his being known, he passed for his man's servant, pretending that he was maintained and kept by him for his skill in painting; and by this stratagem he came to hear what was said of his works, without being known, which afforded him no small amusement as well as instruction. His disguise, his diversion, the exercise of travelling, and the different air of the countries through which he travelled, had such an effect upon his constitution, that he recovered his former health and vigour. He relapsed, however, some time after, and died at Haerlem in 1617. Mr. Evelyn has given the following testimony of his merit as a graver: "Henry Goltzius," says he, "was a Hollander, and wanted only a good and judicious choice, to have rendered him comparable to the profoundest masters that ever handled the burin; for never did any exceed this rare workman; witness those things of his after Gasporo Celio, &c.; and in particular his incomparable imitations after Lucas Van Leyden, in The Passion, the Christus Mortuus, or Pieta; and those other six pieces, in each of which he so accurately pursues Durer, Lucas, and some others of

[1] Moreri.—Foppen Bibl. Belg.

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the old masters, as makes it almost impossible to discern the ingenious fraud." As a painter he drew his resources from the study of the antique, of Raphael, Polidoro, and Michael Angelo; the last of whom appears to have been his favourite, but whose faults he exaggerated in an outrageous manner, seldom attaining any of his beauties. Hence his style of design is inflated and caricature; and his expressions participate of the same taste; but his sense of hue in colour is rich, vigorous, and transparent. It is as an engraver, however, that he deserves the highest commendation, having never been surpassed, and seldom equalled in the command of the graver, and in freedom of execution.[1]

GOLTZIUS (HUBERT), a German antiquary, was born at Venloo, in the duchy of Gueldres, in 1526. His father was a painter, and he was himself bred up in this art, learning the principles of it from Lambert Lombard; but he seems to have quitted the pencil early in life, having a particular turn to antiquity, and especially to the study of medals, to which he entirely devoted himself. He considered medals as the very foundation of true history; and travelled through France, Germany, and Italy, in order to make collections, and to draw from them what lights he could. His reputation was so high in this respect, that the cabinets of the curious were every where open to him; and on the same account he was honoured with the freedom of the city of Rome in 1567. He was the author of several excellent works, in all which he applies medals to the illustration of ancient history, and for the greater accuracy, had them printed in his own house, and corrected them himself. He also engraved the plates for the medals with his own hands. Accordingly, his books were admired all over Europe, and thought an ornament to any library; and succeeding antiquaries have bestowed the highest praises upon them. Lipsius, speaking of the "Fasti Consulares," says, that "he knows not which to admire most, his diligence in seeking so many coins, his happiness in finding, or his skill in engraving them." Some, however, have said that although his works abound with erudition, they must be read with some caution. The fact seems to be, that all his works have many coins not yet

[1] Strutt's Dictionary.—Dict. Hist.

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found in cabinets, because his own collection was unfortunately lost, yet the medals which he describes, and which were once looked upon as fictitious, are yearly found really existent, and of undoubted antiquity. A French writer compares him to Pliny the natural historian, who was thought to deal much in falsehood, till time drew the truth out of the well; so that as knowledge advances, most of his wonders acquire gradual confirmation. Yet it is certain that he was often imposed upon, and the caution above given is not unnecessary. His coins of the Roman tyrants, for instance, are clearly false; for they bear PREN. and COG. on the exergue, which marks never occur on the real coins. It has been also said that many errors of this nature must be committed by a man, whose love and veneration for Roman antiquities was such, that he gave to all his children Roman names, such as Julius, Marcellus, &c. so that he might easily receive for antiques what were not so, out of pure fondness for any thing of that kind. Upon this principle, it is probable, that he took, for his second wife, the widow of the antiquary Martinius Smetius; whom he married more for the sake of Smetius's medals and inscriptions than for any thing belonging to herself. She was his second wife, and a shrew, who made his latter days unhappy. He died at Bruges March 14, 1583.

His works are, 1. "Imperatorum fere omnium Vitæ, ac vivæ Imagines, a C. Julio Cæsare ad Carolum V. ex veteribus numismatibus," Antwerp, 1557, fol. afterwards translated into French, Italian, and Spanish. 2. "Fasti magistratuum et Triumphorum Romanorum, ab urbe condita usque ad Augusti obitum," Bruges, 1566 and 1571, folio. 3. "De origine et statu populi Romani," &c. Bruges, 1566, fol. Antwerp, 1618. 4. "Thesaurus rei Antiquarii," Ant. 1579 and 1618, 4to. 5. "Vita et res gestæ C. Julii Cæsaris." 6. "Vita et res gestæ Augusti Cæsaris," Bruges, 1580, fol. and Antwerp, 1617. 7. "Historia Siciliæ et Magnæ Græciæ ex antiquis numismatibus," Antwerp, 1644, fol. which Mr. Pinkerton recommends as an introduction to the study of the Greek coins. His whole works were republished at Antwerp in 1644 and 1645, in 5 vols. fol. by Balthasar Moretus, whose predecessors, the Plantins, had purchased Goltzius's printing-materials and plates.[1]

[1] Melchior Adam in vitis Philos.—Pinkerton's Essay on Medals, Pref. p. 16 and 18.—Moreri.—Foppen Bibl. Belg.—Saxii Onomasticon.

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GOMAR (FRANCIS), one of the great opponents of Arminius, and from whom the Calvinists were at one time called Gomarists, was born at Bruges, Jan. 30, 1563. His father and mother, who were protestants, retired into the palatinate in 1578, and sent him to Strasburgh to study under the celebrated John Sturmius. Three years after he went to prosecute his studies at Newstad, where the professors of Heidelberg found a refuge when Lewis, the elector palatine, had banished them because they were not Lutherans. In 1582 he came to England, and heard at Oxford the divinity lectures of Dr. John Rainolds, and at Cambridge those of Dr. William Whitaker, and at this latter university he was admitted to the degree of bachelor of divinity, June, 1584. The elector Lewis dying in 1583, prince Casimir, his brother, restored the professors of Heidelberg, to which place Gomar returned from Cambridge, and spent two years. In 1587 he accepted an invitation from the Flemish church at Francfort to be their minister, and exercised the functions of that office until 1593, when his flock were dispersed by persecution. The following year he was appointed professor of divinity at Leyden, but before entering upon the office, he took his degree of doctor at Heidelberg. Here he remained quietly until 1603, when his colleague Arminius began to place himself at the head of a party, known by his name ever since, and Gomarus resisted him with a zeal which his enemies have construed into bigotry and intolerance. The truth seems to have been that Arminius and his followers, while they disputed with equal warmth, chose to represent the subjects of their disputes as matters of indifference which need not interrupt church-fellowship, while Gomarus considered them as essentials. Vorstius having succeeded Arminius, Gomarus foresaw only a renewal of the controversy under such a colleague, and retired to Middleburgh in 1611, where he preached and read lectures until 1614. He was then invited by the university of Saumur to be professor of divinity, and four years after he exchanged this for the professorship of divinity and Hebrew at Groningen, where he remained during the rest of his life. The only times when he was absent were, once when he attended the synod of Dort, where the errors of Arminius were condemned; and again when he went to Leyden in 1633 to revise the translation of the Old Testament. He died Jan. 11, 1641. His various works, most

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of which had been published separately, were printed together at Amsterdam in 1644, fol. He was a man of acknowledged abilities, especially in the Oriental languages.[1]

GOMBAULD (JOHN OGIER DE), a French poet, was born in 1567, at St. Just de Lussac, near Brouage in Saintongue. He was a gentleman by birth, and his breeding was suitable to it. After a foundation of grammar-learning, he finished his studies at Bourdeaux; and having gone through most of the liberal sciences, under the best masters of his time, he betook himself to Paris, in the view of making the most of his parts; for, being the cadet of a fourth marriage by his father, his patrimonial finances were a little short. At Paris, he soon introduced himself to the knowledge of the polite world, by sonnets, epigrams, and other small poetical pieces, which were generally applauded: but, reaping little other benefit, he was obliged to use the strictest œconomy, to support a tolerable figure at court, till the assassination of the king by Ravillac, in 1610, provoked every muse in France. The subject was to the last degree interesting, and our poet exerted his talent to the utmost in some verses which pleased the queen-regent, Mary de Medicis, so highly, that she rewarded him with a pension of 1200 crowns; nor was there a man of his condition, that had more free access to her, or was more kindly received by her. He was also in the same favour with the succeeding regent, Anne of Austria, during the minority of Lewis XIV.

In the mean time, he was constantly seen at those meetings of all the persons of quality and merit, which were kept at the house of Mad. Rambouillet. This was like a small choice court, less numerous indeed than that of the Louvre, but, had charms which entirely engaged the heart of Gombauld; and he frequented it with great pleasure, as well as with more assiduity than any other, the Louvre not excepted. Thus he passed his time in a way the most agreeable to a poet, and at length devoted himself entirely to the belles lettres. He published several things, of which the most admired was his "Endymion," a romance in prose. It was printed in 1624. 2. "Amarantha, a Pastoral." 3. A volume of "Poems." 4. A volume of "Letters," all published before 1652. He was now accounted one of those choice spirits, who make up

[1] Gen. Dict.—Freheri Theatrum.—Foppen Bibl. Belg.—Saxii Onomast.

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the ministry in the republic of letters, and form the schemes of its advancement. In this employ we find him among those few men of wit, whose meetings in 1626 gave rise to the Academy of Belles Lettres, founded by cardinal Richelieu; and, accordingly, he became a member of that society at its first institution. He was one of the three who was appointed to examine the statutes of the new academy in 1643, and he afterwards finished memoirs for completing them. On March 12, 1635, he read a discourse before the academy upon "Je ne sçai quoi," which was the sixth of those that for some years were pronounced at their meetings the first day of every week.

He lived many years in the enjoyment of these honours, and had his fortune increased by an additional pension from M. Seguier, chancellor of France. These marks of esteem do honour to his patrons, for he openly professed the reformed religion, although in such a manner as to avoid giving offence, or shocking the prejudices of those with whom he associated. He had always enjoyed very good health; but, as he was one day walking in his room, which was customary with him, his foot slipped; and, falling down, he hurt himself so, that he was obliged almost constantly to keep his bed to the end of his life, which lasted near a century. However, in 1657, when at the age of 90, he published a large collection of epigrams; and, many years after, a tragedy called "Danaïdes." This was some time before his death; which did not happen till 1666. In manners he was modest and regular, sincere in his piety, and proof against all temptations. He was of a hot and hasty temper, much inclined to anger, though he had a grave and reserved countenance. He was also a man of wit, and not always very guarded in the use of it. Having shown one of his performances to cardinal Richelieu, he said "Here are some things I do not understand."—"That is not my fault," answered Gombauld, and the cardinal wisely affected not to hear him. His posthumous works were printed in Holland in 1678, with this title, "Traités & Lettres de Monsieur Gombauld sur la Religion." They contain religious discourses, and were most esteemed of all his works by himself: he composed them from a principle of charity, with a design to convert the catholics, and confirm the protestants in their faith.[1]

[1] Gen. Dict.—Moreri.—Biog. Gallica, vol. I.—Niceron, vol. XXXIV.

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GOMBERVILLE (Marin le Roi), Sieur de, an ingenious French writer, was born at Chevreuse, in the diocese of Paris, or as some say in Paris itself, in 1599. He was early distinguished by some successful publications which had given him a literary reputation, and made him be enrolled among the number assembled by cardinal Richelieu for the purpose of founding the French academy in 1635. His first publications were romances and works of a light nature, but at the age of forty-five he formed the resolution of consecrating his pen to religion, and adopted a penitentiary course of life, which some think was more strict at the commencement than at the termination of it. He died June 14, 1674. One of the most curious of his works, "La doctrine des Mœurs, tirée de la philosophie des Stoiques, representée en cent tableaux," 1646, fol. is perhaps now more admired for the plates than for the letter-press. They are engraved by Peter Daret from designs by Otho Vænius. In this work Gomberville assumes the disguised name of Thalassius Basilides (Marin le Roi). His romances were "Caritée," "Polexandre," "Cytherea," and "La jeune Aleidiane," published in 1733 by madame Gomez, who says that Gomberville left merely an outline of it. His other works were, 1. "Relation de la riviere des Amazones," 1682, 2 vols. 12mo. 2. "Memoires de Louis de Gonzague, duc de Nevers," 1665, 2 vols. fol. 3. "Discours des vertus et des vices de l'histoire," 1620, 4to, and various pieces of sacred poetry, &c.[1]

GOMERSAL (Robert), a divine and poet of the seventeenth century, was born at London in 1600, whence, he was sent by his father in 1614 to Christ church, Oxford, where, soon after his being entered, he was elected a student on the royal foundation. At about seven years standing, he here took his degrees of bachelor and master of arts, and before he left the university, which was in 1627, he had the degree of bachelor of divinity conferred on him. Being now in orders, he distinguished himself as a preacher at the university. For some time, during the plague at Oxford, he resided at Flower in Northamptonshire, and was afterwards vicar of Thorncombe in Devonshire, where it is probable that he resided till his death, which was in 1646. He was accounted a good preacher, and printed a volume of "Sermons," Lond. 1634, which were well esteemed.

[1] Niceron, vol. XXXVIII.—Moreri.

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As a devotee to the Muses, he published several poems; particularly a sort of heroic attempt, called the "Levite's Revenge," being meditations, in verse, on the 19th and 20th chapters of Judges, and a tragedy called "Ludowick Sforza, duke of Milan," 1632, 12mo. Both were reprinted with a few occasional verses in 1633, 12mo, reprinted in 1638.[1]

GOMEZ DE CIVIDAD REAL (ALVAREZ), a Spanish Latin poet, was born in 1488 at Guadalaxara in Spain, and was page of honour to archduke Charles, afterwards emperor. He possessed a great facility in writing Latin verse, which is seen by his "Thalia Christiana," or the triumph of Jesus Christ, in twenty-five books: "Musa Paulina," or the epistles of St. Paul, in elegiac verse: the Proverbs of Solomon, and other works of a similar kind; but his poem on the order of the golden fleece, published in 1540, 8vo, entitled "De Principis Burgundi Militia quam Velleris aurei vocant," is perhaps the only one now read, and more suitable to his talents than the preceding, in which he introduced a tasteless mixture of pagan and Christian personages. He died July 14, 1538.[2]

GOMEZ DE CASTRO (ALVAREZ), was born at St. Eulalia, near Toledo, in 1515, and was educated at Alcala, where he obtained a high character for diligence and learning. He was patronized by Philip II. who engaged him to prepare an edition of the works of Isidore, which death prevented him from completing. It was afterwards finished and published by John Grialus. He was author of many works; but the most esteemed is a "Life of Cardinal Ximenes," 1569, folio, and afterwards inserted in a collection of the writers on Spanish history. Gomez died in 1580.[3]

GOMEZ (MAGDALEN ANGELICA POISSON DE), a French lady, whose romances and tales are known in this country by translations, was the daughter of Paul Poisson, a player, and was born at Paris in 1684. She was courted by M. de Gomez, a Spanish gentleman of small fortune, who, knowing her talents, foresaw many advantages from an union with her, while she, in accepting him, appears to have been deceived concerning his circumstances. Her works, however, procured some pensions, by which she was enabled to live at St. Germain-en-Laye till 1770, in which

[1] Ath. Ox. vol. I.—Biog. Dram.—Gilchrist's edition of Corbet's Poems, p. 67.
[2] Antonio Bibl. Hisp.—Moreri.—Dict. Hist.
[3] Ant. Bibl. Hisp.—Moreri.—Clement Bibl. Curieuse.

year she died, respected by all who knew her. This lady left some tragedies, which may be found in her "Miscellaneous Works," 12mo, but were all unsuccessful, and a great number of romances. "Les Journées Amusantes," 8 vols.; "Crementine," 2 vols.; "Anecdots Persanes," 2 vols.; "Hist. du Comte d'Oxford," one vol.; "La Jeune Alcidiane," 3 vols. (see GOMBERVILLE); "Les Cent Nouvelles Nouvelles," 36 parts comprised in 8 vols. These are all well written, and with great delicacy, and were at one time very popular in France.[1]

GONDI. See RETZ.

GONET (JOHN BAPTIST), a learned Dominican, was born at Beziers in 1616. After having gone into the church, and been admitted to the degree of doctor of divinity by the university of Bourdeaux in 1640, he held the professorship of theology in that university till 1671, when he was appointed provincial among the Dominican friars. He died at Beziers in 1681. He was author of a system of divinity, entitled "Clypæus Theologiæ Thomisticæ, contra novos ejus impugnatores," Bourdeaux, 1666, in eighteen volumes, 12mo, afterwards enlarged in five volumes, folio. He was likewise author of a "Manuale Thomistarum, seu brevis Theologiæ Cursus," which has passed through different editions, of which the best was published at Lyons in 1681; and "Dissertatio Theologica de Probabilitate."[2]

GONGORA (LEWIS DE), a Spanish poet, was born at Cordova, in 1562, of a very distinguished family. He studied at Salamanca, and was known to have a talent for poetry, though he never could be prevailed on to publish any thing. Going into orders, he was made chaplain to the king, and prebendary of the church of Cordova, in which station he died, in 1627. His works are all posthumous, and consist of sonnets, elegies, heroic verses, a comedy, a tragedy, &c. and have been published several times under the title of "Obras de Dom. Louis de Gongora-y-Argore," 4to. The best edition is that with notes by D. Garcia de Salcedo Coronel, Madrid, 1636—1648, 3 vols. 4to. The Spaniards have so high an idea of this poet, as to entitle him prince of the poets of their nation, and notes and commentaries have been written on his works; but he is not free from affectation in the use of figures, a false sublime, and an obscure and embarrassed diction.[3]

[1] Dict. Hist. [2] Gen. Dict.—Moreri.
[3] Antonio Bibl. Hisp.—Moreri.—Dict. Hist.

GONZAGA (LUCRETIA), a lady of the sixteenth century, remarkable for her wit and high birth, is chiefly known, and that very imperfectly, from a collection of her letters, printed at Venice in 1552. By these she appears to have been learned, and somewhat of a critic in Aristotle and Æschylus. All the wits of her time are full of their encomiums on her: and Hortensio Landi, besides singing her praises most zealously, dedicated to her a piece, "Upon moderating the passions of the soul," written in Italian. If, however, it be true that this Horatio Landi wrote the whole of the letters attributed to Lucretia, it is difficult to know what to believe of the history of the latter. Her marriage at the age of fourteen with John Paul Manfroni was unhappy. He engaged in a conspiracy against the duke of Ferrara; was detected and imprisoned by him; but, though condemned, not put to death. Lucretia, in this emergency, applied to all the powers in Europe to intercede for him; and even solicited the grand signior to make himself master of the castle, where her husband was kept. During this time, although she was not permitted to visit him, they could write to each other. But all her endeavours were vain; for he died in prison in 1552, having shewn such an impatience under his misfortunes as made it imagined he lost his senses. She never would listen afterwards to any proposals of marriage, though several were made her. Of four children, which she had, there were but two daughters left, whom she placed in nunneries. All that came from her pen was so much esteemed, that a collection was made even of the notes she wrote to her servants: several of which are to be met with in the above-mentioned edition of her letters. She died at Mantua in 1576.[1]

GOODAL (WALTER), a Scotch antiquary, the eldest son of John Goodal, a farmer in Banfshire, Scotland, was born about 1706. In 1723 he entered himself a student in King's college, Old Aberdeen, but did not continue there long enough to take a degree. In 1730 he obtained employment in the Advocates' library, Edinburgh, of which he was formally appointed librarian in 1735. He now assisted the celebrated Thomas Ruddiman in compiling the catalogue of that library, upon the plan of the "Bibliotheca Cardinalis Imperialis," and it was published in folio

[1] Gen. Dict.—Tiraboschi.—Moreri.

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in 1742. About the same time he projected a life of Mary queen of Scots, to whose cause he was inflexibly devoted; but this design appears to have been relinquished for his publication, entitled "An Examination of the Letters said to be written by Mary to James earl of Bothwell," 1754, 2 vols. 8vo, in which he endeavoured to prove these letters to be forgeries. In this work it is said that he had done more, had he had less prejudice, and greater coolness. He certainly had diligence of research, sagacity of investigation, and keenness of remark; but his zeal sometimes carried him out of his course, his prejudice often blunted his acuteness, and his desire of recrimination never failed to enfeeble the strength of his criticism. In 1754 he published an edition, with emendatory notes, of sir John Scot's "Staggering state of Scots Statesmen," and wrote a preface and life to sir James Balfour's "Practicks." He contributed also to Keith's "New Catalogue of Scotch Bishops," and published an edition of Fordun's "Scotichronicon," which was not executed with judgment. His introduction to it was afterwards translated into English, and published at London in 1769. He died July 28, 1766, in very poor circumstances, owing to a habit of intemperance.[1]

GOODMAN (CHRISTOPHER), a noted puritan, who has been sometimes classed among the reformers of religion in Scotland, was born at Chester about 1520, and in 1536 entered a student of Brazennose college, Oxford, where he took both degrees in arts. In 1547 he was constituted one of the senior students of Christ church, of the foundation of Henry VIII. About the end of the reign of king Edward VI. he was admitted to the reading of the sentences, and chosen divinity lecturer of the university. On the accession of queen Mary he was obliged to quit the kingdom, with many other protestants, and retire to Francfort. Here he became involved in the disputes which arose among the English exiles respecting forms of divine worship, some adhering to the model of the church of England, as far as appeared in the Book of Common Prayer, and others, among whom was Goodman, contending for a more simple form. After these disputes had occasioned a separation among men whose common sufferings might have made them overlook lesser matters, Goodman went

[1] Life of Ruddiman, by Mr. George Chalmers, pp. 127, 167.

to Geneva, where he and the celebrated John Knox were chosen pastors of the English church, and remained there until the death of queen Mary. While there he assisted Knox in compiling "The Book of Common Order," which was used as a directory of worship in their congregations, and he is said to have taken a part in the Geneva translation of the Bible. On the accession of queen Elizabeth, he went into Scotland, where, in 1560, he was appointed minister at St. Andrew's, and in other respects by his public services assisted in establishing the reformation in that nation. About 1565 he removed to England, and accompanied sir Henry Sidney in his expedition against the rebels in Ireland, in the character of chaplain. In 1571 he was cited before archbishop Parker, for having published, during his exile, a book answering the question "How far superior powers ought to be obeyed of their subjects, and wherein they may be lawfully, by God's word, obeyed and resisted?" This had been written against the tyrannical proceedings of queen Mary; but, as his positions were of a kind too general not to be applicable to sovereigns of another description, and become an apology for rebellion, he consented to a recantation, and an avowal of his loyalty to queen Elizabeth. He lived many years after this, and was preacher at Chester, where he died in 1601, or 1602. Besides the above mentioned, he wrote "A Commentary on Amos," but not, as Wood says, "The first blast of the Trumpet against the monstrous regiment of Women," which was written by Knox.[1]

GOODMAN (GODFREY), an English prelate, and the only one who forsook the church of England for that of Rome since the reformation, was born at Ruthvyn in Denbighshire, 1583. He was educated at Westminster school, whence, in 1600, he went to Trinity college, Cambridge. After taking orders, he got the living of Stapleford Abbots in Essex in 1607. Becoming acknowledged at court as a celebrated preacher, he obtained in 1617, a canonry of Windsor; in 1620, the deanery of Rochester, and in 1625 was consecrated bishop of Gloucester. In 1639, he refused to sign the seventeen canons of doctrine and discipline drawn up in a synod, and enjoined by archbishop Laud, who, after admonishing him three times, procured

[1] Ath. Ox. vol. I.—Strype's Life of Parker, p. 43, 491.—Scott's Lives of the Scotch Reformers.—Peck's Desiderata, vol. I.

him to be suspended, and it appeared soon after that he was in all principles a Roman catholic. After this, and during the rebellion, he lived privately in Westminster, employing much of his time in researches in the Cottonian library. He died, in the open profession of popery, Jan. 19, 1655. He wrote, 1. "The Fall of Man, and Corruption of Nature, proved by reason," 1616, 1624, 4to. 2. "Arguments and Animadversions on Dr. George Hackwil's Apology for Divine Providence." 3. "The two mysteries of Christian Religion, viz. the Trinity and Incarnation, explicated," 1653, 4to. 4. "An Account of his Sufferings," 1650. 5. "The Court of King James by Sir Anthony Weldon reviewed," a MS. in the Bodleian.[1]

GOODRICH (THOMAS), an eminent English prelate, was the second son of Edward Goodrich of East Kirby in Lincolnshire. He was admitted pensioner of Bene't college, Cambridge, soon after 1500, became fellow of Jesus college in 1510, commenced M. A. in 1514, and the following year was proctor of the university. Being of a studious turn, he made great proficiency in several branches of learning, particularly in the civil and canon laws. In 1529, he was appointed one of the syndics to return an answer from the university of Cambridge, concerning the lawfulness of king Henry VIII.'s marriage with queen Catherine: and from his readiness to oblige the king in that business, was recommended to his royal favour. He was presented to the rectory of St. Peter's Cheap in London, by cardinal Wolsey, at that time commendatory of the monastery of St. Alban's; and soon after was made canon of St. Stephen's, Westminster, and chaplain to the king. On the death of Dr. West, bishop of Ely, his nephew and godson Dr. Nicholas Hawkins, archdeacon of Ely, at that time the king's ambassador in foreign parts, was designed to succeed him; but he dying before his consecration could be effected, the king granted his licence to the prior and convent, dated March 6, 1534, to choose themselves a bishop; who immediately elected in their chapter-house the 17th of the same month, Thomas Goodrich, S. T. P. which was confirmed by the archbishop April 13th following, in the parish church of Croydon.

Being a zealous promoter of the reformation, soon after

[1] Fuller's Church Hist. Book XI. p. 170.—Worthies.—Gent. Mag. vol. LXXVIII.—Lloyd's Memoirs, folio, p. 601.—Usher's Life and Letters, p. 553—Dodd's Ch. Hist. vol. III.

his arrival he visited the prior and convent of Ely; and next year sent a mandate to all the clergy of his diocese, dated at Somersham June 27, 1535, with orders to erase the name of the pope out of all their books, and to publish in their churches that the pope had no further authority in this kingdom. This mandate is printed in Bentham's "History of Ely Cathedral," together with his injunctions, dated from Ely, Oct. 21, 1541, to the clergy," to see that all images, relics, table-monuments of miracles, shrines, &c. be so totally demolished and obliterated, with all speed and diligence, that no remains or memory might be found of them for the future." These injunctions were so completely executed in his cathedral, and other churches in the diocese of Ely, that no traces remain of many famous shrines and altars, which formerly were the objects of frequent resort, nor any signs at all that they had ever existed.

In 1540 he was appointed by the convocation to be one of the revisers of the translation of the New Testament, and St. John's gospel was allotted to his share. He was also named one of the commissioners for reforming the ecclesiastical laws, both by Henry VIII. and Edward VI. as well as by the university of Cambridge; and had a hand in compiling the "Common Prayer Book" of the church of England, 1548; and likewise "The Institution of a Christian Man," which was called the Bishops' Book, as being composed by archbishop Cranmer, and the bishops Stokesly, Gardiner, Sampson, Repps, Goodrich, Latimer, Shaxton, Fox, Barlow, &c. Besides this, he was of the privy council to king Henry VIII. and Edward VI. and employed by them in several embassies, and other business of the state. In 1551, he was made lord chancellor of England, in the room of lord Rich, which office he discharged with singular reputation of integrity, though in matters of religion he was suspected by some, of too much disposition to temporize in favour of popery, upon the accession of queen Mary; and Dodd, though somewhat faintly, claims him as a popish bishop. It is certain he was suffered to retain his bishopric to his death, although the seals were taken from him. He was esteemed a patron of learned men; and expended large sums in building and embellishing his palaces, particularly at Ely, where the long gallery carries tokens of his munificence. He died at Somersham May 10, 1554; and was buried in the middle

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of the presbytery of his cathedral church, under a marble, with his effigies in brass, mitred, in his pontifical habit, and the great seal, as lord chancellor, in one of his hands, and an inscription round it.[1]

GOODWIN (JOHN), one of the most violent of the republican sectaries in the time of Charles I. but whom no sect seems to own, was born in 1593, and educated at Queen's college, Cambridge. In 1633 he was presented to the living of St. Stephen's, Coleman-street, from which he was turned out by what was called the "committee for plundered ministers," because he refused to baptise the children of his parish promiscuously, and refused to administer the sacrament to his whole parish. He was an independent, and carried on many warm disputes with the presbyterian party. What was more singular in these days, was his embracing the Arminian doctrines, which he defended with great vigour both by the pulpit and press; and such was the general turbulence of his temper, and conceit in his own opinions, that he is said to have been against every man, and every man against him. Being a decided republican, he peculiarly gratified the savage spirit of the times by promoting the condemnation of the king, which he afterwards endeavoured to justify in a pamphlet called "The Obstructors of Justice," the wickedness, absurdity, and impiety of which Mr. Neal has very candidly exposed. At the restoration it was thought he would have been excepted from the act of indemnity, but, although he afterwards was permitted to live, a proclamation was issued in 1660 against the above pamphlet, and in that he is stated to have been "late of Coleman-street, clerk," and to have fled. His pamphlet was burnt by the hands of the hangman. Returning afterwards, he kept a private conventicle in Coleman-street, where he died in 1665. His works, now in very little repute, are chiefly theological, among which the following may be mentioned: "Redemption Redeemed," in folio. "The divine Authority of the Scriptures," 4to; "An Exposition of the Ninth Chapter of the Epistle of St. Paul to the Romans," 4to.[2]

GOODWIN (THOMAS), a famous nonconformist of the independent class, was born in 1600 at Rolesby in Norfolk,

[1] Bentham's Hist. of Ely.—Master's Hist. of C. C. C. C.—Burnet's Reformation, vol. II. p. 275.—Strype's Cranmer, pp. 30, 51, 134, 185, 228, 230, 233, 237, 303, 304, 412.—Strype's Parker, p. 16, 30, 260.

[2] Calamy.—Neal's Puritans.—Barlow's Remains, p. 122.

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and was sent, when he was thirteen years old, to Christ Church college, Cambridge, where he took his bachelor's degree in 1617, and applied himself with so much diligence to his studies, as to attract much notice in the university. In 1619 he was removed to Catherine-hall, of which he became a fellow. Having taken orders, he was elected lecturer of Trinity church, in Cambridge, in 1628; in 1630 he took his degree of B. D. and in 1632 he was presented by the king to the vicarage of the same church. In these employments he was greatly admired and followed by the puritans, who began to look up to him as a leader, but becoming dissatisfied with the terms of conformity, he relinquished his preferments, and quitted the university in 1634, and to avoid the consequences of his nonconformity, went afterwards to Holland, where he was chosen pastor to an independent congregation at Arnheim. When the parliament had usurped all church authority, he returned to London, and became a member of the assembly of divines, with whom, however, he did not always agree. But his attachment to the independent party contributed to render him a favourite with Cromwell, through whose influence he was, in 1649, made one of the commissioners for the approbation of public preachers, and also appointed president of Magdalen college, Oxford. Here he formed a meeting upon the independent plan, or rather converted the college into a meeting of that description, but was not inattentive to the interests of learning. His intimacy and favour with Cromwell seems to have been fatal to his good sense, and probably the usurper's hypocrisy deceived him. When he attended Cromwell upon his death-bed, he was overheard to express himself with presumptuous confidence on the protector's recovery; and when the event proved him mistaken, he exclaimed in a subsequent prayer to God, "thou hast deceived us, and we are deceived." But he was not the only one of the nonconformists of that age who fancied themselves endued with extraordinary powers. After the restoration he was ejected from Oxford, and retired to London, where he was permitted to continue in the exercise of the ministry till his death in 1679. He was buried in Bunhill-fields, where a monument was erected to his memory, with a long Latin inscription. He was certainly a considerable scholar, and a learned and eminent divine. In the register at Oxford he is described "in scriptis in re theologica quamplurimis Orbi notus."

He was a high Calvinist; but, while he zealously enforced what he conceived to be the doctrines of Christianity, he did not forget to enforce by every incitement in his power the necessity of pure moral conduct. He was author of numerous pious and controversial pieces, sermons, expositions, &c. some of which were printed during his life-time, and inserted, after his death, in a collection of his works published in five volumes folio.[1]

GOOGE (BARNABY) was a celebrated poet and translator, who lived in the sixteenth century, but of whom little is known, unless that he was educated at Christ's College, Cambridge, whence he removed to Staples Inn. Mr. Ellis conjectures that he might have been born about 1538. We have no doubt that he was the same Barnaby Googe who was a relation and retainer to sir William Cecil, queen Elizabeth's minister, and who was gentleman-pensioner to the queen. Mr. Churton thinks, with great probability, that he was the father of Barnaby Googe, master of Magdalen college, Cambridge, who was incorporated at Oxford in August 1605, when king James was there. In 1563 he published a very elegant little volume, now of the greatest rarity, entitled "Eglogs, Epitaphs, and Sonnetes." One of the sonnets, superior, as the rest are, in point of harmony, to most of the productions of those days, is addressed to Alexander Nowell, afterwards the celebrated dean of St. Paul's, and reprinted in Mr. Churton's elaborate life of that divine. It is said there are only two copies of this volume in existence, one in the possession of Mr. Heber, who purchased it at George Steevens's sale, and the other in the library of Trinity college, Cambridge. Googe's principal translation was the "Zodiake of Life," from Marcellus Palingenius Stellatus, a very moral, but tiresome satire, perfectly unconnected with astronomy, the author merely distinguishing each of the twelve books of his poem by the name of a celestial sign. The first three books appeared in 1560, and the first six in 1561; the whole was printed complete in 1565, 12mo. In 1570 he translated from Naogeorgus, a poem on Antichrist; in 1577, Herebach's œconomical treatise on agriculture; and in 1579, Lopes de Mendoza's Spanish proverbs, and afterwards Aristotle's "Table of the Ten Categories." The few spe-

[1] Calamy.—Ath. Ox. vol. II.—Neal's Puritans.

cimens published from these very rare works are highly favourable to the author's talents and principles.[1]

GORDON (ALEXANDER), a native of Scotland, was an excellent draughtsman, and a good Grecian, who resided many years in Italy, visited most parts of that country, and had also travelled into France, Germany, &c. In 1736 he was appointed secretary to the society for the encouragement of learning, with an annual salary of 50*l.* which he resigned in 1739. In the same year (1736) he succeeded Dr. Stukeley as secretary to the society of antiquaries, which office he resigned in 1741 to Mr. Joseph Ames, and was for a short time secretary to the Egyptian club, composed of gentlemen who had visited Egypt, viz. lord Sandwich, Dr. Shaw, Dr. Pococke, &c. In 1741 he went to Carolina with governor Glen, where, besides a grant of land, he had several offices, such as register of the province, &c.; and died about 1750, a justice of the peace, leaving a handsome estate to his family. He published, 1. "Itinerarium Septentrionale, or a Journey through most parts of the counties of Scotland, in two parts, with 66 copper-plates, 1726," folio. 2. "Additions and Corrections, by way of supplement, to the Itinerarium Septentrionale; containing several dissertations on, and descriptions of, Roman antiquities, discovered in Scotland since publishing the said Itinerary. Together with observations on other ancient monuments found in the North of England, never before published, 1732," folio. A Latin edition of the "Itinerarium," including the Supplement, was printed in Holland, in 1731. 3. "The Lives of pope Alexander VI. and his son Cæsar Borgia, comprehending the wars in the reign of Charles VIII. and Lewis XII. kings of France; and the chief transactions and revolutions in Italy, from 1492 to 1516. With an appendix of original pieces referred to in the work, 1729," folio. 4. "A complete History of the ancient Amphitheatres, more particularly regarding the Architecture of these buildings, and in particular that of Verona, by the marquis Scipio Maffei; translated from the Italian, 1730," 8vo, afterwards enlarged in a second edition. 5. "An Essay towards explaining the Hieroglyphical Figures on the Coffin of the ancient Mummy belonging to capt. William

[1] Phillips's Theatrum edited by sir E. Brydges.—Churton's Life of Nowell.—Warton's Hist. of Poetry.—Strype's Life of Parker, p. 144.—Ellis's Specimens.—Censura Literaria, vol. II. and V.

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Lethieullier, 1737," folio, with cuts. 6. "Twenty-five plates of all the Egyptian Mummies, and other Egyptian Antiquities in England," about 1739, folio.[1]

GORDON (BERNARD), a French physician of the thirteenth century, is said to have conferred honour on the medical faculty of Montpellier, where he began to teach and to practise in 1285. As was the custom of the time, he took his surname from the place of his birth (Gordon, in Rouvergne), and called himself Bernardus de Gordonio, and not Gordonus, as it is commonly written. According to the accounts of some writers, who place the death of this physician in 1305, he taught at Montpellier only twenty years; but others say that he was living in 1318. He left a considerable number of treatises, which were published together at Ferrara in 1487, at Venice in 1494, at Paris in 1542, and at Lyons in 1550.[2]

GORDON (JAMES), a Scotch Jesuit, of the noble family of Gordon, was born in 1543, and educated at Rome, where he became a Jesuit, Sept. 20, 1563, and was created D. D. in 1569. He was professor of Hebrew and divinity for nearly fifty years in several parts of Europe, Rome, Paris, Bourdeaux, Pont a Mousson, &c. and acquired great reputation for learning and acuteness. He was employed as a missionary in England and Scotland, and was twice imprisoned for his zeal in making converts. He was also frequently employed by the general of his order in negociating their affairs, for which he had every requisite talent. Alegambe describes him as a saint, without a particle of human frailty, but Dodd allows that he lived very much in a state of dissipation, yet was regular in all the austerities of his profession. He died at Paris, April 16, 1620. His only writings are "Controversiarum Fidei Epitome," in three parts or volumes, 8vo, the first printed at Limoges, 1612, the second at Paris, and the third at Cologn in 1620. There was another JAMES GORDON, of the family of Lesmore, also a Scotch Jesuit, who was born at or near Aberdeen in 1553, and died at Paris, Nov. 17, 1641. He wrote a commentary on the Bible, "Biblia Sacra, cum Commentariis, &c." Paris, 3 vols. fol. 1632, which Dupin seems to think an useful and judicious work. He wrote also some historical and chronological works,

[1] Nichols's Bowyer.
[2] Rees's Cyclopædia, from Eloy.—Mackenzie's Scotch Writers, vol. I. p. 439.

enumerated by Alegambe, and a system of moral theology, &c.[1]

GORDON (THOMAS), a native of Scotland, and once distinguished by his party writings on political and religious subjects, was born at Kircudbright in Galloway, about the end of the seventeenth century. He had an university education, and went through the common course of academical studies; but whether at Aberdeen or St. Andrew's is uncertain. When a young man he came to London, and at first supported himself by teaching the languages, but afterwards commenced party writer, and was employed by the earl of Oxford in queen Anne's time; but we know not in what capacity. He first distinguished himself in the Bangorian controversy by two pamphlets in defence of Hoadly, which recommended him to Mr. Trenchard, an author of the same stamp, who took him into his house, at first as his amanuensis, and afterwards into partnership, as an author. In 1720, they began to publish, in conjunction, a series of letters, under the name of "Cato," upon various and important subjects relating to the public. About the same time they published another periodical paper, under the title of "The Independent Whig," which was continued some years after Trenchard's death by Gordon alone. The same spirit which appears, with more decent language, in Cato's letters against the administration in the state, shews itself in this work in much more glaring colours against the hierarchy in the church. It is, in truth, a gross and indecent libel on the established religion, which, however, Gordon was admirably qualified to write, as he had no religion of his own to check his intemperate sallies. After Trenchard's death, the minister, sir Robert Walpole, knowing his popular talents, took him into pay to defend his measures, for which end he wrote several pamphlets. At the time of his death, July 28, 1750, he was first commissioner of the wine-licences, an office which he had enjoyed many years, and which diminished his patriotism surprisingly. He was twice married. His second wife was the widow of his friend Trenchard; by whom he had children, and who survived him. Two collections of his tracts have been preserved: the first entitled, "A Cordial for Low-spirits," in three volumes; and the second, "The Pillars of Priestcraft and Ortho-

[1] Alegambe Bibl. Script. Societat. Jesu.—Dodd's Church History, vol. II.

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doxy shaken," in two volumes. But these, like many other posthumous pieces, had better have been suppressed. His translations of Sallust and Tacitus, now, perhaps, contribute more to preserve his name, although without conferring much reputation on it. His Tacitus appeared in 2 vols. fol. in 1728, with discourses taken from foreign commentators and translators of that historian. Sir Robert Walpole patronised a subscription for the work, which was very successful; but no classic was perhaps ever so miserably mangled. His style is extremely vulgar, yet affected, and abounds with abrupt and inharmonious periods, totally destitute of any resemblance to the original, while the translator fancied he was giving a correct imitation.[1]

GORDON (WILLIAM), an Anglo-American divine and historian, and minister at Roxburg in Massachusetts, was born at Hitchin, in Hertfordshire, in 1729, and educated at a dissenting academy in or near London. He was afterwards pastor of an independent congregation at Ipswich, where he officiated for several years. In 1772 he went to America, and settled at Roxburg. When the revolution commenced in America, he took a very active part against his native country, and was appointed chaplain to the provincial congress of Massachusetts. In 1776 he appears first to have conceived the design of writing the history of the revolution and war, and began to collect materials on the spot, in which he was assisted by the communication of state papers, and the correspondence of Washington and the other generals who had made a distinguished figure in the field. In 1786 he came to England, and in 1788 published, in 4 vols. 8vo, "The History of the rise, progress, and establishment of the Independence of the United States of America." This, however, is rather a collection of facts, than a regular history, for the writing of which, indeed, the author had no talent; his style is vulgar and confused, and his reflections common-place. The best parts of it occur where he made most use of Dodsley's Annual Register. The colouring he attempts to give, as may be expected, is entirely unfavourable to the English, nor does he endeavour to disguise his partialities. He is said to have published also some sermons; a pamphlet recom-

[1] Biog. Brit. art. Trenchard.—Whiston's MS notes on the first edition of this Dictionary.

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mending a society for the benefit of widows, another against the doctrine of universal redemption, and an abridgment of Edwards, "on religious affections." He appears not to have returned to America after the publication of his history, but to have resided partly at St. Neots, and partly at Ipswich, at which last he died in 1807.[1]

GORE (THOMAS), a heraldic writer, was born of an ancient family at Alderton, in Wiltshire, in 1631, and was educated at Magdalen college, Oxford. Thence he went to Lincoln's-inn, but probably with no serious purpose to study the law, as he retired afterwards to his patrimony at Alderton. Here his property entitled him to the honour of being appointed high sheriff of Wiltshire in 1680, at which time some unjust aspersions on his character induced him to write a defence entitled "Loyalty displayed, and falsehood unmasked," &c. Lond. 1681, 4to. He died March 31, 1684, at Alderton, leaving a variety of curious MSS. and printed collections on his favourite study of heraldry. His publications were, 1. "A Table shewing how to blazon a coat ten several ways," 1655, a single sheet copied from Ferne. 2. "Series Alphabetica, Latino-Anglica, Nomina Gentilitiorum, sive cognominum plurimarum familiarum, quæ multos per annos in Anglia floruere," Oxon. 1667, 8vo. A copy of this rare book is in the British Museum. 3. "Catalogus in certa capita, seu Classes, alphabetico ordine concinnatus, plerorumque omnium Authorum (tam antiquorum quam recentiorum) qui de re Heraldica, Latinè, Gallicè, Ital. Hisp. &c. scripserunt," Ox. 1668, reprinted with enlargements, 1674. 4. "Nomenclator geographicus," &c. Ox. 1667, 8vo.[2]

GORELLI or GREGORIO, the son of Raynier, of the family of Sinigardi, of Arezzo, in Italy, lived in the fourteenth century, and was notary of Arezzo, an office of considerable rank. In his fiftieth year he formed the design of writing the history of his country in Italian verse, and unfortunately took Dante for his model, whom he was unable to follow. The events he relates concern the period from 1310 to 1384, and may be consulted with advantage by those who will overlook the badness of the poetry. When he died is not known. Muratori has inserted his history in his collection of Italian historians.[3]

[1] Supplementary vol. to the Dict. Hist. 1812, which consists chiefly of American lives, probably contributed by an American.

[2] Ath. Ox. vol. II.—Gent. Mag. vol. LXII. [3] Moreri.

GORGIAS (LEONTINUS), a native of Leontium, in Sicily, who flourished in the fifth century B. C. was a celebrated orator of the school of Empedocles. He was deputed in the year 427, by his fellow-citizens, to request succour of the Athenians against the people of Syracuse, whom he so charmed with his eloquence that he easily obtained what he required. He also made a display of his eloquence at the Olympic and Pythian games, and with so much success, that a statue of gold was erected to him at Delphi, and money was coined with his name upon it. In the latter part of his life he established himself at Athens, and lived till he had attained the age of one hundred and five years. He is reputed, according to Quintilian, to be the author and inventor of extemporaneous speaking, in which art he exercised his disciples. Hermogenes has preserved a fragment of his, from which we may infer that his manner was quaint and artificial, full of antithesis and pointed expression.[1]

GORIO (ANTHONY FRANCIS), a learned antiquary of Florence, was born in 1691, and died Jan. 21, 1757, in that city. He was the author of an account of the grand duke's cabinet, entitled "Musæum Florentinum," Florent. 1731, continued to 11 vols. fol.; "Musæum Etruscum," 1737, 3 vols. fol.; "Musæum Cortonense," Romæ, 1750, fol. He also published the ancient Inscriptions which are found in the cities of Tuscany; Florence, 1727, 3 vols. fol.; and other books on Tuscan antiquities. His "Musæum Florentinum" contains in vol. I. "Gemmæ," dedicated to Gaston, 100 plates; vol. II. 1732, "Gemmæ," 100 plates; vol. III. 1734, "Statuæ," dedicated to Gaston, 100 plates; vols. IV. V. and VI. 1740, "Numismata," dedicated to Francis III. 115 plates. It is divided into three parts; one consisting of figures, two of dissertations; sometimes bound in 2 vols. and sometimes in three. In 1748, 50 portraits of the eminent professors of painting were engraved, with no farther explanation than their names, the year in which they were born and died; but this part is frequently wanting, because these portraits may be found in the History of the Painters, 4 vols. with their lives, by Francis Moucké. Vol. VII. is the first volume of the painters, 1752, 55 portraits. Vol. VIII. the second volume of the painters, 1754, 55 portraits. Vol. IX. the

[1] Fabric. Bibl. Græc.—Moreri.—Saxii Onomast.

volume of the painters, 1756, 55 portraits. Vol. X. the fourth volume of the painters, 1762, 55 portraits. Vol. XI. contains 100 portraits of painters, which may be found in the abbé Pozzi, and their lives by the abbé Orazis Marrini, Florence, 1764, 2 tom. each, divided into two parts; the whole bound in 1 vol.[1]

GORION. See JOSEPH BEN GORION.

GORLÆUS (ABRAHAM), an eminent antiquary, was born at Antwerp in 1549, and gained a reputation by collecting medals and other antiques. He was chiefly fond of the rings and seals of the ancients, of which he published a prodigious number in 1601, under this title, "Dactyliotheca, sive Annulorum Sigillarium, quorum apud priscos tam Græcos quam Romanos usus ex ferro, ære, argento, & auro, Promptuarium." This was the first part of the work; the second was entitled "Variarum Gemmarum, quibus Antiquitas in signando uti solita, sculpturæ." This work has undergone several editions, the best of which is that of Leyden, 1625; which not only contains a vast number of cuts, but a short explication of them by Grotius. In 1608 he published a collection of medals; which, however, if we may believe the "Scaligerana," it is not safe always to trust. Some have asserted, that he never studied the Latin tongue, and that the learned preface prefixed to his "Dactyliotheca," was written by another. Peiresc, as Gassendus relates, used to say, that "though Gorlæus never studied the Latin tongue, yet he understood all the books written in Latin concerning medals and coins;" but this cannot be reconciled with the accounts of him in other authors, nor indeed with probability. Gorlæus resided principally at Delft, and died there April 15, 1609. His collections of antiques were sold by his heirs to the prince of Wales.[2]

GORRIS (JOHN DE), in Latin GORREUS, a physician, was born at Paris in 1505. He took the degree of doctor of physic in that city about 1540, and was appointed dean of the faculty in 1548. He is said to have possessed both the learning and sagacity requisite to form an accomplished physician, and to have practised with great humanity and success. His works, which were published in 1622, folio, by one of his sons, contributed to support this reputation.

[1] Dict. Hist.—Saxii Onomast.—Archæologia, vol. VII.
[2] Gen. Dict.—Moreri.—Foppen Bibl. Belg.—Saxii Onomast.

The greater part of them consists of commentaries on different portions of the writings of Hippocrates, Galen, and Nicander. During the civil war, which was fatal to numerous men of letters, John de Gorris was stopped by a party of soldiers, when on his journey to Melun to visit the bishop of Paris, and the fright which he sustained is said to have deprived him of his reason. This occurred in 1561, and he lived in this deplorable condition until his death at Paris, in 1577. His father, PETER DE GORRIS, was a physician at Bourges, attained considerable eminence, and left two works, one on the general "practice of medicine," dated 1555; the other, "a collection of formulæ," 1560, both in Latin.[1]

GORTER (JOHN DE), a physician, was born in 1689, at Eukhuysen, and after having been a disciple of the celebrated Boerhaave, became a distinguished teacher of medicine at Harderwick, in consequence of which he was elected a member of the academies of Petersburg, Rome, and Haerlem, and obtained the title of physician to Elizabeth, empress of all the Russias. He died Sept. 11, 1762. He was the author of several works, which are written with excellent method, and contain many interesting and original observations, relating to physiological and practical subjects, as well as to the practice of the ancients. The principal are, 1. "De Perspiratione insensibili," Leyden and Padua, 1725, 4to, often reprinted. 2. "De Secretione humorum in sanguine," ibid. 1727. 3. "Medicinæ Compendium," 1731—1737, 2 vols. 4to. 4. "Exercitationes quatuor medicæ," Amst. 1737, 4to, &c. His son, DAVID DE GORTER, professor of physic and botany in the Dutch university of Harderwick, was author of several local Floras of that neighbourhood, and of Elementa Botanica. He died in 1783, aged sixty-six.[2]

GOSSELINI (JULIAN), an Italian poet and miscellaneous writer, was born at Rome in 1525, where he pursued his studies in the house of the cardinal de Santa Fiora, but in his seventeenth year was taken into the service of Ferdinand Gonzaga, then viceroy of Sicily, and governor of Milan, to which city he accompanied that nobleman in 1546, and became his secretary. He was afterwards taken to the court of Spain, where he obtained the esteem and

[1] Niceron, vol. XXXVIII.—Rees's Cyclopædia.—Saxii Onomast.
[2] Dict. Hist.—Rees's Cyclopædia.

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of Philip II. Under the duke of Albuquerque he was imprisoned on a charge of conspiracy against the life of John Baptist Monti, but vindicated his own cause, and was not only released, but admitted to public employment under the succeeding governors of Milan. He died Feb. 12, 1587, leaving behind him several works, that obtained for him high reputation; of these the principal are, "The Life of Ferdinand Gonzaga," 1579, 4to. "Three Conspiracies," &c. 1588, 8vo. "Rime," or a collection of poems, several times reprinted. "Discourses." "Letters," &c.; and he translated into Italian a French work entitled "A true account of things that have happened in the Netherlands, since the arrival of Don Juan of Austria."[1]

GOSSON (STEPHEN), a divine and poet, was born in Kent in 1554, and was admitted scholar of Christ-church, Oxford, in April 1572, but left the university without completing his degrees, and came to London, where he commenced poet, and wrote some dramatic pieces which were never published. He then retired into the country, as tutor to a gentleman's sons, and became by some means a bitter enemy to the drama and all its concerns. This occasioned some dispute with the father of his pupils, whose service he therefore quitted, and took orders. His first promotion was to the living of Great Wigborow, in Essex; and his next in 1600, the rectory of St. Botolph, Bishopsgate-street, where he died Feb. 13, 1623. He was a contemporary of Spenser and sir Philip Sidney, whom he imitated, and was thought to have excelled in pastoral poetry. His unpublished plays were, 1. "Cataline's Conspiracies." 2. "The Comedy of Captain Mario;" and the "Praise at parting." In opposition to theatrical amusements he wrote, "Play confuted in five several actions," 1580, and "The School of Abuse," 1587; the latter a professed invective against poets, players, and jesters, but with much good sense and good temper. He wrote also the "Ephemerides of Phialo," 1579, and a sermon entitled "The Trumpet of War."[2]

GOTHOFRED. See GODEFROI.

GOTTESCHALCUS, surnamed FULGENTIUS, and celebrated for propagating and exciting a controversy on the doctrines of predestination and free grace, was born

[1] Gen. Dict.—Moreri.—Tiraboschi.
[2] Ath. Ox. vol. I.—Gent. Mag. vol. LXV.—Biog. Dramatica.

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in Germany, in the beginning, probably, of the ninth century. From early life he had been a monk, and had devoted himself to theological inquiries. He was peculiarly fond of the writings of St. Augustine, and entered with much zeal into his sentiments. About the year 846, he left his monastery at Fulda, and went into Dalmatia and Pannonia, where he spread the doctrines of St. Augustine, under a pretence, as his enemies said, of preaching the gospel to the infidels. At his return, he remained some time in Lombardy, and in the year 847 held a conference with Notingus, or Nothingus, bishop of Vienne, concerning predestination, who prevailed on Rabanus, archbishop of Mentz, to undertake the confutation of what was called a new heresy. This the archbishop undertook, and was supported by a synod at Mentz, which condemned Gotteschalcus. He was farther prosecuted by Hincmar, archbishop of Rheims, was degraded from the priesthood, and ordered to be beaten with rods, and imprisoned. But as nothing was proved against him, except his adherence to the sentiments of Augustine, which were still held in estimation in the church, this shews, in the opinion of Dupin, that he was an injured man. He was, however, so severely whipped in the presence of the emperor Charles and the bishops, that his resolution failed him, and he complied with their commands so far as to throw into the fire a writing in which he had made a collection of scripture texts in order to prove his opinion. After this he was kept a close prisoner by Hincmar in a monastery, where he continued to maintain his opinions until his death in the same prison in the year 870. Hincmar, hearing that he lay at the point of death, sent him a formulary, which he was to subscribe, in order to his being received into the communion of the church; Gotteschalcus, however, rejected the offer with indignation, and therefore, by orders of Hincmar, was denied Christian burial. But even in that age there were men who loudly remonstrated against the barbarity with which he had been treated. Remigius, archbishop of Lyons, distinguished himself among these; and, in a council held at Valence, in Dauphiny, in the year 855, both Gotteschalcus and his doctrine were vindicated and defended, and two subsequent councils confirmed the decrees of this council. The churches also of Lyons, Vienne, and Arles, vigorously supported the sentiments of Gotteschalcus, whom nothing but the secular influence of

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could have detained in prison, while his cause was thus victorious. The only writings of this confessor that have reached the present times are, two "Confessions of Faith," inserted in archbishop Usher's "Historia Gotteschalci," printed at Dublin in 1641; an epistle to Ratramnus, published in Cellot's "Historia Gotteschalci," at Paris, in 1655, and some fragments of other pieces, noticed by Cave. In 1650, the celebrated Maguin published, at Paris, a collection of the treatises produced on both sides of this controversy, entitled "Veterum Auctorum qui nono sæculo de Prædestinatione et Gratia scripserunt, &c." 2 vols. 4to.[1]

GOTTI (VINCENT LEWIS), a learned cardinal, was born at Bologna Sept. 5, 1664. He was the son of James Gotti, a doctor of laws, and professor in the university of Bologna. In 1680 he became of the Dominican order, and having completed his course of philosophy at Bologna, was sent to study theology for four years at Salamanca in Spain. Upon his return in 1688, he was appointed professor of philosophy in the university of Bologna, and was also made prior and provincial of his order, and inquisitor of Milan. In 1728, pope Benedict XIII. created him a cardinal, and three years afterwards appointed him member of the congregation for examining bishops; and such was his reputation, that in the last conclave, held during his time, a considerable number of the cardinals were for his being raised to the papal throne. Soon after this he died at Rome in 1742. His works are much valued by the catholics in Italy, and display considerable erudition. Of these the principal are, 1. "De vera Christi Ecclesia," Rome, 1719, 3 vols. and reprinted with additions at Milan in 1734. 2. "Theologia Scholastico-dogmatica, juxta mentem divi Thomæ Aquinatis, &c." 6 vols. 4to. 3. "Colloquia Theologica-polemica, in tres classes distributa, &c." Bologna, 4to. 4. "De Eligenda inter Dissidentes Christianos Sententia," written in answer to a piece with the same title, by Le Clerc; and an elaborate work in defence of the truth of the Christian religion against atheists, idolaters, Mahometans, Jews, &c. 1735—1740, in 12 vols. He was employed at the time of his death in writing "A Commentary on the Book of Genesis." A long life of him, "De vita et studiis, &c." 4to, was published at Rome in 1742.[2]

[1] Cave.—Dupin.—Moreri.—Milner's Church Hist. vol. III. p. 242. [2] Moreri.

GOTTSCHED (JOHN CHRISTOPHER), a German poet, rather, however, in theory than practice, was born at Konigsberg in 1700, and attained the office of professor of philosophy, logic, and metaphysics at Leipsic, where he died in 1766. His works, both original and republished, contributed in a considerable degree to diffuse a taste for elegant literature in Germany, as well as to refine the German language. Among these we find, 1. "An Introduction to Dramatic Poetry, or a Review of all the tragedies, comedies, and operas, which have appeared in Germany from 1450 to the middle of the eighteenth century," Leipsic, 1757. 2. "The German Poets, published by John Joachim, a Suabian," ibid. 1736. He also compiled various books of instruction in style and elocution adapted to the then state of the German schools; and might have deserved the praise of an acute critic, had he not unfortunately illustrated his principles by his own poetical effusions, in which there is only a mediocrity of taste and genius. He died in December 1766.—His wife, Louisa Maria, had also very considerable literary talents, and had studied philosophy, mathematics, the belles lettres, and music, with success. She published a metrical translation of Pope's "Rape of the Lock;" and since her death, in 1762, a collection of her letters has been published, which is held in high esteem. Frederick the Great of Prussia, who preferred Gellert to Gottsched, speaks with greater respect of this lady than of her husband, but seems to think that both discovered more pedantry than taste.[1]

GOUDELIN (PETER), a Gascon poet, was born at Toulouse in 1579, where his father was a surgeon. He was educated for the law, but the muses charmed him from that profession, and he devoted himself to their service. His verses and the wit of his conversation procured him easy access to the tables of the great, but he profited so little by their patronage, that he would have been left to starve in his old age, had not his fellow citizens bestowed a pension on him from the public funds, which he enjoyed until his death, Sept. 10, 1649. Such was his reputation that they also placed his bust in the gallery of the town-hall, among those of other illustrious men whom Toulouse had produced; and his works were long cited with delight and admiration. They were published in a single volume,

[1] Dict. Hist.

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printed at Toulouse; and at Amsterdam in 1700. His poem on the death of Henry IV. is one of his best, and one of the few that has borne a translation from the Gascon language.[1]

GOUDIMEL (CLAUDE), one of the early and most celebrated composers of music to the metrical French translations of the psalms for the use of the protestants, was a native of Franche-Comté, who lost his life at Lyons, on the day of the massacre of Paris in 1572, for having set to music the psalms of Clement Marot. Goudimel has been much celebrated by the protestants in France for this music, which was never used in the church of Geneva, and by the catholics in Italy for instructing Palestrina in the art of composition, though it is doubtful whether this great harmonist and Goudimel had ever the least acquaintance or intercourse together. He set the "Chansons Spirituelles" of the celebrated Marc-Ant. De Muret, in four parts, which were printed at Paris, 1555. We may suppose Goudimel, at this time, to have been a catholic, as the learned Muret is never ranked among heretics by French biographers. Ten years after, when he set the psalms of Clement Marot, this version was still regarded with less horror by the catholics than in later times; for the music which Goudimel had set to it was printed at Paris by Adrian Le Roy, and Robert Ballard, with a privilege, 1565. It was reprinted in Holland, in 1607, for the use of the protestants. His works are become so scarce, that his name and reputation are preserved by protestant historians, more in pity of his misfortunes, than by any knowledge of their excellence. The earliest mention of Goudimel, as a composer, is in a work entitled "Liber quartus Ecclesiasticarum Cantionum quatuor vocum vulgo Motetæ vocant," printed at Antwerp, by Susato, 1554, eighteen years before his death. These motets resemble in gravity of style, simplicity in the subjects of fugue, and purity of harmony, the ecclesiastical compositions of our venerable countryman Bird. Some of his letters are printed among the poems of his intimate friend Melissus, published under the title of "Melissi Schediasmatum Reliquiæ," 1575, 8vo.[2]

GOUGE (WILLIAM), a very celebrated puritan divine, was born at Bow near Stratford, Middlesex, Nov. 1, 1575,

[1] Moreri.—Dict. Hist.

[2] Gen. Dict.—Dr. Burney, in Rees's Cyclopædia.—Hawkins's Hist. of Music.

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and educated at Eton school, whence he went in 1595 to King's college, Cambridge. He was endowed with considerable powers of mind, and by close application to study, accumulated a great fund of learning. Such was his ardour and regularity in his literary pursuits, that during his first three years, he slept only one night out of college, and for nine years never missed college prayers at half-past five in the morning, unless when from home. It was his invariable rule to read fifteen chapters in the Bible every day, at three times. When chosen reader of logic and philosophy in the college, he was equally precise in regularity of duty and attendance. Having taken his degrees, and been admitted into orders, he was in 1608 preferred to the rectory of St. Anne's Blackfriars, London, where he became extremely popular; and having instituted a lecture on Wednesday mornings, it was frequented by many persons of the first rank. Having, however, imbibed some of the prejudices which were then so common against the church of England, he was occasionally censured, and at one time threatened with a prosecution in the Star-chamber for having become a member of a society for the purchase of impropriations; but this did not take effect, and the subsequent disturbances relieved him from any farther molestation. In 1643, he was nominated one of the assembly of divines, and took an active part in the various proceedings instituted by the then ruling powers for the reformation of the church. But when in 1648, he saw the lengths to which their reformations tended, he united with a large body of his brethren in declaring against putting the king to death. For forty-five years, says Granger, he was the laborious, the exemplary, and the much loved minister of St. Anne's Blackfriars, where none ever thought or spoke ill of him, but such as were inclined to think or speak ill of religion itself. He died Dec. 12, 1653. He appears, indeed, to have had the suffrages of all his contemporaries, and is honourably mentioned by many foreign divines. He was at one time offered the provostship of King's college, but declined it; his usual saying was, that it was his highest ambition "to go from Blackfriars to heaven." He published several pious tracts and some sermons, which bishop Wilkins classes among the most excellent of his time; but his principal work was "A Commentary on the Epistle to the Hebrews,"

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1655, fol. He had also a share in the commentary on the Bible, usually called "The Assembly's Annotations."[1]

GOUGE (THOMAS), son of the preceding, was born at Bow, Sept. 19, 1605, and was educated at Eton school, whence he was chosen to King's college, Cambridge, in 1626. Here, after taking his degrees, he was chosen fellow of his college, and afterwards presented with a living at Colsden near Croydon, in Surrey, where he continued about three years. In 1638, he was removed to the living of St. Sepulchre's, London, and the year after married one of the daughters of sir Robert Darcy. During a period of twenty-four years he discharged the duties of his profession with the most exemplary zeal. Besides preaching twice every Sunday, and often on week-days, he visited his flock, catechised their children, inquired into and relieved the wants of the poor, and devised plans for their employment. Such of the poor as were able to work, he employed in spinning flax and hemp, which he bought for the purpose, and paying them for their work, got it worked into cloth, which he sold, as well as he could, chiefly among his friends, bearing himself whatever loss was sustained. By this wise and humane scheme he diverted many from begging, and demonstrated to them, that by industry they might soon become independent of charity; and he thus is said to have given the hint which produced the humane and benevolent institutions of Mr. Firmin, which have been referred to in the memoir of that excellent citizen. When the act of uniformity took place, he quitted his living of St. Sepulchre's, being dissatisfied respecting the terms of conformity; but after this he forbore preaching, saying there was no need of him in London, where there were so many worthy ministers, and that he thought he might do as much or more good another way, which could give no offence. Accordingly his time was now zealously devoted to acts of beneficence and charity. He employed his own fortune, which was considerable, in relieving the wants of his poorer brethren, who, on account of their nonconformity, were deprived of their means of subsistence; and he was a successful applicant to the rich, from whom he received large sums, which were applied to that humane purpose. In 1671, he set about a plan for intro-

[1] Clarke's Lives at the end of his Martyrology.—Funeral Sermon by Jenkyn, &c.—Wood's Fasti, vol. I.

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ducing knowledge and religion into the different parts of Wales, which at that period were in the most deplorable darkness. He established schools in different towns where the poor were willing that their children should be taught the elements of learning, and he undertook to pay all the expences which were incurred in the outset of the business. By degrees these schools amounted to between three and four hundred, and they were all annually visited by Mr. Gouge, when he carefully inquired into the progress made by the young people, before whom he occasionally preached in a style adapted to their age and circumstances in life, for, being in his latter days better satisfied with the terms of conformity, he had a licence from some of the bishops to preach in Wales. With the assistance of his friends, whose purses were ever open at his command, he printed eight thousand copies of the Bible in the Welsh language; a thousand of these were distributed freely among those who could not afford to purchase them, and the rest were sent to the cities and chief towns in the principality, to be sold at reasonable rates. He procured likewise the English liturgy, the "Practice of Piety," the "Whole Duty of Man," the Church Catechism, and other practical pieces, to be printed in the Welsh language, and distributed among the poor. During the exercise of this benevolent disposition, he meddled nothing with the controversies of the times, and partook in no shape of the rancour of many of his ejected brethren against the church of England, with which he maintained communion to the last, and, as he told archbishop Tillotson, "thought himself obliged in conscience so to do." He was accustomed to say with pleasure, "that he had two livings which he would not exchange for two of the greatest in England." These were Wales, where he travelled every year to diffuse the principles of knowledge, piety, and charity: and Christ's Hospital, where he catechised and instructed the children in the fundamental principles of religion. He died suddenly Oct. 29, 1681, in the seventy-seventh year of his age. His death was regarded as a public loss. A funeral sermon was preached on the occasion by Dr. Tillotson, afterwards archbishop of Canterbury; who, at the conclusion of an animated eulogium on his piety and virtue, observes, that "all things considered, there have not, since the primitive times of Christianity, been many among the sons of men, to whom that glorious character of the Son of

God might be better applied, that "he went about doing good." And Mr. Baxter, in his Narrative of his own Life and Times, says of Mr. Gouge, "I never heard any one person, of whatever rank, sort, or sect soever, speak one word to his dishonour, or name any fault that they charged on his life or doctrine; no, not the prelatists themselves, save only that he conformed not to their impositions; and that he did so much good with so much industry." This eminent divine published a few practical pieces, of which the following may be mentioned: "The Principles of Religion explained;" "A Word to Sinners;" "Christian Directions to walk with God;" "The surest and safest Way of Thriving, viz. by Charity to the Poor;" "The Young Man's Guide through the Wilderness of this World." These were collected in an 8vo volume in 1706, and published at London, with a fine portrait by Van der Gucht, and archbishop Tillotson's Funeral Sermon and Life of him prefixed.[1]

GOUGH (Richard), the Camden of the eighteenth century, and one of the most illustrious antiquaries England has produced, was the only son of Harry Gough, esq. of Perry-hall. This gentleman, for whom his son ever preserved a reverential affection, was born April 2, 1681, and in his eleventh year, went with his uncle sir Richard Gough, to China, where he kept his accounts. In 1707, he commanded the ship Streatham, of which his younger brother Richard was purser in 1709. He continued to command this ship till 1715, when he retired with a decent competency, and was elected a director of the East India company about 1731. In this situation, his knowledge of the company's affairs, the result of his many voyages in their service, and his zeal for their interests, joined to habitual activity and integrity, gave him great weight. He became also a representative in parliament in 1734, for the borough of Bramber, for which he sat until his death. His political career was marked by independence of spirit. Although attached to, and in the confidence of, sir Robert Walpole, he refused several offices from that minister, and yet supported him to the last. He died in 1751, and was buried in the rector's vault in St. Andrew's church, Holborn. In 1717, he purchased of the lady of sir Richard Shelley, one moiety of the Middlemore estate

[1] Life by Tillotson, ubi supra.—Calamy.—Clarke's Lives of Sundry Eminent Persons, 1683, folio.

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in Warwickshire (the other moiety of which he before possessed), which afterwards descended to his son and heir Richard, together with the property at Enfield, which he purchased in 1723. In 1719 he married Elizabeth, daughter of Morgan Hynde, esq. of London, an eminent brewer.

By this lady, who died May 27, 1774, he had an only son, the subject of this article, who was born Oct. 21, 1735, in a large house in Winchester-street, on the site of the monastery of the Austin friars. He received the first rudiments of Latin and Greek under the tuition of one Barnewitz, a Courlander; and afterwards, on his death, was committed to the care of the rev. Roger Pickering, a dissenting minister, a man unfortunate in life, but an accomplished scholar, who died in 1755*; when Mr. Gough finished his Greek studies under Mr. Samuel Dyer, the friend of Dr. Johnson and of the contemporary literati. Under these instructors, Mr. Gough has not left us to question his proficiency, nor that early ambition to know and to communicate, which forms the instructive editor and author. At the very early age of eleven he commenced a task which would have reflected credit on any period of life, and he completed it with a perseverance of which there is probably no other instance in our literary annals. This was "The History of the Bible, translated from the French," (of an Amsterdam edition of 1700) "by R. G. junior," printed at London in 1747. Of this curious volume, consisting of 160 sheets in folio, his mother, delighted at such a display of laudable application, bore the expence of printing twenty-five copies, as presents to a few friends; and when completed at the press, it was marked, by way of colophon, "Done at twelve years and a half old," after which, in the copy now before us, follows, "A short Chronology of the Holy Scripture," in

* "From this most accomplished, as well as learned man," says Mr. Gough in a fragment of his own memoirs, "I must acknowledge myself to have derived great advantage; and had he been left to indulge the liberality of his temper, uncontrouled by female and maternal partiality and peculiarity, I might have been forwarded in that style of life to which it was his ambition to train me, and to which I ever after wanted both the spur and the guide." This may probably allude to some early view Mr. Gough entertained of rising in public life; and he afterwards gives hints of being long restrained and controuled in the pursuits to which he subsequently was led by inclination, and which became habitual. In another place he says, "The year 1774, by the death of my mother, made me completely master of myself."

three sheets. The style is throughout juvenile and simple; and such were even at this early age our author's notions of literary honour, that he would receive no aid without acknowledgment, and therefore page 24, which contains an account of the furniture and inhabitants of Noah's ark, is introduced with these words: "The printer gives you this explanation." It is impossible not to contemplate this volume with a strong impression of the excellent and amiable disposition which conducted a mere boy, unwearied and pleased, through so laborious a task. Mr. Gough himself, in his mature years, appears to have looked at it with complacency; and the copy in Mr. Nichols's possession is filled with corrections and improvements of the language.

It is not difficult to conceive that his parents and friends would be desirous to encourage a turn of mind which indicated so powerful a sense of the value of time and instruction; and accordingly we find him in about three years completing a translation of "The Customs of the Israelites, translated from the French of the abbot Fleury, by R. G." 1750, 8vo. This was also printed for distribution among friends. He had about this time fully prepared for the press, even to the title-page and preface, a work of great labour and research, under the title of "Atlas Renovatus, or Geography Modernized; being a particular description of the world as far as known to the ancients, and the present names of such places as now subsist; containing all the cities, towns, villages, castles, &c. mentioned in ancient authors, with all the remarkable occurrences that happened at the several places; the birth-places of famous men, the memorable sieges and battles, &c. the bounds, soil, air, manners, government, religion of each country. *The whole being the most complete system ever composed before.* To which is annexed a list of the Roman ways, and a copious index to facilitate the whole. Drawn upon the plans of Hornius's and Cellarius's maps." This is a folio volume, dated 1751, fairly written, and now preserved in Mr. Nichols's library, as a memorial of his consummate industry. Such a compilation, indeed, at the age of sixteen, is probably without a parallel; for much of the design, arrangement, &c. is perfectly original, and such intenseness of application could not have been recommended by any master.

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After the death of his father (July 13, 1751) Mr. Gough was admitted, in July 1752, fellow-commoner of Bene't-college, Cambridge. The college tutor at this time was Dr. John Barnardiston, afterwards master; but Mr. Gough's private tutor was the rev. John Cott, fellow of the college, and afterwards rector of Braxted, in Essex, "to whom," says Mr. Gough, "I regularly repeated my lesson, without a grain of instruction on his part." To the university Mr. Gough brought a considerable fund of classical literature, and having already imbibed a curiosity after matters of antiquity, found his enthusiasm heightened by a connexion with a college eminent for producing a succession of British antiquaries; and it is certain that he here laid the plan of his "British Topography*." He applied, in the mean time, to academical studies, with an ardour which even at this age was become habitual, and the knowledge he acquired in philosophy and the sciences was often displayed in his future labours; some of which prove that he had paid no little attention to subjects of theology and sacred criticism; and indeed it was inferred by the friends who knew his acquisitions most intimately, that he might have passed into any of the learned professions by a very easy transition. Before he left the university he had prepared for the press, although they all remain still in MS. the following works: 1. "Notes on Memnon, annexed to the abbé Gedoyn's French translation." 2. "Astro-mythology; or, a short account of the Constellations, with the names of the principal stars in each, and their connexion with mythology." 3. "The History of Bythynia, translated from the French of the abbé Sevin." 4. "Memoirs of celebrated Professors of the belles lettres in the academy of inscriptions, &c. at Paris, translated and abridged from the Elogia, &c." 5. "Reflections on the Ægyptian Government; and also on the Jewish, Persian, Cretan, Carthaginian, Spartan, Athenian, and Roman Governments." 6. "Memoirs of the Life and Character of Mithridates, king of Pontus, extracted from various and genuine authors." All these, with many voluminous commonplace books, were executed before our author had reached

* "While at college I had begun to make additions to the list of writers on the Topography of Great Britain and Ireland, prefixed to Gibson's Camden. I inserted these in Rawlinson's "English Topographer," till I fancied I might commence topographer myself. I formed a quarto volume," &c. Fragment of his Memoirs, written by himself.

his twenty-first year. Of amusements he must of course have been sparing, and this incessant pursuit of knowledge, while it accumulated a large fund for the use of his future labours, preserved him from those associations which are so dangerous to morals, and enabled him to pass a long life not only untainted with vice, but uniformly guided by a sense of piety.

Amidst all his academical labours, however, his peculiar attachment was to that pursuit on which his fame is founded, the study of the history and antiquity of his native country, which, he always acknowledged, was fostered within the walls of a college that had trained archbishop Parker, the great reviver of the study of antiquity*. In July 1756, he finally left Cambridge without taking a degree, and entered on an excursion to Peterborough, Croyland, and Stamford. In his history of Croyland, published long after, he informs us that his career of antiquarian pursuits began there, and at that time. Similar excursions he afterwards made regularly through the different parts of England, Wales, and Scotland, from 1759 to 1771, collecting materials, noting observations, and examining with historical and critical precision all the remarkable sites of national antiquities; and until within two years of his death, he repeated his visits to spots of particular interest and curiosity. During this period he formed an extensive acquaintance with the antiquaries of his time, which produced an equally extensive correspondence. In some of these tours he made several drawings, which, although he was not a professed draftsman, were not discreditable to his taste and accuracy, and he also amused himself occasionally with etching, which he did in a very neat manner. A volume of these etchings, now in our possession, by the kindness of his biographer, we treasure as a most pleasing and curious memorial. The result of all his twenty years excursions appeared afterwards in his new edition of Camden's "Britannia."

* "Was it to be wondered at that (the pursuit of our national antiquities) should be fostered within these venerable walls, which owed their support and splendour to archbishop Parker, and had nursed a succession of British Antiquaries to the present time? or that, without any view to a degree or a profession I should exceed the time usually spent in a college? or that, as I was to return home again to books and study, without any prospect of being able to gratify my wish of visiting foreign countries, that desire should, by recoil, impel me powerfully to ramble over my own?" Fragment of Memoirs, as above.

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His first regular publication was anonymous, "The History of Carausius; or an examination of what has been advanced on that subject by Genebrier and Dr. Stukeley," 1762, 4to, a very elaborate and critical disquisition. In February 1767 he was elected a fellow of the society of antiquaries of London, and in 1771, on the death of Dr. Gregory Sharpe, master of the temple, he was nominated director of the society, which office he held till Dec. 12, 1797, when he quitted the society altogether. Two years before, he quitted the royal society, of which he had been chosen fellow in March 1775. In 1767 he commenced his correspondence with the Gentleman's Magazine, by an account of the village of Aldfriston, under the signature of D. H. the final letters of his name, which signature he retained to the last, but not altogether uniformly, nor is another signature in some later volumes, with the same letters, to be mistaken for his. On the death of his fellow-collegian, Mr. Duncombe, in 1786, the department of the review in that miscellany was for the most part committed to him. "If," as he says himself, "he criticised with warmth and severity certain innovations attempted in church and state, he wrote his sentiments with sincerity and impartiality—in the fullness of a heart deeply impressed with a sense of the excellence and happiness of the English constitution both in church and state." Such indeed were Mr. Gough's steady principles during that period of intellectual delusion which followed the French revolution; and he gave his aid with no mean effect, to a numerous body of writers and thinkers, many of whom (and we wish his name could have been added to the number) have lived to enjoy the full gratification of their hopes. We cannot, however, quit this subject without noticing that extensive knowledge which Mr. Gough displayed in his critical labours in the Magazine; he seems never to have undertaken any thing of the kind without such an acquaintance with the subject as showed that his studies had been almost universal, and even occasionally directed to those points of literature which could be least expected to demand his attention; we allude to the subjects of theology and criticism, both sacred and classical. The perusal of the classics in particular appears frequently to have relieved his more regular labours.

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and often printed at Toulouse; and at Amsterdam in 1700. His poem on the death of Henry IV. is one of his best, and one of the few that has borne a translation from the Gascon language.[1]

GOUDIMEL (CLAUDE), one of the early and most celebrated composers of music to the metrical French translations of the psalms for the use of the protestants, was a native of Franche-Comté, who lost his life at Lyons, on the day of the massacre of Paris in 1572, for having set to music the psalms of Clement Marot. Goudimel has been much celebrated by the protestants in France for this music, which was never used in the church of Geneva, and by the catholics in Italy for instructing Palestrina in the art of composition, though it is doubtful whether this great harmonist and Goudimel had ever the least acquaintance or intercourse together. He set the "Chansons Spirituelles" of the celebrated Marc-Ant. De Muret, in four parts, which were printed at Paris, 1555. We may suppose Goudimel, at this time, to have been a catholic, as the learned Muret is never ranked among heretics by French biographers. Ten years after, when he set the psalms of Clement Marot, this version was still regarded with less horror by the catholics than in later times; for the music which Goudimel had set to it was printed at Paris by Adrian Le Roy, and Robert Ballard, with a privilege, 1565. It was reprinted in Holland, in 1607, for the use of the protestants. His works are become so scarce, that his name and reputation are preserved by protestant historians, more in pity of his misfortunes, than by any knowledge of their excellence. The earliest mention of Goudimel, as a composer, is in a work entitled "Liber quartus Ecclesiasticarum Cantionum quatuor vocum vulgo Motetæ vocant," printed at Antwerp, by Susato, 1554, eighteen years before his death. These motets resemble in gravity of style, simplicity in the subjects of fugue, and purity of harmony, the ecclesiastical compositions of our venerable countryman Bird. Some of his letters are printed among the poems of his intimate friend Melissus, published under the title of "Melissi Schediasmatum Reliquiæ," 1575, 8vo.[2]

GOUGE (WILLIAM), a very celebrated puritan divine, was born at Bow near Stratford, Middlesex, Nov. 1, 1575,

[1] Moreri.—Dict. Hist.
[2] Gen. Dict.—Dr. Burney, in Rees's Cyclopædia.—Hawkins's Hist. of Music.

and educated at Eton school, whence he went in 1595 to King's college, Cambridge. He was endowed with considerable powers of mind, and by close application to study, accumulated a great fund of learning. Such was his ardour and regularity in his literary pursuits, that during his first three years, he slept only one night out of college, and for nine years never missed college prayers at half-past five in the morning, unless when from home. It was his invariable rule to read fifteen chapters in the Bible every day, at three times. When chosen reader of logic and philosophy in the college, he was equally precise in regularity of duty and attendance. Having taken his degrees, and been admitted into orders, he was in 1608 preferred to the rectory of St. Anne's Blackfriars, London, where he became extremely popular; and having instituted a lecture on Wednesday mornings, it was frequented by many persons of the first rank. Having, however, imbibed some of the prejudices which were then so common against the church of England, he was occasionally censured, and at one time threatened with a prosecution in the Star-chamber for having become a member of a society for the purchase of impropriations; but this did not take effect, and the subsequent disturbances relieved him from any farther molestation. In 1643, he was nominated one of the assembly of divines, and took an active part in the various proceedings instituted by the then ruling powers for the reformation of the church. But when in 1648, he saw the lengths to which their reformations tended, he united with a large body of his brethren in declaring against putting the king to death. For forty-five years, says Granger, he was the laborious, the exemplary, and the much loved minister of St. Anne's Blackfriars, where none ever thought or spoke ill of him, but such as were inclined to think or speak ill of religion itself. He died Dec. 12, 1653. He appears, indeed, to have had the suffrages of all his contemporaries, and is honourably mentioned by many foreign divines. He was at one time offered the provostship of King's college, but declined it; his usual saying was, that it was his highest ambition "to go from Blackfriars to heaven." He published several pious tracts and some sermons, which bishop Wilkins classes among the most excellent of his time; but his principal work was "A Commentary on the Epistle to the Hebrews,"

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all respects pre-eminently qualified for the labours of an antiquary, which rarely meet with an adequate remuneration. Indeed this work must have convinced the world that he possessed not only the most indefatigable perseverance, but an ardour which no expence could possibly deter. One great object of his wishes was to prepare "The Sepulchral Monuments" for a new edition. With this constantly in view, he spared neither trouble nor expence in obtaining an ample store of new and accurate drawings by the first artists, all which, with the numerous and beautiful plates already engraved, form part of his noble bequest to the university of Oxford. Among his latest separate publications were, an Account of the beautiful Missal presented to Henry VI. by the duchess of Bedford, purchased at the duchess of Portland's sale by James Edwards, esq. in whose possession it remains; "The History of Pleshy, in Essex," 1803, 4to; and the same year, and in the same form, the "Plates of the Coins of the Seleucidæ." A few other separate publications, previous to these, will be noticed at the end of this article.

Mr. Gough drew up, at the united request of the president and fellows, the History of the Society of Antiquaries of London, prefixed to the first volume of their "Archæologia," in 1770, and to the eleven succeeding volumes of that work, as well as to the "Vetusta Monumenta," contributed a great many curious articles *. He was equally liberal in his communications to Mr. Nichols's "Bibliotheca Topographica," and to his "History of Leicestershire." Mr. Nichols relates with just feeling, that "for a long series of years he had experienced in Mr. Gough the kind, disinterested friend; the prudent, judicious adviser, the firm, unshaken patron. To him every material event in life was confidentially imparted. In those that were prosperous, no man more heartily rejoiced; in such as were less propitious, no man more sincerely condoled, or

* His Papers in the "Archæologia" are, On the Giants' Grave in Penrith Church-yard, vol. II. p. 188; On the Dee Mætres, vol. III. p. 105; On Four Roman Altars found in Graham's Dyke, p. 118; On the Invention of Card-playing, vol. VIII. p. 152; On the Parian Chronicle, vol. IX. p. 157; On the Stamps of the antient Oculists, p. 227; On antient Mansion-houses in Northampton and Dorset Shires, vol. X. p. 7; On Belatucader, p. 118; On an antient Mosaic Pavement at Ely, p. 121; On a Roman Horologium, p. 172; On Fonts, p. 183; On the Analogy between certain Monuments, vol. XI. p. 33; On a Greek Inscription in London, p. 48.

In the "Vetusta Monumenta," he wrote the Descriptions of vol. II. Plates XXXVI. XXXVII. XXXIX. XL. XLI. XLII. XLIII. XLV. L. LII. LIV. LV. Vol. III. Plates I—V. XII—XVII. XXV.

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more readily endeavoured to alleviate." The deep concern which he felt at the dreadful fire that destroyed Mr. Nichols's valuable property in 1808, was shewn in a series of the kindest consolatory letters, which were among the last he ever wrote. In one, dated September of that year, he requested Mr. Nichols to execute a confidential commission, "which," he emphatically adds, "may be the last office you will have to do for your sincere friend." This was nearly prophetic, for there was little now to be done that could contribute to his comforts. "The bright gem of intellect," says his affectionate biographer, "though frequently clouded, had intervals of its former splendour; and the frequent emanations of benevolence displayed through a long and painful illness, whilst they comforted and delighted those around him, added poignancy to the regret they experienced for those bitter sufferings which threatened to overwhelm a noble mind with total imbecility; from which, however, he was mercifully relieved, without any apparent struggle at the last, on Feb. 20, 1809, and was buried on the 28th, in the churchyard of Wormley, in Herts, in a vault built for that purpose, on the south side of the chancel, not far from the altar which for several years he had devoutly frequented." The funeral, although, in conformity to his own directions, as little ceremonious as propriety would permit, was followed from Enfield to Wormley by crowds whose lamentations and regrets were unequivocally shown. The poor and the afflicted had indeed lost in Mr. Gough a father, protector, and benefactor. Enfield and its neighbourhood must long cherish a lively and grateful remembrance of his benevolence, which was at once extensive, judicious, and unostentatious. It was in him a principle and a system; it began early, and continued to the last; it embraced not only the present, but the future, and he had provided that his charity should continue to be felt long after the heart that dictated it had ceased to beat. His faithful domestics, when unable to continue their services, continued to receive their pay, in the shape of annuities; and as he possessed the attribute ascribed to "the merciful man," the generous steed, exempt by age from labour, and the cow no longer useful in the dairy, were permitted to close their useful lives in a luxuriant meadow reserved for that express purpose. The genuine personal character of Mr. Gough could only be appreciated by those who witnessed him in

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his domestic and familiar circle. Though highly and deservedly distinguished as a scholar, the pleasantry and the easy condescension of his convivial hours still more endeared him, not only to his intimates, but even to those with whom the forms and customs of the world rendered it necessary that he should associate.

In 1774, soon after the death of his mother, an event by which he came in possession of an excellent family residence at Enfield, with the large estate bequeathed to him in reversion by his father, he added greatly to all his other comforts, by marrying Anne, fourth daughter of Thomas Hall, esq. of Goldings, Herts; a lady of distinguished merit, who after a long and affectionate union, has to lament the loss of him whose object through life was to increase her happiness.

It is, however, as the learned and acute antiquary that he will be handed down to posterity; and from the epitaph written by himself, he appears desirous to rest his fame on his three publications, the "British Topography," the edition of "Camden," and the "Sepulchral Monuments;" sufficient indeed to place him in the very first rank of the antiquaries of the eighteenth century. But while he gave a preference in point of value, labour, and utility to those works, he was in no respect ambitious of personal honours. He took no degree at Cambridge, and resisted the solicitations of many members of the university of Oxford to receive an honorary degree; and when he withdrew from the Royal Society and that of the Antiquaries, from causes on which we shall not enter, but must ever regret, he no longer appended to his name the usual initials of fellowship. In politics, he was a firm friend to the house of Brunswick, and a stranger to the mutability of his contemporaries. "That independence," he informs us himself, "which he gloried in possessing as his inheritance, and which he maintained by a due attention to his income, discovered itself in his opinions and his attachments. As he could not hastily form connexions, he may seem to have indulged strong aversions. But he could not accommodate himself to modern manners or opinions; and he had resources within himself, to make it less needful to seek them from without. And perhaps the greatest inconvenience arising from this disposition was the want of opportunities to serve his friends. But he saw enough of the general temper of mankind, to convince him that favours

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should not be too often asked; and that as to be too much under obligation is the worst of bondage, so to confer obligations is the truest liberty." Such sentiments and such conduct do no discredit to men like Mr. Gough. His talents, his rank in society, and his years, gave him claims to respect, which were, what he thought them, undeniable; and even where he shewed any symptoms of resentment, they were never beyond the limits which his superior character and long services amply justified.

His library, with the exception of his legacy to the Bodleian, was sold, agreeably to his own direction, by Messrs. Leigh and Sotheby, in twenty days, April 5—28, 1810, and produced 3552*l.* 3*s.* His prints, drawings, coins, medals, &c. were sold July 19, 1812, and the two following days, and produced 517*l.* 6*s.* 6*d.* By his last will, he bequeathed to the university of Oxford all his printed books and manuscripts on Saxon and Northern literature, for the use of the Saxon professor; all his manuscripts, printed books, and pamphlets, prints, and drawings, maps, and copper-plates relating to British topography, (of which, in 1808, he had nearly printed a complete catalogue); his interleaved copies of the "British Topography," "Camden's Britannia," and the "Sepulchral Monuments of Great Britain," with all the drawings relative to the latter work; and all the copper-plates of the "Monuments" and the "Topography;" with fourteen volumes of drawings of sepulchral and other monuments in France. All these he wills and desires may "be placed in the Bodleian library, in a building adjoining to the picture gallery, known by the name of the "Antiquaries closet." These were accordingly deposited in the closet, and a catalogue has since been printed in a handsome quarto, under the care of the rev. B. Bandinel, librarian of the Bodleian. A more valuable or extensive treasure of British topography was never collected by an individual. The MSS. are very numerous, and many of the most valuable printed books are illustrated by the MS notes of Mr. Gough and other eminent antiquaries. The remainder of his will, for which we refer to our authority, is not less in proof of his liberality, affection, and steady friendship. Such was the life of Mr. Gough, of which he says, in a memoir already quoted; "If I have relieved the wants and distresses of the unhappy without ostentation, have done justice without interest, have served the common cause of literature without vanity;

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maintained my own independence without pride or insolence, have moderated my attachment to external objects, and placed my affections on the virtuous and honest character, and may trust to have so passed through things temporal as finally not to lose things eternal—I shall have *lived enough*."

A few of Mr. Gough's publications yet remain to be noticed: 1. New editions of "Description des Royaulmes d'Angleterre et d'Ecossé, composeé par Etienne Perlin," Paris, 1558; and of "Histoire de l'entree de la Reine Mère dans le Grande Bretagne, par de la Serre," Paris, 1639; which he illustrated with cuts, and English notes; and introduced by historical prefaces, in 1775. 2. "A Catalogue of the Coins of Canute, king of Denmark and England, with specimens," 1777, 4to. 3. "An Essay on the Rise and Progress of Geography in Great Britain and Ireland; illustrated with specimens of our oldest maps," 1780, 4to; and "Catalogue of Sarum and York Missals," 1780, both extracted from the second edition of his "British Topography." 5. "A comparative view of the ancient Monuments of India," &c. 1785, 4to. 6. "List of the members of the Society of Antiquaries of London, from their revival in 1717 to June 1796; arranged in chronological and alphabetical order," 1798, 4to. 7. In the same year he amended and considerably enlarged, from the Paris edition of 1786, an English translation of the "Arabian Nights Entertainments," to which he added notes of illustration, and a preface, in which the supplementary tales published by Dom. Chavis are proved to be a palpable forgery. 8. "A Letter to the Lord Bishop of London, by a Layman," 1799, 8vo, on various subjects connected with the prosperity of the church. 9. "Rev. Kennett Gibson's comment upon part of the fifth journey of Antoninus through Britain," &c. 1800, 4to. 10. "Description of the Beauchamp chapel, adjoining to the church of St. Mary at Warwick," 1804, 4to. As to his assistance to his friends engaged in literary pursuits, it was more extensive than probably will ever be known; but some particulars are stated by his biographer, to which we refer, and many other acknowledgments may be found in various works published within the last forty years. It is to be regretted that no portrait of Mr. Gough exists, nor is it known that he ever would consent to sit to any of the many artists with whom he was connected, and to some of whom he was a steady patron. His person was short, inclining to corpulence.

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His features bespoke the energy and activity of his mind. In youth he was peculiarly shy, which he attributed to a late entrance into the world, and an irresistible habit of application to books. As his intercourse with society advanced, his manner became more easy, and his conversation was always lively, often with a pleasant flow of humour, and his disposition communicative.[1]

GOUJET (CLAUDE PETER), a canon of St. James de l'Hopital, and an associated academician of Marseilles, Rouen, Angers, and Auxerre, was born at Paris, Oct. 19, 1697. His father was a taylor, with a tradesman-like aversion to learning, in the pursuit of which, however, he found it impossible to prevent his son from employing his early years. He began his studies at Paris, and carried them on principally in the Jesuits' college, and in the congregation of the oratory. In 1720 he obtained a canonry of St. James de l'Hopital. He died at Paris, Feb. 2, 1767. His whole life appears to have been a scene of literary labour, always useful, and often conducted with great judgment. In order to pursue his studies without interruption at home, or the necessity of having recourse to foreign assistance, he accumulated a fine library of 10,000 volumes, in all branches of literature, but particularly literary history and biography. For fifty years he continued to publish one voluminous compilation after another; and by close application, so impaired his sight that he was almost blind some time before his death. The last editor of Moreri divides his publications into translations, works of piety, works of literary history, lives and eloges, papers in the literary Journals, and lastly prefaces; in all amounting to eighty-three articles. Of these the most useful appear to be, 1. "Les Vies des Saints," Paris, 1730, 7 vols. 12mo, often reprinted in 4to, and other forms. 2. "Bibliotheque des auteurs ecclesiastiques du XVIII. siecle, pour servir de continuation a celle de M. du Pin, &c." ibid. 1736, 3 vols. 8vo. 3. "Supplement" to Moreri's Dictionary, ibid. 1735, 2 vols. fol. He also pointed out many hundred errors in the early editions of that work. 4. "Nouveau Supplement" to the same dictionary, ibid. 1749, fol. with a volume of "Additions," 1750, fol. 5. "Bibliotheque Françoise, ou histoire de la

[1] Nichols's Bowyer, vol. VI. where, and in the other volumes of that interesting series of literary history, will be found many particulars relative to Mr. Gough's connexions, and a very considerable collection of his epistolary correspondence.

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litterature Française," from the invention of printing, 21 vols. 12mo, ibid. 1740—1759. This is the most useful of all his works. It was undertaken at the request of M. D'Argenson, the secretary of state. It in some measure resembles Niceron, whom he also assisted in his useful "Memoires," and wrote his life. 6. "De l'etat des Sciences en France, depuis la mort de Charlemagne jusqu'a celle du roi Robert," 1737, 12mo. This learned dissertation obtained the prize of the academy of belles lettres, and the members of this academy are said to have done for Goujet what they had never done for any other man. Without any solicitation, or knowledge of the matter on his part, they sent a deputation of six of their number to him, requesting the honour of choosing him, in the room of the deceased abbé de Vertot. 7. A new edition of Richelet's Dictionary, Lyons, 1756, 3 vols. fol. 8. "L'Histoire du College Royal de France," 4to. 9. "Hist. du Pontificat de Paul V." Amsterdam (Paris) 1765, 2 vols. 12mo. This was his last work, in which he is much less favourable to the Jesuits than might have been expected from one educated among them. [1]

GOUJON (JOHN), an eminent sculptor and architect of Paris, lived under Francis I. and Henry II. and is supposed to have designed the fronts of the old Louvre. This artist's figures, in demi-relief, have never been surpassed; nor can any thing of that kind be more beautiful than his Fountain of the Innocents, in the street of St. Denis at Paris. The cariatides which support a tribune in the hall of the Hundred Swiss at the Louvre are no less so. Many more of his works may be seen in that city, which are the admiration of connoisseurs, and remind us of the simple and sublime beauties of the antique style; for which reason he is justly called the Corregio of sculpture. [2]

GOULART (SIMON), a protestant divine, and voluminous writer, was born at Senlis, Oct. 20, 1543, and studied divinity at Geneva, where he was ordained in October 1566, and was appointed one of the ministers of that city, a situation which he filled for the long space of sixty-two years. His residence at Geneva was never discontinued but on account of three journies he took to France, on matters relating to the protestant churches, the one in 1576, when he went to Forez; the second in 1582, to

[1] Moreri.—Dict. Hist. [2] Dict. Hist.

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Champagne, and the third in 1600, to Grenoble. The rest of his life he devoted to his pastoral duties, and to his numerous works, which prove him one of the most indefatigable writers of his time. He died Feb. 3, 1628, in his eighty-fifth year, and in full possession of his faculties. He preached but seven days before his death. Scaliger, who had a great esteem for him, says he was an ingenious man, who learnt all he knew without the assistance of a master.

Among the works which he edited and commented upon, were those of Plutarch, St. Cyprian, Seneca, &c. He made a collection of "Remarkable Histories," in 2 vols. 8vo, and wrote several pieces relating to the history of his own times, particularly a "Collection of the most memorable events which occurred during the League, with notes and original documents," in 6 vols. 4to. Many of his pieces were anonymous, but to these he usually affixed the initials S. G. S. signifying "Simon Goulart Senlisien." He was so well acquainted with the secrets of literary history, and of anonymous publications, that Henry III. of France, wishing to know the author of a piece published under the assumed name of Stephanus Junius Brutus, and intended to propagate republican doctrines, sent a person to Geneva to consult Goulart, but the latter refused to communicate the fact, for fear of exposing the author to serious injury. He had a son, who was a minister of the Walloon church at Amsterdam, and a strenuous assertor of Arminian tenets, but did not attain his father's reputation.[1]

GOULSTON, GOULSON, or GULSON (THEODORE), an eminent English physician in the seventeenth century, was born in Northamptonshire, and was son of Mr. William Goulston, rector of Wymondham, in Leicestershire. He became probationer fellow of Merton college, Oxford, in 1596, where he took the degrees of B. and M. A. and afterwards applied himself to the study of physic, which he practised first in Oxford, and afterwards at Wymondham, where he was much resorted to for his advice. On April 30, 1610, he took the degree of doctor of physic, and became candidate of the college of physicians at London, being well approved by the president, censors, and fellows; and the year following he was made a fellow and censor of that college. He was soon introduced into very exten-

[1] Gen. Dict.—Niceron, vol. XXIX.

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sive practice in the city of London, and distinguished himself likewise to great advantage by his skill in the Latin and Greek languages, and divinity, and by his writings. His affection to the public good and to the advancement of the faculty of physic was such, that by his last will and testament he gave two hundred pounds to purchase a rent-charge for the maintenance of an annual lecture within the college of physicians of London. This lecture was to be read from time to time by one of the four youngest doctors in physic of the college, and to be upon two, or three, or more diseases, as the censors should direct; and to be read yearly, at a convenient season betwixt Michaelmas and Easter, upon some dead body (if procurable) on three days successively, in the forenoon and afternoon. He left likewise several books to Merton college, besides several other donations, which legacies were punctually paid by his widow Ellen, who being possessed of the impropriate parsonage of Bardwell in Suffolk, procured leave from the king to annex the same to the vicarage, and gave them both to the college of St. John's, in Oxford. Our author died at his house within the parish of St. Martin Ludgate, May 4, 1632, and was interred with great solemnity in the church of that parish.

The public has been indebted on several occasions to the Gulstonian institution for ingenious dissertations, delivered as lectures; as those of Dr. Musgrave; Dr. Fordyce's treatise on digestion; Dr. Saunders, &c. Dr. Goulston wrote, 1. "Versio Latina et paraphrasis in Aristotelis rhetoricam," London, 1619, 1623, &c. in 4to. 2. "Aristotelis de Poeticâ liber Latinè conversus, et analyticâ methodo illustratus," London, 1623, 4to. 3. "Versio, variæ Lectiones, et Annotationes criticæ in opuscula varia Galeni," London, 1640, 4to, published by his friend Mr. Thomas Gataker, rector of Rotherhithe, in Surrey.[1]

GOULU (JOHN), a French writer of some note, was the son of Nicholas Goulu, royal professor of Greek in the university of Paris, in 1567, and author of a translation from Greek into Latin of Gregentius's dispute with the Jew Herbanus, which De Noailles, the French ambassador, had brought from Constantinople, and of other works, a collection of which was printed at Paris in 1580. His son was born at Paris Aug. 25, 1576, and educated for the bar;

[1] Ath. Ox. vol. I.—Gen. Dict.

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but, having failed in the first cause he pleaded, he felt the disappointment so acutely as to relinquish the profession, and retire into a convent. He chose the order of the Feuillans, and entered amongst them in 1604. He was so much esteemed in his order that he always enjoyed some office in it, and was at last made general. The name he took when he became a monk, was Dom John of St. Francis. As he understood the Greek tongue, he translated into French Epictetus's Manual, Arrian's Dissertations, some of St. Basil's treatises, and the works of Dionysius Areopagita; to which he added a vindication of this St. Dionysius's works. He also revised his father's Latin translation of St. Gregory Nyssen against Eunomius, and published it. He also wrote a book against Du Moulin's treatise of the calling of pastors, "De la Vocation des Pasteurs;" the Life of Francis de Sales, bishop of Geneva; and a Funeral Oration on Nicholas le Fevre, preceptor to Lewis XIII.; but it is said that he never delivered it. He did not, however, gain so great reputation by all those writings as by his angry controversy with Balzac, already noticed in our account of that writer. Goulu died Jan. 5, 1629.[1]

GOURNAY (MARY DE JARS, lady of), a French female wit, the daughter of William de Jars, lord of Neufoi and Gournay, was born either in Paris, or in Gascony, about 1565. From her infancy she had a strong turn to literature; and Montagne publishing his first essays about this time, she conceived an enthusiastic veneration for the author. These declarations soon reached the ears of Montagne, who returned her compliments by corresponding regard for her talents. Her esteem by degrees growing into a kind of filial affection for Montagné, when her father died she adopted him in his stead, even before she had seen him; and, when he was at Paris in 1588, she paid him a visit, and prevailed upon him to accompany her and her mother the lady Gournay, to their country mansion, where he passed two or three months. In short, our young devotee to the muses was so wedded to books of polite literature in general, and Montagne's Essays in particular, that she resolved never to have any other associate to her happiness. Nor was Montagne sparing to pay the just tribute of his gratitude, and foretold, in the second

[1] Gen. Dict.—Moreri.

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book of his Essays, that she would be capable of great eminence in the republic of letters. Their affectionate regard extended through the family; Montagne's daughter, the viscountess de Jamaches, always claimed mademoiselle de Jars as a sister; and the latter dedicated her piece, "Le Bouquet de Pinde," to this sister. Thus she passed many years, happy in her new alliance, until she received the melancholy news of Montagne's death, when she crossed almost the whole kingdom of France to mingle her tears and lamentations, which were excessive, with those of his widow and daughter. Nor did her filial regard stop here. She revised, corrected, and reprinted an edition of his "Essays" in 1634; to which she prefixed a preface, full of the strongest expressions of devotion for his memory.

She wrote several things in prose and verse, which were collected into one volume, and published by herself in 1636, with this title, "Les avis et les presens de la Demoiselle de Gournai." She died at Paris in 1645, and epitaphs were composed for her by Menage, Valois, Patin, La Mothe Vayer, and others. It is not, however, very easy to appreciate her real character from these. Living at a time when literature was not much cultivated by the females in France, it is probable that she earned her reputation at no great expence of talents, and it is certain that her writings are little calculated to perpetuate her fame. It appears equally certain that she was as frequently the subject of ridicule among the wits, as of admiration among the courtiers. Those, however, who think her character an object of curiosity, may find ample information in our authorities.[1]

GOURVILLE (JOHN HERAULD DE), a French politician, was born at Rochefoucauld in 1625, and was taken by the celebrated duke of that name into his service as valet de chambre, from which situation he rose to be his confidential friend. He was also equally honoured by the great Condè, and was employed by the superintendant Fouquet, in public business, and was involved in his disgrace. But such was the value put upon his political talents and integrity, that he was at one time proposed to the king as successor to Colbert in the ministry. He died in 1705, leaving "Memoirs of his Life from 1642 to 1698," 2 vols. 12mo, written with frankness and simplicity; and containing very

[1] Gen. Dict.—Moreri in art. Jars de Gournai.—Niceron, vol. XVI.

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lively characters of the ministers and principal persons of his time, of which, it is said, Voltaire made much use in his "Siecle de Louis XIV."

It was on Gourville that Boileau was said to have written an epitaph, in which he described him as speaking well, though he knew little; as being a gentleman in manners, although of low birth; and as caressing all the world, although he loved nobody. He proved himself, however, the most sincere of all Fouquet's friends; not only lending madame de Fouquet upwards of 100,000 livres for her support, but settling the same sum on her son. [1]

GOUSSET (JAMES), an eminent protestant divine, was born Oct. 7, 1635, of a good family at Blois, and was cousin-german to the celebrated Isaac Papin. He was appointed minister at Poitiers in 1662, and remained there till the revocation of the edict of Nantes in 1685. He then went to England, and afterwards to Holland, where he was chosen minister of the Walloon church at Dort. Five years after he was appointed professor of Greek and divinity at Groningen, where he died Nov. 4, 1704, leaving a great number of works, both printed and in MS.: the principal are, a Hebrew dictionary, or "Commentarii Linguæ Hebraicæ;" a valuable work, the best edition of which is that of Leipsic, 1743, 4to; a refutation, in Latin, of rabbi Isaac's "Chizzouck Emounak," or Shield of Faith, Dort, 1688, 8vo, and Amsterdam, 1712, fol. This refutation has been much praised by several among the learned; but others doubt whether it merits such high encomiums: the book against which it was written may be found in Wagensal's "Tela ignea Satanæ." He also published "Considerations théologiques et critiques contre le Projet d'une nouvelle Version de la Bible," 1698, 12mo. This last was written against Charles le Cene's project of a translation of the Bible, which should favour the Arminian doctrines. [2]

GOUSSIER (JOHN JAMES), a learned French physician, professor of mathematics, and a member of several learned societies, was born at Paris March 7, 1722. His first public services in the literary world were the arrangement and preparation for the press of M. la Condamine's memoir on the measure of the first three degrees of the meridian in the Southern hemisphere. In the Encyclopædia he was

[1] Moreri.—Dict. Hist. [2] Niceron, vol. II. and X.—Moreri.

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chosen for the department of the mechanic arts, and his numerous articles are remarkable for accuracy and perspicuity. He had a great turn for mechanics, and invented several machines still employed in agriculture and chemistry, &c. in France. In connexion with the unfortunate baron de Marivetz, he published a learned and elaborate work entitled "Physique du monde," five volumes of which he published during the life of his colleague, and afterwards three others. The whole was to have been comprized in 14 vols. 4to, but of these eight only have appeared. In 1779 he published "Prospectus d'un traité de geometrie physique particuliere du royaume de France," 4to. He died at Paris in 1800.[1]

GOUTHIER, or GUTHIERES (JAMES), in Latin GUTHERIUS, a learned and judicious antiquary, and lawyer, was born at Chaumont in Bassigny, and was admitted advocate to the parliament of Paris. After having attended the bar with honour for forty years, he retired into the country, and devoted himself wholly to study. He died in 1638. His principal works are, 1. "De vetere Jure Pontificio urbis Romæ," 1612, 4to, which gave so much satisfaction at Rome, that the senate conferred the rank of Roman citizen on him and his posterity. 2. "De Officiis domûs Augustæ, publicæ et privatæ," 1628, 4to, and Leipsic, 1672, 8vo, &c. 3. "De jure Manium," Leipsic, 1671, 8vo. He wrote also two small tracts, one "De Orbitate toleranda;" the other, "Laus cæcitatis," &c. These works are all esteemed, and some Latin verses which he wrote have been admired for their elegance.[2]

GOUVEST DE MAUBERT. See MAUBERT.

GOUX (FRANCIS LE) DE LA BOULAYE, a celebrated traveller in the 17th century, was the son of a gentleman of Baugé, in Anjou, where he was born about 1610. How, or for what profession he was educated, does not appear, but he seems to have been of a rambling disposition, and spent ten years in visiting most parts of the world. He published an account of his travels, 1653, 4to, which contain some particulars that are not uninteresting. When he returned from his first voyage, he was so altered, that his mother would not own him, and he was obliged to commence a suit against her to recover his right of eldership. Being sent ambassador to the Turks, and the great mogul, in 1668, he died in Persia during his journey.[3]

[1] Dict. Hist. [2] Moreri.—Dict. Hist. [3] Moreri.—Dict. Hist.

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GOUYE (THOMAS), a French mathematician, was born Sept. 18, 1650, at Dieppe, and entered among the Jesuits in 1667. He early acquired reputation for his skill in mathematics, and was admitted into the academy of sciences in 1699. He assisted constantly at the meetings of that academy, whose members entertained a high opinion of his genius. He died at Paris, in the professed house of the Jesuits, March 24, 1725, aged seventy-five. His principal work is entitled, "Observations Physiques et Mathematiques pour servir à la perfection de l'Astronomie, et de la geographie, envoyées de Siam, à l'academie des sciences de Paris, par les P. P. Jesuites missionaires;" with notes and remarks, in 2 vols. the first, 8vo, the second, 4to. These remarks may also be found in tom. 7. of the "Memoires" of the above academy. [1]

GOVEA (ANDREW), in Latin GOVEANUS, a learned Portuguese, of the fourteenth century, was born at Beja, and appointed principal of the college of St. Barbe at Paris, where he educated three nephews, who became celebrated for their learning. MARTIAL Govea, the eldest, was a good Latin poet, and published a "Latin Grammar" at Paris. ANDREW, his next brother, a priest, born in 1498, succeeded his uncle as principal of St. Barbe, and gained so great a reputation there, that he was invited to accept the same office in the college of Guienne, at Bourdeaux. This invitation he accepted in 1534, and continued at Bourdeaux till 1547, when John III. king of Portugal, recalled him to his dominions, to establish a college at Coimbra, similar to that of Guienne; and Govea took with him into Portugal the celebrated Buchanan, Grouchi, Guerenti, Fabricius, la Costa, and other men of learning, well qualified to instruct youth. He died June 1548, at Coimbra, leaving no printed work. ANTHONY Govea, the youngest of these three brothers, and the most eminent of all, wrote several pieces on philosophy and law, and is mentioned with great encomiums by Thuanus, Ronsard, and all the learned. He taught with reputation at Bourdeaux, afterwards at Cahors, and Valence in Dauphiny, and died in 1565, aged sixty, at Turin, to which place Philibert had invited him. His principal works are, an "Apologetical Discourse" against Calvin, who had accused him of atheism in his treatise on scandal; some works on law, fol.; "Va-

[1] Moreri.—Dict. Hist.

riarum lectionum Libri duo," fol.; editions of Virgil and Terence, with notes; "Epigrammatum Libri duo," and "Epistolæ." The whole was printed at Rotterdam, 1766, fol. MANFRED Govea, his son, born at Turin, became distinguished for his knowledge of the belles lettres, civil and canon law, and was counsellor of state at the court of Turin. He died in 1613, leaving "Consilia;" "Notes on Julius Florus;" some "Poetry," and a funeral oration on the death of Philip II. king of Spain. [1]

GOWER (JOHN), one of the few poets who flourished in the first periods of our poetical history, is supposed to have been born before Chaucer, but of what family, or in what part of the kingdom is uncertain. Leland was informed that he was of the ancient family of the Gowers of Stitenham, in Yorkshire, and succeeding biographers appear to have taken for granted what that eminent antiquary gives only as a report. Other particulars from Leland are yet more doubtful, as that he was a knight and some time chief justice of the common pleas; but no information respecting any judge of that name can be collected either in the reign of Edward II. during which he is said to have been on the bench, or afterwards. Weever asserts that he was of a Kentish family; and, in Caxton's edition of the "Confessio Amantis," he is said to have been a native of Wales.

He appears, however, to have studied law, and was a member of the society of the Middle Temple, where it is supposed he met with, and acquired the friendship of Chaucer. The similarity of their studies, and their taste for poetry, were not the only bonds of union. Their political bias was nearly the same. Chaucer attached himself to John of Gaunt, duke of Lancaster, and Gower to Thomas of Woodstock, duke of Gloucester, both uncles to king Richard II. The tendency of the "Confessio Amantis," in censuring the vices of the clergy, coincides with Chaucer's sentiments, and although we have no direct proof of those mutual arguings and disputes between them, which Leland speaks of, there can be no doubt that their friendship was at one time interrupted. Chaucer concludes his Troilus and Cressida with recommending it to the corrections of "moral Gower," and "philosophical Strode;" and

[1] Moreri in Gouvea.—Gen. Dict.—Clement Bibl. Curieuse.—Freheri Theatrum.—Saxii Onomast.

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Gower, in the Confessio Amantis, introduces Venus praising Chaucer "as her disciple and poete." Such was their mutual respect; its decline is less intelligible. Mr. Tyrwhit says, "If the reflection (in the prologue to the Man of Lawes Tale, ver. 4497) upon those who relate such stories as that of Canace, or of Apollonius Tyrius, was levelled at Gower, as I very much suspect, it will be difficult to reconcile such an attack to our notions of the strict friendship which is generally supposed to have subsisted between the two bards. The attack too at this time must appear the more extraordinary on the part of our bard, as he is just going to put into the mouth of his Man of Lawe a tale, of which almost every circumstance is borrowed from Gower. The fact is, that the story of Canace is related by Gower in his Confessio Amantis, B. III. and the story of Apollonius (or Apollynus, as he is there called) in the VIIIth book of the same work: so that, if Chaucer really did not mean to reflect upon his old friend, his choice of these two instances was rather unlucky."

"There is another circumstance," says the same critic, "which rather inclines me to believe that their friendship suffered some interruption in the latter part of their lives. In the new edition of the 'Confessio Amantis,' which Gower published after the accession of Henry IV. the verses in praise of Chaucer (fol. 190, b. col. 1, ed. 1532) are omitted. See MS. Harl. 3869. Though perhaps the death of Chaucer at that time had rendered the compliment contained in those verses less proper than it was at first, that alone does not seem to have been a sufficient reason for omitting them, especially as the original date of the work, in the 16th of Richard II., is preserved. Indeed the only other alterations which I have been able to discover, are towards the beginning and end, where every thing which had been said in praise of Richard in the first edition, is either left out or converted to the use of his successor."

As this is the only evidence of a difference between Chaucer and Gower, we may be allowed to hope that no violent loss of friendship ensued. As to their poetical studies, it is evident that there was a remarkable difference of opinion and pursuit. Chaucer had the courage to emancipate his muse from the trammels of French, in which it was the fashion to write, and the genius to lay the foundation of English poetry, taste, and imagination. Gower,

probably from his closer intimacy with the French and Latin poets, found it more easy to follow the beaten track. Accordingly the first of his works was written in French measure. It is entitled "Speculum Meditantis. Un Traitté, selonc les aucteurs, pour ensampler les amants marietz, au fins qils la foy de lour seints esponsailles, pourront per fine loyalte guarder, et al honeur de Dieu salvement tener." Of this, which is written in ten books, there are two copies in the Bodleian library. It is a compilation of precepts and examples from a variety of authors, in favour of the chastity of the marriage bed.

His next work is in Latin, entitled "Vox Clamantis." Of this there are many copies extant; that in the Cottonian library is more fully entitled "Joannis Gower Chronica, quæ Vox Clamantis dicitur, sive Poema de Insurrexione Rusticorum contra ingenuos et nobiles, tempore regis Richardi II. et de Causis ex quibus talia contingunt Enormia; libris septem." Some lesser pieces are annexed to this copy, historical and moral. That in the library of All Souls college, Oxford, appears to have been written, or rather dictated, when he was old and blind. It has an epistle in Latin verse prefixed, and addressed in these words: Hanc epistolam subscriptam corde devoto, misit senex et cæcus Johannes Gower, reverendissimo in Christo patri ac domino suo principi D. Thomæ Arundel Cantuar. Archiepiscopo, &c. Pr. Successor Thomæ, Thomas humilem tibi do me." This, therefore, is supposed to have been the last transcript he made of this work, probably near the close of his life. Mr. Warton is of opinion that it was first written in 1397.

The "Confessio Amantis," which entitles him to a place among English poets, was finished probably in 1393, after Chaucer had written most of his poems, but before he composed the Canterbury Tales. It is said to have been begun at the suggestion of king Richard II. who meeting him accidentally on the Thames, called him into the royal barge, and enjoined him "to booke some new thing." It was first printed by Caxton in 1493. In 1516, Barclay, the author of the Ship of Fools, was requested by sir Giles Alyngton to abridge or modernize the Confessio Amantis. Barclay was then old and infirm, and declined it, as Mr. Warton thinks, very prudently, as he was little qualified to correct Gower. This anecdote, however, shews that Gower had already become obsolete. Skelton, in the

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"Boke of Philip Sparrow," says, "Gower's Englishe is old." Dean Colet studied Gower, as well as Chaucer and Lydgate, in order to improve his style. In Puttenham's age, about the end of the sixteenth century, their language was out of use. In the mean time a second edition of the Confessio Amantis was printed by Barthelet in 1532, a third in 1544, and a fourth in 1554. At the distance of two centuries and a half, a fifth was published in the late edition of the English Poets. The only stain on his character, which Mr. Ritson has urged with asperity, but which is obscurely discernible, is the alteration he made in this work on the accession of Henry IV. and his consequent disrespect for the memory of Richard, to whom he formerly looked up as to a patron.

The only other circumstances of his history are, that he was esteemed a man of great learning, and lived and died in affluence. That he possessed a munificent spirit, we have a most decisive proof in his contributing largely, if not entirely, to the rebuilding of the conventual church of St. Mary Overy, or, as it is now called, St. Saviour's church, Southwark, and he afterwards founded a chauntry in the chapel of St. John, now used as a vestry. He appears to have lost his sight in the first year of Henry IV. and did not long survive this misfortune, dying at an advanced age in 1402. He was interred in St. Saviour's church, and a monument was afterwards erected to his memory, which, although it has suffered by dilapidations and injudicious repairs, still retains a considerable portion of antique magnificence. It is of the gothic style, covered with three arches, the roof within springing into many angles, under which lies the statue of the deceased, in a long purple gown; on his head a coronet of roses, resting on three volumes entitled *Vox Clamantis*, *Speculum Meditantis*, and *Confessio Amantis*. His dress has given rise to some of those conjectures respecting his history which cannot now be determined, as his being a knight, a judge, &c.

Besides these larger works, some small poems are preserved in a MS. of Trinity college, Cambridge; but, possessing little or no merit, are likely to remain in obscurity. Mr. Warton speaks more highly of a collection contained in a volume in the library of the marquis of Stafford, of which he has given a long account, with specimens. They are sonnets in French, and certainly are more tender, pathetic, and poetical than his larger poems. As an English

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poet, however, his reputation must still rest on the "Confessio Amantis;" but, although he contributed in some degree to bring about a beneficial revolution in our language, it appears to be the universal opinion of the critics that he has very few pretensions to be ranked among inventors. It seems to have been his ambition to crowd all his erudition into his "Confessio," and therefore the most interesting parts are his stories brought as moral examples from various authors. [1]

GOZZOLI (BENOZZO), an artist, born at Florence in 1400, was the disciple of Frà Angelico, but the imitator of Masaccio, to whom he was little inferior in most, and superior in some parts of the art. He lived long at Pisa, where his best works still exist, and appear less loaded with the gaudy extravagance of that missal style which deluded the age. The Bible-histories, with which he filled one entire side of the Campo Santo at Pisa, are by Vasari styled "a terrible work, performances to intimidate a legion of painters." It is in that place where he displays a power of composition, a truth of imitation, a variety of character and attitude, a juicy, lively, lucid colour, and a pathos of expression that places him next to Masaccio. The inequality of the work, however, seems to betray more than one hand. He died at Pisa in 1478, and a sepulchre, erected to his memory by the gratitude of his employers, is placed near the above work, with an epitaph in his praise. His works were engraved by Lasinio, and published in 1805 and 1807. [2]

GRAAF (REGNIER DE), a celebrated physician, was born at Schoonhaven, in Holland, where his father was an eminent architect, July 30, 1641. After having laid a proper foundation for classical learning, he went to study physic at Leyden; in which science he made so great progress, that in 1663 he published a treatise "De Succo Pancreatico," which did him the highest honour. Two years after he went to France, and was made M. D. at Angers; but returned to Holland the year after, and settled at Delft, where he had very extensive practice. He married in 1672, and died Aug. 17, 1673, when he was only thirty-two years of age. He published three pieces upon the organs of generation both in men and women, upon

[1] Biog. Brit.—Warton's Hist. of Poetry.—Johnson and Chalmers's English Poets, 1810.

[2] Pilkington.—Biog. Universelle in Benozzo.

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which subject he had a very warm controversy with Swammerdam. His works, with his life prefixed, were published in 8vo, at Leyden, in 1677 and 1705; and were translated into Flemish, and published at Amsterdam in 1686.[1]

GRAAT, or GRAET BARENT, was an historical painter, whose name is remembered principally upon account of his close imitation of the works of Bamboccio, and of his having founded an academy at Amsterdam, where he was born. The best artists of his time resorted here to study after living models; by which means much improvement was obtained by those who cultivated taste and science in the arts. He died in 1709, aged eighty-one.[2]

GRABE (JOHN ERNEST), the learned editor of the "Septuagint," from the Alexandrian MS. in the royal library at Buckingham-house, was the son of Martyn Sylvester Grabe, professor of divinity and history in the university of Koningsberg, in Prussia, where his son Ernest was born Jan. 10, 1666. He had his education there, and took the degree of M. A. in that university; after which, devoting himself to the study of divinity, he read the works of the fathers with the utmost attention. These he took as the best masters and instructors upon the important subject of religion. He was fond of their principles and customs, and that fondness grew into a kind of unreserved veneration for their authority. Among these he observed the uninterrupted succession of the sacred ministry to be universally laid down as essential to the being of a true church: and this discovery so powerfully impressed his mind, that at length he thought himself obliged, in conscience, to quit Lutheranism, the established religion of his country, in which he had been bred, and enter within the pale of the Roman church, where that succession was preserved. In this temper he saw likewise many other particulars in the Lutheran faith and practice, not agreeable to that of the fathers, and consequently absolutely erroneous, if not heretical.

Being confirmed in this resolution, he gave in to the electoral college at Sambia in Prussia, a memorial, containing the reasons for his change, in 1695; and, leaving Koningsberg, set out in order to put it in execution in

[1] Niceron, vol. XXXIV.—Foppen, Bibl. Bel.
[2] Pilkington.—Rees's Cyclopædia.

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some catholic country. He was in the road to Erfurt in this design, when there were presented to him three tracts in answer to his memorial, from the elector of Brandenburgh, who had given immediate orders to three Prussian divines to write them for the purpose. The names of these divines were Philip James Spener, Bernard Van Sanden, and John William Baier. The first was ecclesiastical counsellor to the elector, and principal minister at Berlin; and the second principal professor at Koningsberg. The three answers were printed the same year: the first at Berlin, the second at Koningsberg, both in 4to, and the third at Jana, in 8vo. Grabe was entirely disposed to pay all due respect to this address from his sovereign; and, having perused the tracts with care, his resolution for embracing popery was so much weakened, that he wrote to one of the divines, Spener, to procure him a safe-conduct, that he might return to Berlin, to confer with him. This favour being easily obtained, he went to that city, where Spener prevailed upon him so far as to change his design of going among the papists, for another. In England, says this friend, you will meet with the outward and uninterrupted succession which you want: take then your route thither; this step will give much less dissatisfaction to your friends, and at the same time equally satisfy your conscience. Our divine yielded to the advice; and, arriving in England, was received with all the respect due to his merit, and presently recommended to king William in such terms, that his majesty granted him a pension of 100*l.* per annum, to enable him to pursue his studies.

With the warmest sense of those favours, he presently shewed himself not unworthy of the royal bounty, by the many valuable books which he published in England; which, from this time, he adopted for his own country; and finding the ecclesiastical constitution so much to his mind, he entered into priest's orders in that church, and became a zealous advocate for it, as coming nearer in his opinion to the primitive pattern than any other. In this spirit he published, in 1698, and the following year, "Spicilegium SS. Patrum, &c." or a collection of the lesser works and fragments, rarely to be met with, of the fathers and heretics of the three first centuries; induced to this compilation, as he expressly declared, by the consideration, that there could be no better expedient for healing the divisions of the Christian church, than to reflect on

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the practice and opinions of the primitive fathers. Both these volumes were reprinted at Oxford in 1700, 8vo, and some remarks were made upon the first in a piece entitled "A new and full method of settling the Canonical Authority of the New Testament, by Jer. Jones, 1726," 8vo. From the same motive he printed also Justin Martyr's "First Apology" in 1700; and the works of Irenæus in 1702; both which were animadverted upon by Thirlby, the editor of Justin Martyr, and Massuet, the editor of Irenæus. Upon the accession of queen Anne to the throne this year, besides continuing his pension, her majesty sought an occasion of giving some farther proofs of her special regard for him; and she was not long in finding one.

The "Septuagint" had never been entirely printed from the Alexandrian MS. in St. James's library, partly owing to the great difficulty of performing it in a manner suitable to its real worth, and partly because that worth itself had been so much questioned by the advocates of the Roman copy, that it was even grown into some neglect. To perform this task, and to assert its superior merit, was an honour marked out for Grabe; and when her majesty acquainted him with it, she at the same time presented him with a purse of 60*l.* by the suggestion of her minister Harley, to enable him to go through with it. This was a most arduous undertaking, and he spared no pains to complete it. In the mean time he employed such hours as were necessary for refreshment, in other works of principal esteem. In 1705 he gave a beautiful edition of bishop Bull's works, in folio, with notes; for which he received the author's particular thanks; and he had also a hand in preparing for the press archdeacon Gregory's edition of the New Testament in Greek, which was printed the same year at Oxford, revising the scholia, which Gregory, then dead, had collected from various authors, and making the proper references.

From his first arrival he had resided a great part of his time in that university, with which he was exceedingly delighted. Besides the Bodleian library there, he met with several persons of the first class of learning in theological and sacred criticism, among whom he found that freedom of conversation and communication of studies which is inseparable from true scholars; but still the Alexandrian MS. was the chief object of his labour. He examined it with his usual diligence, and comparing it with a copy

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from that of the Vatican at Rome, he found it in so many places preferable to the other, that he resolved to print it as soon as possible. With this view, in 1704, he drew up a particular account of the preferences of this to the Vatican MS. especially in respect to the book of "Judges," and published it, together with three specimens, containing so many different methods of his intended edition, wishing to be determined in his choice by the learned. This came out in 1705, with proposals for printing it by subscription, in a letter addressed to Dr. Mill, principal of Edmund-hall, Oxford; and that nothing might be wanting which lay in the power of that learned body to promote the work, he was honoured with the degree of D. D. early the following year, upon which occasion Dr. Smalridge, who then officiated as regius professor, delivered two Latin speeches, containing the highest compliments to his merit. The success was abundantly answerable to his fondest wishes: besides the queen's bounty, he received another present from his own sovereign the king of Prussia; and subscriptions from the principal nobility, clergy, and gentry, crowded daily upon him from all parts.

In the midst of these encouragements, the first volume of this important work came out in 1707, at Oxford, in folio and 8vo. This volume contained the Octateuch, and his design was to print the rest, according to the tenor of the MS. but, for want of some materials to complete the historical and prophetical books, he chose rather to change that order, and to expedite the work as much as possible. The chief materials for which he waited not yet coming to hand, he was sensible that the world might expect to see the reasons of the delay, and therefore published a dissertation the following year, giving a particular account of it, under the title of "Dissertatio de variis vitiis LXX Interpretum ante B. Origenis ævum illatis, & remediis ab ipso Hexaplari ejusdem versionis additione adhibitis, deque hujus editionis reliquiis tam manuscriptis tam prælo excusis." The helps he wanted, as above intimated, were a Syriac MS. of the historical books of the Old Testament, with Origen's marks upon them; besides two MSS. one belonging to cardinal Chigi, and the other to the college of Lewis le Grand. He received all afterwards, and made collations from them, as also for a volume of annotations upon the whole work, as well as for the prolegomena; all which requiring some time to digest into a proper method, the

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second volume did not come out till 1719, when the fourth also appeared, and was followed by the third the ensuing year.

In the mean time, he fell into a dispute with Whiston, who had not only in private discourses, in order to support his own cause by the strength of our author's character, but also in public writings, plainly intimated, "that the doctor was nearly of his mind about the Constitution of the Apostles, written by St. Clement, and that he owned in general the genuine truth and apostolical antiquity of that collection." This calumny was neglected by our author for some time, till he understood that the story gained credit, and was actually believed by several persons who were acquainted with him. For that reason he thought it necessary to inform the public, that his opinion of the Apostolical Constitutions was quite different, if not opposite, to Mr. Whiston's sentiments about them; this he did in "An Essay upon two Arabic Manuscripts in the Bodleian Library, and that ancient book called the Doctrine of the Apostles, which is said to be extant in them, wherein Mr. Whiston's mistakes about both are plainly proved."

This piece was printed at Oxford, 1711, 8vo. In the dedication, he observes, that it was the first piece which he published in the English tongue, for the service of the church. He was assisted in it by Gagnier, who, about ten years before, had come over to the church of England from that of France, and then taught Hebrew at Oxford; and, being well skilled in most of the Oriental languages, had been appointed the year before, by Sharp, archbishop of York, to assist Grabe in perusing these MSS. having engaged the doctor to write this treatise against Whiston's notion. But as the result of the inquiry was, that the Arabic "Didascalia" were nothing else but a translation of the first six entire books of the "Clementine Constitutions," with only the addition of five or six chapters not in the Greek, Whiston immediately sent out "Remarks upon Grabe's Essay," &c. 1711; in which, with his usual pertinacity he claims this MS. for a principal support of his own opinions, and declares, the doctor could not have served him better than he had done in this essay. Nor has almost, says he, any discovery, I think, happened so fortunate to me, and to that sacred cause I am engaged in from the beginning, as this essay of his before us. However this may be, Grabe's essay was his last publication, being prevented in the design he had of publishing many

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others by his death, which happened Nov. 12, 1712, in the vigour of his age. He was interred in Westminster-abbey, where a marble monument, with his effigy at full length, in a sitting posture, and a suitable inscription underneath, was erected at the expence of the lord-treasurer Harley. He was attended in his last illness by Dr. Smalridge, who gave ample testimony of his sincere piety, and fully refuted the aspersions cast on his moral character by Casimir Oudin. He desired upon his death-bed that his dying in the faith and communion of the church of England might be made public. He thought it a sound and pure part of the catholic church, notwithstanding some defects which he thought he perceived in the reformation. He expressed also his most hearty wishes for the union of all Christians, according to the primitive and perfect model. He was, however, a little scrupulous about communicating publicly in the English church, at least unless he could place an entire confidence in the priest that was to officiate, or except in case of necessity. Yet, with all these scruples, which in our days will not be clearly understood, he always professed more esteem for the church of England than for any other part of the catholic church. He had so great a zeal for promoting the ancient government and discipline of the church, among all those who had separated themselves from the corruption and superstitions of the church of Rome, that he formed a plan, and made some advances in it, for restoring the episcopal order and office in the territories of the king of Prussia, his sovereign; and he proposed, moreover, to introduce a liturgy much after the model of the English service, into that king's dominions. He recommended likewise the use of the English liturgy itself, by means of some of his friends, to a certain neighbouring court. By these methods, his intention was to unite the two main bodies of Protestants in a more perfect and apostolical reformation than that upon which either of them then stood, and thereby fortify the common cause of their protestation against the errors of popery, against which he left several MSS. finished and unfinished, in Latin, of which the titles in English are to be found in Dr. Hickes's account of his MSS. Among these also were several letters, which he wrote with success to several persons, to prevent their apostacy to the church of Rome, when they were ready to be reconciled to it; and in his letters he challenged the priests to meet him in

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conferences before the persons whom they had led astray; but they knowing, says Dr. Hickes, the Hercules with whom they must have conflicted, wisely declined the challenge.

He left a great number of MSS. behind him, which he bequeathed to Dr. Hickes for his life, and after his decease to Dr. George Smalridge. The former of these divines carefully performed his request of making it known, that he had died in the faith and communion of the church of England, in an account of his life, prefixed to a tract of our author's, which he published with the following title: "Some Instances of the Defects and Omissions in Mr. Whiston's Collections of Testimonies, from the Scriptures and the Fathers, against the true Deity of the Holy Ghost, and of misapplying and misinterpreting divers of them, by Dr. Grabe. To which is premised, a discourse, wherein some account is given of the learned doctor, and his MSS. and of this short treatise found among his English MSS. by George Hickes, D. D." 1712, 8vo. There came out afterwards two more of our author's posthumous pieces: 1. "Liturgia Græca Johannis Ernesti Grabii." This liturgy, drawn up by our author for his own private use, was published by Christopher Matthew Pfaff, at the end of "Irenæi Fragmenta Anecdota," printed at the Hague, 1715, 8vo. 2. "De Forma Consecrationis Eucharistiæ, hoc est, Defensio Ecclesiæ Græcæ," &c. i. e. "A Discourse concerning the Form of Consecration of the Eucharist, or a defence of the Greek church against that of Rome, in the article of consecrating the Eucharistical Elements; written in Latin, by John Ernest Grabe, and now first published with an English version." To which is added, from the same author's MSS. some notes concerning the oblation of the body and blood of Christ, with the form and effect of the eucharistical consecration, and two fragments of a preface designed for a new edition of the first liturgy of Edward VI. with a preface of the editor, shewing what is the opinion of the church of England concerning the use of the fathers, and of its principal members, in regard to the matter defended by Dr. Grabe in this treatise, 1721, 8vo.

Thirlby and Le Clerc are the only writers of reputation who have endeavoured to undervalue Grabe's abilities, which have received due tribute from his other learned contemporaries. It is, however, with regret we find by a letter lately published from the Harleian MSS. that the year before his death, he was sinking under the compli-

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cated load of penury and ill-health. We can only hope that the lord treasurer, Harley, to whom the letter was addressed, administered such relief as was in his power; and this is the more probable from his having honoured his remains by a monument in Westminster-abbey. It remains yet to be noticed that his "Collatio codicis Cottoniani Geneseos cum editione Romana," which lay long unnoticed in the Bodleian library, had ample justice done to it in 1778, by the attention and accuracy of Dr. Henry Owen; and that the whole of the Alexandrian MS. has since been very accurately published in fac-simile by the late rev. Dr. Woide of the British Museum.[1]

GRACIAN (Baltasar), a celebrated Spanish Jesuit, was born at Catalaiud, formerly Bilbilis. He taught the belles-lettres, philosophy, and theology, in his society, preached during some years, and was rector of the college at Tarragona, where he died December 6, 1658, leaving a considerable number of works in Spanish, published at Madrid in 1664, but which are not much suited to the present taste, 2 vols. 4to. The chief of those that have been translated into French are, "Le Heros," by P. de Courbeville, a Jesuit, Rotterdam, 1729, 12mo; "Reflexions politiques sur les plus grands princes, et particulierement sur Ferdinand le Catholique," by M. de Silhouette, Amsterdam, 1731, 12mo, translated also by P. de Courbeville, under the title of "Le Politique Dom. Ferdinand le Catholique," Paris, 1732, 12mo, with notes. "L'Homme Universel," by P. de Courbeville, 12mo. "L'Homme detrompé, ou le Criticon," by Maunoy, 3 vols. 12mo. "L'Homme de Cour," by Amelot de la Houssaye, with notes, 12mo. P. de Courbeville has likewise translated it, with the title of "Maximes de Balthasar Gracian, avec des Reponses aux Critiques de L'Homme Universel," Paris, 1730, 12mo. His "Manual on the Art of Prudence," was published in English, in 1694, 8vo.[2]

GRÆME (John), a young man of Scotland whose genius and learning have been most injudiciously heightened, was born at Carnwarth, in Lanarkshire, in 1748. He was the youngest of the four sons of a poor farmer, and having discovered an uncommon proficiency in the learning taught at the school of the village, it was resolved to educate him

[1] Biog. Brit.—Gen. Dict.—Nichols's Bowyer.—Saxii Onomast.
[2] Moreri.—Dict. Hist.

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for the church. At the age of fourteen he was placed at the school of Lanark, where his progress in grammatical learning is said to have been rapid, and, considering his early disadvantages, incredible. In 1766 he was removed to the university of Edinburgh, where, we are likewise told that in classical learning he surpassed the most industrious and accomplished students of his standing, and spoke and composed in Latin with a fluency and elegance that had few examples. And, of mathematics, natural philosophy, and metaphysics, his knowledge was considerable. To this was owing a certain proneness to disputation and metaphysical refinement, for which he was remarkable, and which he often indulged to a degree that subjected him to the imputation of imprudence, and of free-thinking. His turn for elegant composition first appeared in the solution of a philosophic question, proposed as a college-exercise, which he chose to exemplify in the form of a tale, conceived and executed with all the fire and invention of eastern imagination. This happened in 1769; and his first attempts in poetry are of no earlier date.

About this time he was presented to an exhibition (or bursary, as it is called) in the university of St. Andrew, which he accepted, but found reason soon after to decline, upon discovering that it subjected him to repeat a course of languages and philosophy, which the extent of his acquisitions, and the ardour of his ambition, taught him to hold in no great estimation. In 1770, therefore, he resumed his studies at Edinburgh, and, having finished the usual preparatory course, was admitted into the theological class: but the state of his health, which soon after began to decline, did not allow him to deliver any of the exercises usually prescribed to students in that society. In autumn 1771, his ill-health, that had been increasing almost unperceived, terminated in a deep consumption; the complicated distress of which, aggravated by the indigence of his situation, he bore with an heroic composure and magnanimity, and continued at intervals to compose verses, and to correspond with his friends, until after a tedious struggle of ten months, he expired July 26, 1772, in the 24th year of his age. His poems, consisting of elegies and miscellaneous pieces, were collected, and printed at Edinburgh, 1773, 8vo. There are few of them entitled to superior praise, and certainly none that can justify the length to which the detail of his life and opinions has been

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extended. Unfortunately also, these poems were reprinted in a late collection, and among them a specimen of his Latin poetry, called a Sapphic ode, and styled "a correct and manly performance for a boy of fifteen." But so far from being correct, it is not even a decent attempt, and the lines are formed with such total ignorance of the Sapphic measure, that it has justly been said, "a boy producing such at one of our public schools could only be considered as intending to insult the master." It seems difficult, therefore, to form any judgment of the illiteracy of those "most industrious and accomplished students of his standing," whom he surpassed in "classical learning."[1]

GRÆVIUS, or GREVIUS (JOHN GEORGE), a celebrated Latin critic, was born January 29, 1632, at Naumbourg, in Saxony; and, having laid a good foundation of classical learning in his own country, was sent to finish his education at Leipsic, under the professors Rivinus and Strauchius. This last was his relation by the mother's side, and sat opponent in the professor's chair, when our author performed his exercise for his degree; on which occasion he maintained a thesis, "De Moribus Germanorum." As his father designed to breed him to the law, he applied himself a while to that study, but not without devoting much of his time to polite literature, to which he was early attached, and which he afterwards made the sole object of his application. With this view he removed to Deventer in Holland, attended the lectures of John Francis Gronovius, whose frequent conversations and advice entirely fixed him in his resolution. He was indeed so much pleased with this professor, that he spent two years in these studies under his direction, and frequently used to ascribe all his knowledge to his instructions. Being desirous in the mean time of every opportunity of enlarging his acquaintance with the ablest men of his time, he went from Deventer, first to Leyden to hear Daniel Heinsius, and next to Amsterdam; where, attending the lectures of Alexander Morus and David Blondel, this last persuaded him to renounce the Lutheran religion, in which he had been bred, and to embrace Calvinism.

His reputation for literary talents and acquirements was so high before he had reached his twenty-fourth year, that he was judged qualified for the chair; and, upon the death

[1] Anderson's Poets.—British Critic, vol. VII.

of Schulting, actually nominated to the professorship of Duisburg by the elector of Brandenburgh: who at the same time yielded to his desire of visiting Antwerp, Brussels, Lorrain, and the neighbouring countries; in order to complete the plan he had laid down for finishing his studies before he entered upon the exercise of his office. Young as he was, he appeared every way qualified for this office, but held it no longer than two years; when he closed with an offer of the professorship of Deventer, which, though of less value than Duisburg, was more acceptable to him on many accounts. He had a singular affection for the place where first he indulged his inclination for these studies, and he had the pleasure of succeeding his much-beloved Gronovius, and that too by a particular recommendation, on his removal to Leyden. It must be remembered also, that he was a proselyte to Calvinism, which was the established religion at Deventer, and scarcely tolerated at Duisburg; and in Holland also it might occur to him that there was a fairer prospect of preferment, and in this he was not disappointed, as in 1661, the States of Utrecht made him professor of eloquence in that university, in the room of Paulus Æmilius.

Here he fixed his ambition, and resolved to move no more, and rejected solicitations both from Amsterdam and Leyden. The elector Palatine likewise attempted in vain to draw him to Heidelberg, and the republic of Venice to Padua, but he had become in some degree naturalized to Holland: and the States of Utrecht, being determined not to part with him, added to that of eloquence the professorship of politics and history in 1673. In these stations he had the honour to be sought after by persons of different countries; several coming from Germany for the benefit of his instructions, many from England. He had filled all these posts, with a reputation nothing inferior to any of his time, for more than thirty years, when he was suddenly carried off by an apoplexy, Jan. 11, 1703, in his 71st year.

He had eighteen children by his wife, whom he married in 1656, but was survived only by four daughters. One of his sons, a youth of great hopes, died 1692, in his 23d year, while he was preparing a new edition of Callimachus, which was finished afterwards by his father, and printed in 1697.

Grævius did great service to the republic of letters, not so much by original productions of his own, as by procur-

ing many editions of authors, which be enriched with notes and excellent prefaces, as Hesiod, Callimachus, Suetonius, Cicero, Florus, Catullus, Tibullus, Propertius, Justin, Cæsar, Lucian. He published also, of the moderns, Casaubon's "Letters," several pieces of Meursius, Huet's "Poemata," Junius "De pictura veterum," Eremita "De Vita aulica & civili," and others of less note. But his chef d'œuvre is his "Thesaurus Antiquitatum Romanarum," in 12 vols. folio; to which he added afterwards "Thesaurus Antiq. & Histor. Italiæ," which were printed after his death, 1704, in 3 vols. folio. There also came out in 1707, "J. G. Grævii Prælectiones & CXX Epistolæ collectæ ab Alb. Fabricio;" to which was added "Burmanni Oratio dicta in Grævii funere," to which we are obliged for the particulars of this memoir. In 1717 was printed "J. G. Grævii Orationes quas Ultrajecti habuit," 8vo. A great number of his letters were published by Burman in his "Sylloge Epistolarum," in 5 vols. 4to. And the late Dr. Mead, who had been one of his pupils, was possessed of a collection of original letters in MS. written to Grævius by the most eminent persons in learning, as Basnage, Bayle, Burman, Le Clerc, Faber, Fabricius, Gronovius, Kuster, Limborch, Puffendorff, Salmasius, Spanheim, Spinosa, Tollius, Bentley, Dodwell, Locke, Potter, Abbé Bossuet, Bignon, Harduin, Huet, Menage, Spon, Vaillant, &c. from 1670 to the year of his death.[1]

GRAFIGNY (FRANCES D'ISEMBOURG D'HAPPONCOURT, DAME DE), a French lady of literary reputation, was the daughter of a military officer, and born about the year 1694. She was married, or rather sacrificed to Francis Hugot de Grafigny, chamberlain to the duke of Lorraine, a man of violent passions, from which she was often in danger of her life; but after some years of patient suffering, she was at length relieved by a legal separation, and her husband finished his days in confinement, which his improper conduct rendered necessary. Madame de Grafigny now came to Paris, where her merit was soon acknowledged, although her first performance, a Spanish novel, did not pass without some unpleasant criticisms, to which, says our authority, she gave the best of all possible answers, by

[1] Burmanni Oratio ubi supra.—Niceron, vols. II. and X.—Gen. Dict.—Burmanni Trajectum Eruditum.—Saxii Onomasticon.—Dr. Mead's collection of letters, mentioned above, were sold at his sale for twenty-one guineas, but we have not learned who was the purchaser. They amounted to three thousand two hundred letters, all originals.

writing a better, which was her "Lettres d'une Peruvienne," 2 vols. 12mo. This had great success, being written with spirit, and abounding in those delicate sentiments which are so much admired in the French school, yet an air of metaphysical speculation has been justly objected, as throwing a chill on her descriptions of love. She also wrote some dramatic pieces, of which the comedies of "Cenie" & "La Fille d'Aristide" were most applauded. Having resided for some time at the court of Lorraine, she became known to the emperor, who had read her "Peruvian Letters" with much pleasure, and engaged her to write some dramatic pieces proper to be performed before the empress and the younger branches of the royal family at court. This she complied with, and sent five or six such pieces to Vienna, and in return received a pension of 1500 livres, but with the express condition that she was not to print these dramas, nor give copies to any other theatre. She long retained the esteem and patronage of the court of Vienna, and was chosen an associate of the academy at Florence. She died, much esteemed by all classes, at Paris in 1758. A complete edition of her works was published at Paris in 1788, 4 vols. 12mo; and her "Letters of a Peruvian Princess," were published in English, by F. Ashworth, 1782, 2 vols. 8vo.[1]

GRAFTON (RICHARD), an English printer and historian, was descended of a good family, and appears to have been brought up a merchant, and his works, as an author, evince him to have had a tolerable education. He tells us himself that he wrote the greatest part of Hall's chronicle (who died in 1547), and next year printed that work, entitled "The union of the two noble and illustre famelies of Lancastre and Yorke," &c. continued to the end of the reign of Henry VIII. from Hall's MSS. according to Ant. Wood. It had been printed by Berthelet in 1542, but brought down only to 1532. In 1562 Grafton's "Abridgment of the Chronicles of England," was printed by R. Tottyl, and reprinted the two succeeding years, and in 1572. And as Stowe had published his "Summarie of the Englyshe Chronicles" in 1565, Grafton sent out, as a rival, an abridgement of his abridgement, which he entitled "A Manuell of the Chronicles of England;" and Stowe, not to be behind with him, published in the same year his

[1] Dict. Hist.

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"Summarie of Chronicles abridged." This rivalship was accompained by harsh reflections on each other in their respective prefaces. In 1569 Grafton published his "Chronicle at large, and meere History of the affaires of England," &c. some part of which seems to have been unjustly censured by Buchanan. In the time of Henry VIII. soon after the death of lord Cromwell, Grafton was imprisoned six weeks in the Fleet, for printing Matthews's Bible, and what was called "The Great Bible" without notes, and, before his release, was bound in a penalty of 100*l.* that he should neither sell nor print, or cause to be printed, any more bibles, until the king and the clergy should agree upon a translation. As Whitchurch was concerned with him in printing those Bibles, he very probably shared the same fate. Grafton was also called before the council, on a charge of printing a ballad in favour of lord Cromwell; and his quondam friend bishop Bonner being present, aggravated the cause, by reciting a little chat between them, in which Grafton had intimated his "being sorry to hear of Cromwell's apprehension;" but the lord chancellor Audley, disgusted probably at this meanness of spirit in Bonner, turned the discourse, and the matter seems to have ended. In a few years after, Grafton was appointed printer to prince Edward, and he with his associate Whitchurch had special patents for printing the church-service books, and also the Primers both in Latin and English.

In the first year of Edward VI. Grafton was favoured with a special patent granted to him for the sole printing of all the statute books, or acts of parliament; and in Dec. 1548, he and Whitchurch were authorized by another patent, to take up and provide, for one year, printers, compositors, &c. together with paper, ink, presses, &c. at reasonable rates and prices. Ames seems to be of opinion that he was also a member of parliament, but Herbert, apparently on good grounds, doubts this. It does not appear with certainty in what circumstances he died. Strype supposes him to have been reduced to poverty, and there is not much reason to think that he died in affluent circumstances. No particulars, however, have been handed down to us of his sickness, death, or interment, nor do we find any account of him after 1572, when by an accidental fall he broke his leg. He printed some of the earliest, most correct, and splendid of the English Bibles, and many other works of great importance in the infancy of the

reformation. His "Chronicle" has not preserved its reputation, and has been usually sold at a price very inferior to that of the other English Chronicles; but upon that account, however, it appears to have obtained a wider circulation.[1]

GRAHAM. See MACAULEY.

GRAHAM (GEORGE), clock and watch maker, the most ingenious and accurate artist in his time, was born at Horsgills, in the parish of Kirklinton in Cumberland, in 1675. In 1688 he came up to London, and was put apprentice to a person in that profession; but after being some time with his master, he was received, purely on account of his merit, into the family of the celebrated Mr. Tompion, who treated him with a kind of parental affection as long as he lived. That Mr. Graham was, without competition, the most eminent of his profession, is but a small part of his character: he was the best general mechanic of his time, and had a complete knowledge of practical astronomy; so that he not only gave to various movements for measuring time a degree of perfection which had never before been attained, but invented several astronomical instruments, by which considerable advances have been made in that science: he also made great improvements in those which had before been in use; and, by a wonderful manual dexterity, constructed them with greater precision and accuracy than any other person in the world.

A great mural arch in the observatory at Greenwich was made for Dr. Halley, under Mr. Graham's immediate inspection, and divided by his own hand: and from this incomparable original, the best foreign instruments of the kind are copies made by English artists. The sector by which Dr. Bradley first discovered two new motions in the fixed stars, was of his invention and fabric. He comprised the whole planetary system within the compass of a small cabinet; from which, as a model, all the modern orreries have been constructed. And when the French academicians were sent to the north, to make observations for ascertaining the figure of the earth, Mr. Graham was thought the fittest person in Europe to supply them with instruments; by which means they finished their operations in one year; while those who went to the south, not being so well fur-

[1] Ames and Herbert's Typographical Antiquities.

nished, were very much embarrassed and retarded in their operations.

Mr. Graham was many years a member of the royal society, to which he communicated several ingenious and important discoveries, viz. from the 31st to the 42d volume of the Philos. Transactions, chiefly on astronomical and philosophical subjects; particularly a kind of horary alteration of the magnetic needle; a quicksilver pendulum, and many curious particulars relating to the true length of the simple pendulum, upon which he continued to make experiments till almost the year of his death, which happened Nov. 20, 1751, at his house in Fleet-street. He was interred in Westminster abbey in the same grave with his predecessor Tompion.

His temper was not less communicative than his genius was penetrating; and his principal view was the advancement of science, and the benefit of mankind. As he was perfectly sincere, he was above suspicion; as he was above envy, he was candid; and as he had a relish for true pleasure, he was generous. He frequently lent money, but could never be prevailed upon to take any interest; and for that reason he never placed out any money upon government securities. He had bank-notes, which were thirty years old, in his possession, when he died; and his whole property, except his stock in trade, was found in a strong box, which, though less than would have been heaped by avarice, was yet more than would have remained to prodigality. [1]

GRAIN (JOHN BAPTIST LE), a French historian, was born in 1565, and, after a liberal education, became counsellor and master of the requests to Mary de Medicis, queen of France. He frequented the court in his youth, and devoted himself to the service of Henry IV. by whom he was much esteemed and trusted. Being a man of probity, and void of ambition, he did not employ his interest with Henry to obtain dignities, but spent the greatest part of his life in literary retirement. Among other works which he composed, are "The History of Henry IV." and "The History of Lewis XIII. to the death of the Marshal d'Ancre," in 1617; both which were published in folio, under the title of "Decades." The former he presented to Lewis XIII. who read it over, and was infinitely charmed

[1] Gent. Mag. vol. XXI.—Hutchinson's Hist. of Cumberland.

with the frankness of the author: but the Jesuits, who never were friendly to liberality of sentiment, found means to have this work castrated in several places. They served "The History of Lewis XIII." worse; for, Le Grain having in that performance spoken advantageously of the prince of Condé, his protector, they had the cunning and malice to suppress those passages, and to insert others, where they made him speak of the prince in very indecorous terms. Condé was a dupe to this piece of knavery, till Le Grain had time to vindicate himself, by restoring this as well as his former works to their original purity. He died at Paris in 1643, and ordered in his will, that none of his descendants should ever trust the education of their children to the Jesuits; which clause, it is said, has been punctually observed by his family.[1]

GRAINDORGE (ANDREW), an ingenious Frenchman, was a native of Caen in the seventeenth century, and the discoverer of the art of making figured diaper. He did not, however, bring it to perfection, for he only wove squares and flowers; but his son Richard Graindorge, living to the age of eighty-two, had leisure to complete what his father had begun, and found a way to represent all sorts of animals, and other figures. This work he called *Haute-lice*, perhaps because the threads were twisted in the woof. They are now called damasked cloths, from their resemblance to white damask. This ingenious workman also invented the method of weaving table napkins; and his son, Michael, established several manufactures in different parts of France, where these damasked cloths are become very common. The same family has produced several other persons of genius and merit; among these is JAMES Graindorge, a man of wit and taste, and well skilled in antiquities: he is highly spoken of by M. Huet, who was his intimate friend. His brother ANDREW, also, doctor of physic of the faculty at Montpellier, was a learned philosopher, who followed the principles of Epicurus and Gassendi. He died January 13, 1676, aged sixty. He left, "Traité de la Nature du Feu, de la Lumiére, et des Couleurs," 4to; "Traité de l'Origine des Macreúses," 1680, 12mo, and other works. M. Huet dedicated his book "De Interpretatione" to this gentleman.[2]

[1] Moreri. [2] Moreri.—Dict. Hist.

GRAINGER (JAMES), an English poet and physician, was born at Dunse, a small town in the southern part of Scotland, about 1723. His father, a native of Cumberland, and once a man of considerable property, had removed to Dunse, on the failure of some speculations in mining, and there filled a post in the excise. His son, after receiving such education as his native place afforded, went to Edinburgh, where he was apprenticed to Mr. Lawder, a surgeon, and had an opportunity of studying the various branches of medical science, which were then begun to be taught by the justly celebrated founders of the school of medicine in that city. Having qualified himself for such situations as are attainable by young men whose circumstances do not permit them to wait the slow returns of medical practice at home, he first served as surgeon to lieut.-general Pulteney's regiment of foot, during the rebellion (of 1745) in Scotland, and afterwards went in the same capacity to Germany, where that regiment composed part of the army under the earl of Stair. With the reputation and interest which his skill and learning procured abroad, he came over to England at the peace of Aix-la-Chapelle, sold his commission, and entered upon practice as a physician in London.

In 1753 he published the result of his experience in some diseases of the army, in a volume written in Latin, entitled "Historia Febris Anomalæ Batavæ annorum 1746, 1747, 1748," &c. In this work he appears to advantage as an acute observer of the phenomena of disease, and as a man of general learning, but what accession he had been able to make to the stock of medical knowledge was unfortunately anticipated in sir John Pringle's recent and very valuable work on the diseases of the army. During his residence in London, his literary talents introduced him to the acquaintance of many men of genius, particularly of Shenstone, Dr. Percy the late bishop of Dromore, Glover, Dr. Johnson, sir Joshua Reynolds, and others, who by Mr. Boswell's comprehensive biography, are now known to have composed Dr. Johnson's society, and it is no small praise that every member of it regarded Dr. Grainger with affection. He was first known as a poet by his "Ode on Solitude," which has been universally praised, and never beyond its merits; but professional success is seldom promoted by the reputation of genius. Grainger's practice was insufficient to employ his days or to provide

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for them, and he is said to have accepted the office of tutor to a young gentleman who settled an annuity upon him; nor did he disdain such literary employment as the booksellers suggested. Smollett, in the course of a controversy which will be noticed hereafter, accuses him of working for bread in the lowest employments of literature, and at the lowest prices. This, if it be not the loose assertion of a calumniator, may perhaps refer to the assistance he gave in preparing the second volume of Maitland's "History of Scotland," in which he was employed by Andrew Millar, who has seldom been accused of bargaining with authors for the lowest prices. Maitland had left materials for the volume, and as Grainger's business was to arrange them, and continue the work as nearly as possible in Maitland's manner and style, much fame could not result from his best endeavours.

In 1758 he published a translation of the "Elegies of Tibullus," begun during the hours he snatched from business or pleasure when in the army, and finished in London, where he had more leisure, and the aid and encouragement of his literary friends. This work involved him in the unpleasant contest with Smollett, to which we have just referred. Its merits were canvassed in the "Critical Review" with much severity. The notes are styled "a huge farrago of learned lumber, jumbled together to very little purpose, seemingly calculated to display the translator's reading, rather than to illustrate the sense and beauty of the original." The Life of Tibullus, which the translator prefixed, is said to contain "very little either to inform, interest, or amuse the reader." With respect to the translation, "the author has not found it an easy task to preserve the elegance and harmony of the original." Instances of harshness and inelegance are quoted, as well as of the use of words which are not English, or not used by good writers, as *noiseless*, *redoubtable*, *feud*, &c. The author is likewise accused of deviating not only from the meaning, but from the figures of the original. Of these objections some are groundless, and some are just, yet even the latter are by no means characteristic of the whole work, but *exceptions* which a critic of more candour would have had a right to state, after he had bestowed the praise due to its general merit. In this review, however, although unqualified censure was all the critic had in view, no personal attack is made on the author, nor are there any allusions to his situation in life.

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This appeared in the "Critical Review" for December 1758. In the subsequent number for January 1759, the reviewer takes an opportunity, as if answering a correspondent, to retract his objection against the word *noiseless*, because it is found in Shakspeare, but observes very fairly, that the authority of Shakspeare or Milton will not justify an author of the present times for introducing harsh or antiquated words. He acknowledges himself likewise to blame in having omitted to consult the *errata* subjoined (prefixed) to Dr. Grainger's performance, where some things are corrected which the reviewer mentioned as inaccuracies in the body of the work. But this acknowledgment, so apparently candid, is immediately followed by a wretched attempt at wit, in these words: "Whereas one of the Owls belonging to the proprietor of the M(on)thly R(evie)w, which answers to the name of Grainger, hath suddenly broke from his mew, where he used to hoot in darkness and peace, and now screeches openly in the face of day, we shall take the first opportunity to chastise this troublesome owl, and drive him back to his original obscurity." The allusion here is to Dr. Grainger's "Letter to Tobias Smollett, M. D. occasioned by his criticism on a late Translation of Tibullus," a performance some parts of which every friend to the author must wish had not been published. In this letter, however, Grainger, after quoting a passage from the plan or prospectus of the "Critical Review," in which the authors promise to revive the true spirit of criticism, to act without prejudice, &c. &c. endeavours to prove, that they have forfeited their word, by notoriously departing from the spirit of just and candid criticism, and by introducing gross partialities and malevolent censures. And these assertions, which are certainly not without foundation, are intermixed with reflections on Dr. Smollett's loose novels, and insinuations that his partialities arise from causes not very honourable to the character of an independent reviewer.

But whatever truth may be in all this, the letter was an unwise and hasty production, written in the moment of the strongest irritation. The review appeared in December, and the letter in January. There was no time to cool, and perhaps no opportunity of consulting his friends, who could have told him that nothing was to be gained by an exchange of personalities with Smollett. The latter required no great length of time or consideration to prepare an an-

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swer, which appeared accordingly in the review for February, and in which every insinuation or accusation is introduced that could tend to lessen Dr. Grainger in the eyes of the public, both as a writer and as a man. But the objections which Grainger took are by no means satisfactorily answered, and the review is still liable to the suspicion of partiality. No reader of candour or of taste can peruse the Translation, without allowing that the author deserved praise, not only for the attempt, but for the elegant manner in which he has in general transmitted the tender sentiments of Tibullus into our language. But this the Reviewer has wholly overlooked, confining himself to the censure of a few defects, part of which he has not proved to be so, and part were typographical errors.

It has been supposed that some personal animosity prompted Smollett to such hostility, but of what nature, or excited by what provocation, is not known. All we can learn from the Letter and the Answer is, that the parties were once upon friendly terms, but that mutual respect had now ceased. One circumstance, indeed, we find, which may account for much of Smollett's animosity: he supposed Grainger to be one of the Monthly Reviewers, and this was provocation enough to the mind of a man, who from the commencement of the Critical Review took every opportunity, whether in his way or not, of reviling the proprietor and writers of that journal. As the latter seldom deigned to notice these attacks, no better reason, we are afraid, can be assigned for Smollett's conduct than the jealousy of rival merit and success, in both which respects the Monthly Review had a decided superiority. Whether Grainger was a Monthly Reviewer is not an unimportant question, in collecting the materials of his literary life; yet his biographers have hastily subscribed to Smollett's assertion, without examining the Review in question. The article of his Tibullus in the Monthly Review may convince any person that Grainger could have little or no interest or influence with the proprietors. Although written with decency and urbanity, it has nothing of partiality or kindness; the reader is left to judge from the specimens extracted, and what praise we find is bestowed with that faint reluctance, which is more blasting to the hopes of an author than open hostility. — Even the opinion of the Monthly Reviewer on Grainger's letter to Smollett, is ex-

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pressed with the brevity of one who wishes not to interfere in the contest.

Soon after the publication of Tibullus, Dr. Grainger embraced the offer of an advantageous settlement as physician on the island of St. Christopher's. During his passage, a lady on board of one of the merchant-men bound for the same place, was seized with the small-pox, attended with some alarming symptoms. He was sent for, and not only prescribed with success, but took the remainder of his passage in the same ship, partly to promote the recovery of his patient, but principally to have an opportunity of paying his addresses to her daughter, whom he married soon after their arrival at St. Christopher's. By his union with this lady, whose name was Burt, daughter to Matthew William Burt, esq. governor of St. Christopher's, he became connected with some of the principal families on the island, and was enabled to commence the practice of physic with the greatest hopes of success. It is probable, however, that this was not his first attachment. In his preface to the translation of Tibullus, he insinuates that his acquaintance with the passion of love gives him a preference over Dart, who had attempted to transfuse the tender sentiments of that poet into English without the same advantage.

The transition from London to a West India island must have been very striking to a reflecting mind. The scenery and society of St. Christopher's was new in every respect, and Grainger seems to have studied it with those mixed and not very coherent feelings of the poet and the planter, which at length produced his principal work, "The Sugar Cane." On his return to England, at the conclusion of the war, he submitted this poem to his literary friends, and having obtained their opinion and approbation, published it in a handsome quarto volume, in 1764. To the astonishment of all who remembered his dispute with Smollett, the "Sugar Cane" was honoured with the highest praise in the "Critical Review." But Smollett was now on his travels, and the Review was under the care of Mr. Hamilton, the proprietor and printer, a man who took no pleasure in perpetuating animosities, and who, with great respect for Dr. Smollett's memory, did not deny that his vindictive temper was of no great service to the Review.

Mr. Boswell, in his life of Johnson, informs us that when the Sugar Cane "was read in manuscript at sir Joshua

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Reynolds's, the assembled wits burst out into a laugh, when, after much blank-verse pomp, the poet began a new paragraph thus:

'Now Muse, let's sing of *rats*.'

And what increased the ridicule was, that one of the company, who slyly overlooked the reader, perceived that the word had originally been *mice*, and had been altered to *rats* as more dignified." "This passage," adds Mr. Boswell, "does not appear in the printed work. Dr. Grainger, or some of his friends, *it should seem*, having become sensible that introducing even *rats*, in a grave poem, might be liable to banter. He, however, could not bring himself to relinquish the idea; for they are thus, in a still more ludicrous manner, paraphrastically exhibited in his poem as it now stands:

'Nor with less waste the whiskered vermin race,
A countless clan, despoil the lowland cane'."

Of this incident, Dr. Percy furnished Mr. Boswell with the following explanation. "The passage in question was not originally liable to such a perversion; for the author having occasion in that part of his work to mention the havoc made by rats and mice, had introduced the subject in a kind of *mock heroic*, and a parody of Homer's battle of the frogs and mice, invoking the muse of the old Grecian bard in an elegant and well-turned manner. In that state I had seen it; but afterwards, unknown to me and other friends, he had been persuaded, contrary to his better judgment, to alter it so as to produce the unlucky effect above mentioned." Mr. Boswell tells us that Dr. Percy had not the poem to refer to, when he wrote this explanation; and it is equally evident that Mr. Boswell had not read the whole passage with attention, or considered the nature of the poem, when he objected to the introduction of rats. If we once allow that a manufacture may be sung in heroics, we must no longer be choice in our subjects; as to the alteration of *mice* to *rats*, the former was probably an error of the pen, for mice are not the animals in question, nor once mentioned by the poet. But it is somewhat strange that Grainger should have ever thought it prudent to introduce an episode of the *mock*-heroic kind in a poem which his utmost care can scarcely elevate to solemnity.

In the same year (1764) Dr. Grainger published "An Essay on the more common West India Diseases; and the

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remedies which that country itself produces. To which are added, some hints on the management of Negroes." To this pamphlet he did not affix his name. Many of the remarks it contains, particularly those which concern the choice and treatment of the negroes, may be found in "The Sugar Cane." After a short residence in England, he returned to St. Christopher's, to which, it appears by his poem, he became much attached; and continued his practice as a physician until his death, Dec. 24, 1767, which was occasioned by one of those epidemic fevers that frequently rage in the West India islands.

Although it is impossible to deny Grainger the credit of poetical genius, it must ever be regretted that where he wished most to excel, he was most unfortunate in the choice of a subject. The effect of his "Sugar Cane," either as to pleasure or utility, must be local. Connected as an English merchant may be with the produce of the West Indies, it will not be easy to persuade the reader of English poetry to study the cultivation of the sugar plant merely that he may add some new imagery to the more ample stores which he can contemplate without study or trouble. In the West Indies this poem might have charms, if readers could be found; but what poetical fancy can dwell on the œconomy of canes and copper-boilers, or find interest in the transactions of planters and sugar-brokers? His invocations to his muse are so frequent and abrupt, that "the assembled wits at sir Joshua Reynolds's" might have found many passages as ludicrous as that which excited their mirth. The solemnity of these invocations excites expectation, which generally ends in disappointment, and at best the reader's attention is bespoke without being rewarded. He is induced to look for something grand, and is told of a contrivance for destroying monkies, or a recipe to poison rats. He smiles to find the slaves called by the happy poetical name of *swains*, and the planters urged to devotion! The images in this poem are in general low, and the allusions, where the poet would be minutely descriptive, descend to things little and familiar. Yet this is in some measure forced upon him. His muse sings of matters so new and uncouth to her, that it is impossible "her heavenly plumes" should escape being "soiled." What muse, indeed, could give a receipt for a compost of "weeds, mould, dung, and stale," or a lively description of the symptoms and cure of the yaws; and preserve her

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elegance or purity? Where, however, he quits the plain track of mechanical instructions, we have many of those effusions of fancy which will yet preserve this poem in our collections. The description of the hurricane, and of the earthquake, are truly grand, and heightened by circumstances of horror that are new to Europeans. The episode of Montano in the first book arrests the attention very forcibly, and many of the occasional reflections are elegant and pathetic, nor ought the tale of Junio and Theana to be omitted in a list of the beauties of this poem. The "Ode to Solitude," already noticed, and the ballad of Bryan and Pereene," are sufficient to attest our author's claim to poetical honours; and the translation of Tibullus gives proofs of classical taste and learning.[1]

GRAMAYE (JOHN BAPTIST), an eminent antiquary, was a native of Antwerp, and born in the end of the sixteenth century. He studied at Louvain, where he took his master's degree in 1596, and became professor of rhetoric and law in that university. He was afterwards historiographer to the Low Countries, and for three years employed himself in examining their records. He then travelled through the greater part of Germany and Italy, but, while proceeding from the latter country to Spain, he was unfortunately made captive by an Algerine corsair, and carried to Africa. How he obtained his release does not appear, but upon his return to his native land he was preferred by the archduke Albert to be dean of the collegiate church of Leusa, in Heinault, and afterwards by the same patronage was made president of the college at Louvain. Some years after he travelled into Moravia and Silesia, and in the latter province he was, by cardinal Dietrichstein, placed at the head of a college. He died at Lubec in 1635. He published many Latin poems, and theses on a variety of subjects; but his historical and topographical works have been found of most value. These are, 1. "Asia, sive historia universalis Asiaticarum gentium, &c." Antwerp, 1604, 4to. 2. "Bruxella cum suo comitatu," Brux. 1606, 4to. 3. "Arscotum Ducatus cum suis Baronatibus," ibid. 1606, 4to. 4. "Thenæ et Brabantiæ ultra Velpem, quæ olim Hasbaniæ pars," ibid. 1606, 4to. 5. "Gallo-Brabantia," 3 parts or vols. ibid. 1606. 6. "Antwerpiæ Antiquitates," ibid. 1610. 7. "Antiquitates ducatus Brabantiæ," ibid.

[1] Johnson and Chalmers's English Poets, 1810.

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1610, 4to. 8. "Taxandria," ibid. 1610, 4to. 9. "Antiquitates Gaudenses," Ant. 1611, 4to. 10. "Africa illustrata," Torn. 1622, 4to. 11. "Diarium rerum Argelæ gestarum," Col. 1623, 12mo. These are his observations during his captivity. 12. "Respublica Namurcensis," Amst. 1634, 24°. 13. "Specimen Litterarum et Linguarum universi orbis," Athi. 4to.[1]

GRAMM (JOHN), a learned philologist, antiquary, and historian of Copenhagen, was born at Aalburg in Jutland, Oct. 28, 1685. His father, who was a clergyman, carefully superintended his education until he was fit to go to the university. He went accordingly in 1703 to Copenhagen, where he very soon distinguished himself as a classical scholar and critic. In 1705 he took his bachelor's degree with great credit, and in 1707 published the first specimen of his learned researches, entitled "Archytæ Tarentini fragmentum περι της μαθηματων, cum disquisitione chronologica de ætate Archytæ." This was followed by other dissertations, which raised his fame so highly that he was made professor of Greek at Copenhagen, and was also appointed counsellor of justice, archivist, historiographer, and librarian, to the king, whom he had taught when a youth. In 1745, he was made counsellor of state, and died March 19, 1748, leaving an elaborate work, "Corpus diplomatum ad res Danicas facientium." This work, which he undertook by order of Christian VI. is still in MS. and probably consists of several folio volumes. Gramm laid the first foundation of the academy at Copenhagen, and contributed very frequently to the literary journals of his time. He was a man of very extensive learning, but particularly skilled in Greek and Latin, and in history, and of such ready memory that he was never consulted on books or matters of literature without giving immediate information. He corresponded with many of the literati of Germany, England, Italy, and France, but was most admired by those who were witnesses of his amiable private character, his love of literature, and his generous patronage of young students.[2]

GRAMONT (GABRIEL BARTHOLOMEW, SEIGNEUR DE), in Latin, GRAMONDUS, president of the parliament of Toulouse, and son of the dean of the counsellors to the

[1] Foppen Bibl. Belg.—Clement Bibl. Curieuse.
[2] Harles de Vitis Philologorum, vol. III.

same parliament, descended from an ancient family in Rouergue, who were long in possession of the estate of Gramont. He wrote in Latin a History of the reign of Louis XIII. from the death of Henry IV. to 1629. This history, the best edition of which is 1643, fol. may be considered as a supplement to that of the president du Thou, although much inferior both as to style and fidelity: the author flatters cardinal de Richelieu because he hoped for his favour; and abuses Arnauld d'Andilly, and others, from whom he had no expectations. He died in 1654. In 1623 he published his "Historia prostratæ a Ludovico XIII. Sectariorum in Gallia rebellionis," 4to, which contains some curious and interesting facts, mixed with strong prejudices against the protestants, which lead him to such excess of bigotry as to vindicate the horrible massacre of St. Bartholomew.[1]

GRAMONT (PHILIBERT, Count of), son of Antony duke of Gramont, served as a volunteer under the prince of Condé, and Turenne, and came into England about two years after the restoration. He was under a necessity of leaving France for having the temerity to pay his addresses to a lady to whom Lewis XIV. was known to have a tender attachment. He possessed in a high degree every qualification that could render him agreeable to the licentious court of Charles II. He was gay, gallant, and perfectly well-bred, had an inexhaustible fund of ready wit, and told a story with extraordinary humour and effect. His vivacity infused life wherever he came, and was generally inoffensive. He had also another qualification very well suited to the company he kept. He had great skill and success in play; and seems to have been chiefly indebted to it for support. Several of the ladies engaged his attention upon his first coming over; but miss Elizabeth Hamilton, whom he afterwards married, seems to have been his favourite, though some say he endeavoured to break off the connection. She was the daughter of sir George Hamilton, fourth son of James first earl of Abercorn. His "Memoirs" were written from his own information, and probably in much the same language in which they are related, by his brother-in-law, Anthony, who, following the fortunes of James II. entered the French service, and died at St. Germain's, April 21, 1720. He was

[1] Gen. Dict.—Moreri.—Clement Bibl. Curieuse.

generally called Count Hamilton. Count Gramont died Jan. 10, 1707. There have lately been several editions of the "Memoirs" printed here, both in French and English, and in a splendid form, illustrated with portraits. They contain many curious particulars respecting the intrigues and amusements of the court of Charles II. but present upon the whole a disgusting picture of depraved manners.[1]

GRANCOLAS (JOHN), a Parisian, doctor of the Sorbonne, to which honour he was admitted in 1685, was author of many works on ecclesiastical rites, ceremonies, and general history, the principal of which are, 1. "De l'Antiquité des Ceremonies des Sacremens." 2. "Traité de Liturgies." 3. "L'Ancien Sacramentaire de l'Eglise." 4. "Traduction Françoise de Catécheses de S. Cyrille de Jérusalem." 5. "Commentaire historique sur le Breviaire Romain," &c. This last is much esteemed. 6. "Critique des Auteurs Ecclesiastiques," 2 vols. 8vo. 7. "La Science des Confesseurs," 2 vols. 12mo. 8. "Hist. abrégée de l'Eglise de Paris," 2 vols. 12mo. This history was suppressed because of the freedoms the author took with the cardinal de Noailles. He died August 1, 1732, at Paris. The whole of his works are more valuable for the matter than the manner.[2]

GRAND (ANTHONY LE), a Franciscan friar, was born at Douay, in the early part of the seventeenth century, and has been styled the abbreviator of Descartes. He was an eminent professor both of philosophy and divinity in the university of Douay, where he associated much with the English, and was sent by them as a missionary into England. His residence was chiefly in Oxfordshire, where he led a retired life. He is said to have been the first who reduced the Cartesian system to the method of the schools, and his work on this subject, which was frequently printed in England, first in 1671, 12mo, and afterwards, much enlarged in 4to, was also translated and published in folio. He carried on a controversy for some time with a Mr. John Serjeant on metaphysical subjects. He was alive in Oxfordshire in 1695, but no farther particulars of his history are now known. Among his works we find the following mentioned: 1. "L'homme sans passions, selon les sentimens de Seneque," Hague, 1662, 12mo. 2. "Scydro-

[1] Moreri.—Preface to the Memoirs.—Collins's Peerage, by sir E. Brydges.
[2] Moreri.

media, seu Sermo quem Alphonsus de la Vida habuit, coram Comite de Falmouth, de monarchia," 1669, 16mo. 3. "Apologia Renati des Cartes contra Sam. Parkerum," London, 1679, 12mo. 4. "Historia naturæ variis experimentis elucidata," ibid. 1673, 8vo, reprinted there in 1680, and at Norimb. 1678. 5. "Compendium rerum jucundarum, et memorabilium naturæ," Norimb. 1681, 8vo. 6. "Dissertatio de carentia sensus et cognitionis in Brutis," Leyden, 1675, 8vo. 7. "L'Epicure Spirituel, ou l'empire de la volupté sur les vertus," Paris, 8vo. 8. "Historia sacra a mundo condito ad Constantinum magnum," which is said to be his best performance.[1]

GRAND (JOACHIM LE), a French historical writer, was born Feb. 6, 1653, at St. Lo, in Normandy. After studying philosophy at Caen, he entered into the congregation of the oratory in 1671, where he applied to the belles lettres and theology, but quitted it in 1676, and went to Paris, where he engaged in the education of two young men of rank, the marquis de Vins, and the duke d'Estrees, and at the same time applied himself to the study of history under the direction of father Le Cointe, who formed a very high opinion of him. He first appeared as a writer in 1688, in "A History of the Divorce of Henry VIII. and Catharine of Arragon," in three vols. 12mo. The main object of this work is to refute certain facts and arguments contained in the first two books of Burnet's History of the Reformation. In 1685, when Burnet was at Paris, he had an interview with Le Grand in the presence of Messrs. Thevenot and Auzout, in which the latter proposed his doubts, and the former answered them, both preserving a tone of elegance and mutual respect. The publication of the above work, however, produced a controversy, in the course of which, in 1691, Le Grand addressed three letters to the bishop, to which he replied. How long the controversy might have continued is uncertain, as Le Grand was necessarily diverted from it in 1692, when he received the appointment of secretary to the abbè d'Estrees, in his embassy to Portugal. In this situation he continued till 1697. The leisure which his diplomatic functions allowed was employed in translations of voyages and travels from the Portuguese. In 1702 he accompanied the same minister in Spain, where he remained about two years as secretary.

[1] Dodd's Church Hist.—Moreri.

Soon after this, the marquis de Torci, minister of state, took him into his service, and employed his pen in drawing up several memorials concerning the Spanish monarchy, and other political topics, in which he acquitted himself with great ability, but most of them were printed without his name. He employed much of his time in writing a life of Louis XI.; but, although this was quite finished in 1728, it still remains in manuscript. In that year, however, he published his translation of Lobo's History of Abyssinia, with many additions; and about the same time his treatise "De la succession à la Couronne de France." He died of an apoplectic stroke, April 30, 1733. He had been possessed of church preferment, and had held, for a time, the office of censor royal of books. [1]

GRAND (JOHN BAPTIST LE), was born at Amiens, June 3, 1737, and was surnamed d'Aussy, because his father was a native of Auxy-le-Château, in the department of Pas-de-Calais. He received his education in the college of the Jesuits at Amiens; at the age of eighteen entered into the society of his preceptors; and, a few years afterwards, had the honour of being elected to the rhetorical chair at Caen. At the age of twenty-six he was thrown on the world by the dissolution of the order, and was soon employed in the elaborate work of the French Glossary, projected by Lacurne de Sainte-Palaye, and in an examination of the very rich library of the marquis de Paulmy. In 1770 he was appointed secretary in the direction of the studies of the military school. He afterwards co-operated, under the marquis de Paulmy, and again with the count de Tressan, in the "Bibliothéque des Romans;" after which he became still deeper engaged in collecting, translating, extracting, and commenting upon the "Fabliaux," or tales of the old French poets of the twelfth and thirteenth centuries. In 1782 he published, in three volumes, 8vo, his "Histoire de la Vie privée des Français;" and in 1788 his far more celebrated "Tour to Auvergne," which province he visited the preceding year, at the entreaty of his Jesuit brother Peter Theodore Lewis Augustin, who was then prior of the abbey of Saint André, in the town of Clermont. This Tour he first published in one volume, 8vo; but he afterwards enlarged and republished it in 1795, in three volumes of the same size. His contributions

[1] Niceron, vol. XXVI.—Moreri.

to the Institute were numerous, and, for the most part, possessed of merit. For some years before his death, he had conceived the plan of a complete history of French poetry, and had even begun to carry it into execution; and as he stood in need of all the treasures of the national library, he was fortunately nominated, in 1796, conservator of the French MSS. of this library; and he now not only renewed his intention, but enlarged his scheme: he included in it the history of the French tongue; that of literature in all its extent, and all its various ramifications; as well as that of science, of arts, and their utility in different applications—a monument too vast for the life and power of an individual to be able to construct. He had, however, accomplished some part of his design, when, after a slight indisposition which caused no alarm, he died suddenly in 1801. He was upon the whole a retired and taciturn scholar. "His life," says his biographer, "like that of most other men of letters, may be comprized in two lines: What were his places of resort? The libraries. Among whom did he live? His books. What did he ever produce? Books. What did he ever say? That which appears in his books."

In 1779, he published his "Fabliaux," or Tales of the twelfth and thirteenth centuries, Paris, 1779, 5 vols. 8vo. His object in this collection appears to have been an ardent zeal for the reputation of his country, to which he has successfully restored some tales claimed by other nations, and particularly the Italians. Whether these tales, which shock all probability, were worth his pains, the English reader may discover by a prose translation published in 1786, 2 vols. 12mo, or by Mr. Way's metrical translation, 1800, 2 vols. 8vo. These were followed by "Contes devots, Fables et Romans anciens, pour servir de suite aux Fabliaux," 1781, 8vo. He published also "Vie d'Apollonius de Tyanes," 2 vols. 8vo.[1]

GRANDET (JOSEPH), was a pious and learned curate of St. Croix at Angers, whose memory was long revered in that city, and throughout the diocese, for the benefits, both spiritual and temporal, which he procured to his parish. He died in 1724, aged seventy-eight. He left the following works: 1. "La Vie de M. Creté, Curé de Normandie;" 2. "La Vie de Mademoiselle de Melun, princesse d'Epinoy, Institutrice des Hospitaliéres de Baugé et de

[1] Memoirs of the National Institute—Dict. Hist.

Beaufort en Anjou;" 3. "La Vie du Comte de Moret, fils naturel de Henri IV.;" 4. "La Vie de M. Dubois de la Fertè," and the lives of some other persons held in great esteem in the Romish church.[1]

GRANDIER (URBAN), curate and canon of Loudun in France, famous for his intrigues and tragical end, was the son of a notary royal of Sablé, and born at Bouvere near Sablé, in the latter part of the fifteenth century, but we know not in what year. He was a man of reading and judgment, and a famous preacher; for which the monks of Loudun soon hated him, especially after he had urged the necessity of confessing sins to the parochial priests at Easter. He was a handsome man, of an agreeable conversation, neat in his dress, and cleanly in his person, which made him suspected of loving the fair sex, and of being beloved by them. In 1629, he was accused of having had a criminal conversation with some women in the very church of which he was curate; on which the official condemned him to resign all his benefices, and to live in penance. He brought an appeal, this sentence being an encroachment upon the civil power; and, by a decree of the parliament of Paris, he was referred to the presidial of Poitiers, in which he was acquitted. Three years after, some Ursuline nuns of Loudun were thought, by the vulgar, to be possessed with the devil; and Grandier's enemies, the capuchins of Loudun, charged him with being the author of the possession, that is, with witchcraft. They thought, however, that in order to make the charge succeed according to their wishes, it was very proper to strengthen themselves with the authority of cardinal Richlieu. For this purpose, they wrote to father Joseph, their fellow-capuchin, who had great credit with the cardinal, that Grandier was the author of the piece entitled "La Cordonnierre de Loudun," or "The Woman Shoemaker of Loudon," a severe satire upon the cardinal's person and family. This great minister, among many good qualities, harboured the most bitter resentment against the authors of libels against him; and father Joseph having persuaded him that Grandier was the author of "La Cordonniere de Loudun," he wrote immediately to De Laubardemont, counsellor of state, and his creature, to make a diligent inquiry into the affair of the nuns. De Laubardemont ac-

[1] Moreri.—Dict. Hist.

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cordingly arrested Grandier in Dec. 1633; and, after he had thoroughly examined the affair, went to meet the cardinal, and to take proper measures with him. In July 1634, letters patent were drawn up and sealed, to try Grandier; and were directed to De Laubardemont, and to twelve judges chosen out of the courts in the neighbourhood of Loudun; all men of honour indeed, but very credulous, and on that account chosen by Grandier's enemies. In Aug. 18, upon the evidence of Astaroth, the chief of possessing devils; of Easas, of Celsus, of Acaos, of Eudon, &c. that is to say, upon the evidence of the nuns, who asserted that they were possessed with those devils, the commissaries passed judgment, by which Grandier was declared well and duly attainted, and convicted of the crime of magic, witchcraft, and possession, which by his means happened on the bodies of some Ursuline nuns of Loudun, and of some other lay persons, mentioned in his trial; for which crimes he was sentenced to make the *amende honorable*, and to be burnt alive with the magical covenants and characters which were in the register-office, as also with the MS. written by him against the celibacy of priests; and his ashes to be thrown up into the air. Grandier heard this dreadful sentence without any emotion; and, when he went to the place of execution, suffered his punishment with great firmness and courage, April 18, 1634.

The story of this unhappy person shews how easily an innocent man may be destroyed by the malice of the few, working upon the credulity and superstition of the many: for, Grandier, though certainly a bad man, was as certainly innocent of the crimes for which he suffered. Renaudot, a famous physician, and the first author of the French gazette, wrote Grandier's eulogium, which was published at Paris in loose sheets. It was taken from Menage, who openly defends the curate of Loudun, and calls the possession of those nuns chimerical. In 1693 was published at Amsterdam "Histoire des Diables de Loudun;" from which very curious account it appears, that the pretended possession of the Ursulines was an horrible conspiracy against Grandier's life. As an author he is known only for a funeral oration for Scævola de St. Martha, which is said to be an eloquent performance.[1]

GRANDIN (MARTIN), a learned French divine, was born at St. Quentin, Nov. 11, 1604, and was educated in

[1] Moreri.—Gen. Dict.

classical learning at Noyon and Amiens. At the age of seventeen he came to Paris, where he studied divinity under the Jesuit Mairat, and afterwards taught a course of philosophy in the college of cardinal Le Moine. He was then admitted a doctor of the Sorbonne, and in 1638 appointed professor of divinity, which office he retained until his death, Nov. 16, 1691. He was a man of piety and talents, and an elegant and correct speaker. His course of theological lectures was published by M. du Plessis d'Argentre, 1710—1712, in 6 vols. 4to, under the title of "Opera Theologica."[1]

GRANDIUS, or GRANDI (GUIDO), a philosopher and mathematician, was born Oct. 1, 1671, at Cremona, where his father, a branch of a decayed family, carried on the business of an embroiderer. His mother, a woman of considerable talents, taught him Latin, and gave him some taste for poetry. Being disposed to a studious life, he chose the profession of theology, that he might freely indulge his inclination. He entered into the religious order of Camaldolites, at Ravenna, in 1687, where he was distinguished for his proficiency in the different branches of literature and science, but was much dissatisfied with the Peripatetic philosophy of the schools. He had not been here long before he established an academy of students of his own age, which he called the Certanti, in opposition to another juvenile society called the Concordi. To his philosophical studies he added those of the belles lettres, music, and history. It appears to have been his early ambition to introduce a new system in education, and with that view he obtained the professorship of philosophy at Florence, by the influence of father Caramelli, although not without some opposition from the adherents to the old opinions. He now applied himself to the introduction of the Cartesian philosophy, while, at the same time, he became zealously attached to mathematical studies. The works of the great Torricelli, of our countryman Wallis, and of other celebrated mathematicians, were his favourite companions, and the objects of his familiar intercourse. His first publication was a treatise to resolve the problems of Viviani on the construction of arcs, entitled "Geometrica Demonstratio Vivianeorum problematum," Florence, 1699, 4to. He dedicated this work to the grand duke

[1] Moreri.—Dict. Hist.

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Cosmo III, who appointed the author professor of philosophy in the university of Pisa. From this time Grandius pursued the higher branches of mathematics with the utmost ardour, and had the honour of ranking the ablest mathematicians among his friends and correspondents. Of the number may be named the illustrious Newton, Leibnitz, and Bernouilli. His next publications were, "Geometrica demonstratio theorematum Hugenianorum circa logisticam, seu Logarithmicam lineam," 1701, 4to, and "Quadratura circuli et hyperbolæ per infinitas hyperbolas et parabolas geometrice exhibita," Pisa, 1703, 8vo. He then published "Sejani et Rufini dialogus de Laderchiana historia S. Petri Damiani," Paris, 1705, and "Dissertationes Camaldulenses," embracing inquiries into the history of the Camaldolites, both which gave so much offence to the community, that he was deposed from the dignity of abbot of St. Michael at Pisa; but the grand duke immediately appointed him his professor of mathematics in the university. He now resolved some curious and difficult problems for the improvement of acoustics, which had been presented to the royal society in Dublin, and having accomplished his object, he transmitted the solutions, by means of the British minister at the court of Florence, to the Royal Society at London. This was published under the title of "Disquisitio geometrica in systema sonorum D. Narcissi (Marsh) archiepiscopi Armachani," in 1709, when he was chosen a fellow of the royal society. This was followed by his principal work, "De infinitis infinitorum, et infinite parvorum ordinibus disquisitio geometrica," Pisa, 1710, 4to, and by many other works enumerated by his biographer, few of which appear in the catalogues of the public libraries in this country. Among other subjects he defended Galileo's doctrine respecting the earth's motion, and obtained a complete victory over those who opposed it. He was deeply versed in subjects of political economy; and various disputes were referred to his decision respecting the rights of fishery, &c. He was appointed commissioner from the grand duke and the court of Rome jointly, to settle some differences between the inhabitants of Ferrara and Bologna, concerning the works necessary to preserve their territories from the ravages of inundation. For these and other important public services, he was liberally rewarded by his employers. He died at the age of seventy-two, in July 1742.[1]

[1] Moreri,—Fabroni Vitæ Italorum.

GRANET (Francis), deacon of the church of Aix, was born in 1692, at Brignolles in Provence, of a mercantile family. He was educated in his own country, but came young to Paris, where his literary taste and talents procured him many friends, by whose assistance he increased his stores of knowledge, and as his income was very limited, entered upon a course of literary labours. He was a contributor, as far as vol. XIX. to the "Bibliotheque Françoise," a well-known journal printed in Holland; and when Desfontaines was obliged to discontinue his "Nouvelliste du Parnasse," (in which Granet had written) and obtained permission to carry it on again under another title, he engaged Granet's services in this new undertaking called "Observations sur les ecrits modernes." It began in 1735, and was published weekly until Sept. 1743, when the King revoked the privilege. Busied as Granet was on this work, he found leisure to undertake in 1738 the continuation of a journal entitled "Reflexions sur les ouvrages de litterature." This he extended as far as twelve volumes. It contains many extracts and remarks given with taste and judgment, but others that are merely repetitions of what he had written for the "Observations sur les ecrits modernes." He had also a trick of inserting letters to himself, when he wished to publish satire without being accountable for it, but it is not thought that this disguise was of much avail. It was perhaps his misfortune that he was obliged by the narrowness of his circumstances to employ himself thus on the labours of others, and in preparing new editions, when he might have executed original works that would have done him credit. Indeed a few months before his death he hinted to his friends that necessity only had forced him to this drudgery, and that he had no consolation but in the hope that he should one day or other be at liberty to employ his talents in a more creditable way. He had learned English, and in order to make that a source of profit, translated sir Isaac Newton's "Chronology," which he published at Paris in 1728, 4to, with an excellent preface, of which he took care to speak very highly in the 14th vol. of the "Bibliotheque Françoise," and, probably by way of blind, speaks very differently there of some of his contemporaries, from what he had advanced in his preface. In short he appears to have perfectly understood the trade of reviewing. One of his best editions is that of the works of M. de Launoy, which was

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published at Geneva, 10 vols. fol. with a valuable preface, a life, and a "Launoiana," consisting of very curious articles. Moreri gives a numerous list of other editions and publications to which he wrote prefaces and notes. He died at Paris April 2, 1741, and a spirited eloge was written on him by the abbé Desfontaines.[1]

GRANGE (JOSEPH DE CHANCEL DE LA), a French satirist and dramatic poet, was born 1676, in Perigord. He wrote a little comedy in three acts, when but nine years old, which was performed several days successively in the college of Bourdeaux, where he was a scholar; and at sixteen, produced his tragedy of "Jugurtha;" but the work which has made him most known, is a satire against the duke of Orleans, then regent, entitled, "The Philippicks," in which he accused that nobleman of the most atrocious crimes. To avoid the punishment this work deserved, he fled to Avignon, in which city was a French officer, who had taken refuge there in consequence of having committed a murder, and received a promise of pardon if he could entice the author of the "Philippicks" into the French dominions. His attempt succeeded, and La Grange was conducted to the isle of St. Margaret; but finding means to make friends of his keepers, escaped in a boat to Villa Franca, notwithstanding a violent storm. The king of Sardinia gave him a considerable sum of money, and he went from thence into Spain; afterwards into Holland, where he remained till the duke of Orleans was dead. He was then permitted to end his days in France; where he died in 1758, at the castle of Antoniat, his family seat. His works have been collected in 5 vols. small 12mo, and his tragedies have been as much admired, as his lyric efforts have been depreciated.[2]

GRANGER (JAMES), a well-known biographer, but who has been himself left without any memorial, was the son of Mr. William Granger, by Elizabeth Tutt, daughter of Tracy Tutt. Of the condition of his parents, or the place of his education, we have not been able to recover any particulars. He studied, however, for some time at Christ-church, Oxford, which he probably left without taking a degree; and having entered into holy orders, was presented to the vicarage of Shiplake, in Oxfordshire, a living in the gift of the dean and chapter of Windsor. He

[1] Moreri.—Dict. Hist. [2] Dict. Hist.

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informs us, in the dedication of his "Biographical History," that his name and person were known to few at the time of its publication (1769), as he had "the good fortune to retire early to independence, obscurity, and content." He adds, that "if he has an ambition for any thing, it is to be an honest man and a good parish priest," and in both those characters he was highly esteemed by all who knew him. To the duties of his sacred office, he attended with the most scrupulous assiduity and zeal, and died in the performance of the most solemn office of the church. Such was his pious regard for the day appointed for religious observances, that he would not read the proofs of his work while going through the press on that day; and with such an impression of what was his duty, found no great difficulty in resisting the arguments of his bookseller, Tom Davies, who endeavoured to persuade him that this was a "work of necessity." It appears that some time before his death he was anxious to obtain a living within a tenable distance of Shiplake, but did not succeed. In 1773 or 1774 he accompanied lord Mountstuart, now earl of Bute, on a tour to Holland, where his lordship made an extensive collection of portraits. In 1772 he published a sermon entitled "An Apology for the Brute Creation, or Abuse of Animals censured." This was preached in his parish-church, Oct. 18, 1772, and, as we are informed in a postscript, gave almost universal disgust; "the mention of horses and dogs was censured as a prostitution of the dignity of the pulpit, and considered as a proof of the author's growing insanity;" but more competent judges, and indeed the public at large, applauded him for exerting his humanity and benevolence in a case which is so often overlooked, the treatment of the brute creation. Mr. Granger, who was a man of some humour, and according to the evidence of his friend and correspondent the rev. Mr. Cole, a frequent retailer of jokes, dedicated this sermon "To T. B. Drayman," for which he gives as a reason that he had seen this man exercise the lash with greater rage, and heard him at the same time swear more roundly and forcibly, than he ever heard or saw any of his brethren of the whip in London. Mr. Granger appears to have taken some pains with this man, but to little purpose. He was, however, afterwards killed by a kick from one of the horses whom he delighted to torment, which gave Mr. Granger an opportunity of strength-

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ening his arguments with his parishioners by a warning like this, which could not fail, for some time at least, to make an impression on their minds. In 1773 he printed another sermon, entitled "The nature and extent of Industry," preached before his grace Frederic, archbishop of Canterbury, July 4, 1775, in the parish church of Shiplake. This was gravely dedicated, "To the inhabitants of the parish of Shiplake who neglect the service of the church, and spend the Sabbath in the worst kind of idleness, this plain sermon, which they never heard, and probably will never read, is inscribed by their sincere well-wisher and faithful minister J. G." Both these discourses were favourably received by the public, and many clergymen and others purchased quantities of them for distribution. His memory, however, is best preserved by his "Biographical History of England from Egbert the Great to the Revolution," at which he employed himself for many years, and lived to see two editions sold, and a taste created for collections of portraits, which is indeed the principal intention of the author, his biography including only those persons of whom some engraved portrait is extant. It was first published in 4 thin 4to vols. in 1769, but the second and subsequent editions have been printed in 8vo. The preparation of such a work could not fail to yield the author much amusement, and likewise procured him the correspondence of many eminent scholars and gentlemen who were either collectors of portraits, or conversant in English biography. He had amassed considerable materials for a continuation of this work, which was prevented by his sudden and much-lamented death. On Sunday April 14, 1776, he read prayers and preached apparently in good health, but while afterwards at the communion-table, in the act of administering the sacrament, he was seized with an apoplectic fit, and notwithstanding immediate medical assistance, died next morning. This affecting circumstance was happily expressed by a friend in these lines:

"More happy end what saint e'er knew?
To whom like mercy shown?
His Saviour's death in rapturous view,
And unperceived his own."

He was, if we mistake not, about sixty years old. His brother John died at Basingstoke in 1810, aged 80. His very numerous collection, of upwards of fourteen thousand portraits, was sold by Greenwood in 1778, but the sale is

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said to have been not very productive. That his celebrated work, the "Biographical History," is an amusing one, cannot well be denied; and its principal excellence consists in the critical accuracy and conciseness with which he has characterized the persons who are included in his plan; but, as he includes all persons without distinction, of whom any portrait is extant, we find him preserving the memory of many of the most worthless and insignificant of mankind, as well as giving a value to specimens of the art of engraving which are beneath all contempt. Mr. Walpole said that Granger had drowned his taste for portraits in the ocean of biography; and though he began with elucidating prints, he at last only sought prints that he might write the lives of those they represented. His work was grown, and growing so voluminous, that an abridgment only could have made it useful to collectors. Perhaps a more serious objection might be offered, which the author could not have foreseen. While this work has excited a taste for collecting portraits not only harmless, but useful, when confined to men of probity, it has unfortunately at the same time created a *trade* very little connected with the interests of literature or common honesty, a species of purveyors who have not only lessened the value of books by robbing them of their portraits, but have carried their depredations into our public libraries, and have found encouragement where they ought to have met with detection and punishment.[1]

GRANT or GRAUNT (EDWARD), a man of eminent learning in the sixteenth century, was educated at Westminster-school, from whence he was removed either to Christ-church or Broadgate's-hall, in the university of Oxford, where he took the degree of B. A. February 27, 1571, and that of master the 27th of March, 1572; about which time he was appointed master of Westminster school, where a great many persons who were afterwards eminent in church and state, were educated under his care. In 1575 he published at London in 4to, "Græcæ Linguæ Spicilegium," which was afterwards epitomized by his learned usher, Mr. William Camden, and printed at London, 1597, in 8vo, under the title of "Institutio Græcæ

[1] Granger's Hist.—Correspondence published by Mr. Malcolm.—Continuation of his History by the Rev. Mark Noble, 1806, 3 vols. 8vo.—Cole's MS Correspondence, in the British Museum.—Gent. Mag. vols. XLVI. LII. LXXIII. and LXXX.

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Grammatices compendiaria in usum Regiæ Scholæ Westmonasteriensis." In 1577 our author was made prebendary of the twelfth stall in the collegiate church of Westminster, in the room of Dr. Thomas Watts; and about that time being admitted B. D. of Cambridge, was incorporated in the same degree at Oxford in May 1579. He was afterwards doctor of that faculty at Cambridge. He resigned his mastership of Westminster-school about the month of February 1591, and was succeeded in March following by Mr. Camden; he was then presented to the living of Barnet, in Middlesex, and to the rectory of Toppersfield, in Essex, in 1598. He died August 4, 1601, and was interred in St. Peter's church at Westminster. He collected and published the Letters and Poems of Roger Ascham, to which he subjoined a piece of his own, entitled "Oratio de Vita & Obitu Rogeri Aschami, ac dictionis elegantiâ, cum adhortatione ad adolescentulos," London, 1577, in 8vo. He was an excellent Latin poet, as appears from several copies of verses written by him, and printed in various books; and was exceedingly well versed in all parts of polite literature. Bentham says he had been vicar of South Benfleet, in Essex, in 1584, but resigned it soon, and that he was a prebendary of Ely in 1589.[1]

GRANT (Francis), lord Cullen, an eminent lawyer and judge in Scotland, was descended from a younger branch of the ancient family of the Grants, of Grant, in that kingdom; his ancestor in a direct line, being sir John Grant, of Grant, who married lady Margaret Stuart, daughter of the earl of Athol. He was born about 1660, and received the first part of his education at Aberdeen; but, being intended for the profession of the law, was sent to finish his studies at Leyden, under the celebrated Voet, with whom he became so great a favourite by his singular application, that many years afterwards the professor mentioned him to his pupils, as one that had done honour to the university, and recommended his example to them. On his return to Scotland, he passed through the examination requisite to his being admitted advocate, with such abilities as to attract the particular notice of sir George Mackenzie, then king's advocate, one of the most ingenious men, as well as one of the ablest and most eminent lawyers, of that age.

[1] Biog. Brit.—Gen. Dict.—Ath. Ox. vol. I.—Tanner.—Bentham's Ely.

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Being thus qualified for practice, he soon got into full employ, by the distinguishing figure which he made at the Revolution in 1688. He was then only twenty-eight years of age; but, as the measures of the preceding reign had led him to study the constitutional points of law, he discovered a masterly knowledge, when the convention of estates met to debate that important affair concerning the vacancy of the throne, upon the departure of king James to France. Some of the old lawyers, in pursuance of the principles in which they had been bred, argued warmly against those upon which the Revolution, which had taken place in England, was founded; and particularly insisted on the inability of the convention of estates to make any disposition of the crown. Grant opposed these notions with great strength and spirit, and about that time published a treatise, in which he undertook, by the principles of law, to prove that a king might forfeit his crown for himself and his descendants; and that in such a case the states had a power to dispose of it, and to establish and limit a legal succession, concluding with the warmest recommendations of the prince of Orange to the regal dignity.

This piece, being generally read, was thought to have had considerable influence on the public resolutions, and certainly recommended him to both parties in the way of his profession. Those who differed from him in opinion admired his courage, and were desirous of making use of his abilities; as on the other hand, those who were friends to the revolution were likewise so to him, which brought him into great business, and procured him, by special commissions, frequent employment from the crown. In all these he acquitted himself with so much honour, that, as soon as the union of the two kingdoms came to be seriously considered in the English court, queen Anne unexpectedly, as well as without application, created him a baronet in 1705, in the view of securing his interest towards completing that design; and upon the same principle her majesty about a year after appointed him one of the judges, or (as they are styled in Scotland) one of the senators of the college of justice.

From this time, according to the custom of Scotland, he was styled, from the name of his estate, lord Cullen, and the same good qualities which had recommended him to this post were very conspicuous in the discharge of it; in

which he continued for twenty years with the highest reputation, when a period was put to his life, by an illness which lasted but three days; and, though no violent symptoms appeared, yet his physicians clearly discerned that his dissolution was at hand. They acquainted him with their opinion, which he received not only calmly, but chearfully; declaring that he had followed the dictates of his conscience, and was not afraid of death. He took a tender farewell of his children and friends, recommended to them earnestly a steady and constant attachment to the faith and duty of Christians, and assured them that true religion was the only thing that could bring a man peace at the last. He expired soon after, March 16, 1726, in his sixty-sixth year.

He was so true a lover of learning, and was so much addicted to his studies, that, notwithstanding the multiplicity of his business while at the bar, and his great attention to his charge when a judge, he nevertheless found time to write various treatises, on very different yet important subjects; some political, which were remarkably well-timed, and highly serviceable to the government; others of a most extensive nature, such as his essays on law, religion, and education, which were dedicated to his late majesty when prince of Wales, by whose command, his then secretary, Mr. Samuel Molyneux, wrote him a letter of thanks, in which were many gracious expressions, as well in relation to the piece as to its author. He composed, besides these, many discourses on literary subjects, for the exercise of his own thoughts, and for the better discovery of truth, which went no farther than his own closet, and, from a principle of modesty, were not communicated even to his most intimate friends.

In his private character he was as amiable as he was respectable in the public. There were certain circumstances that determined him to part with an estate that was left him by his father; and it being foreseen that he would employ the produce of it, and the money he had acquired by his profession, in a new purchase, there were many decayed families who solicited him to take their lands upon his own terms, relying entirely on that equity which they conceived to be the rule of his actions. It appeared that their opinion of him was perfectly well grounded; for, being at length prevailed upon to lay out his money on the estate of an unfortunate family, who had a debt upon it of

more than it was worth, he first put their affairs into order, and by classing the different demands, and compromising a variety of claims, secured some thousand pounds to the heirs, without prejudice to any, and of which they never could have been possessed but from his interposition and vigilance in their behalf, so far was he either from making any advantage to himself of their necessities, or of his own skill in his profession; a circumstance justly mentioned to his honour, and which is an equal proof of his candour, generosity, and compassion. His piety was sincere and unaffected, and his love for the church of Scotland was shewn in his recommending moderation and charity to the clergy as well as laity, and engaging the former to insist upon moral duties as the clearest and most convincing proofs of men's acting upon religious principles; and his practice, through his whole life, was the strongest argument of his being thoroughly persuaded of those truths, which, from his love to mankind, he laboured to inculcate. He was charitable without ostentation, disinterested in his friendships, and beneficent to all who had any thing to do with him. He was not only strictly just, but so free from any species of avarice, that his lady, who was a woman of great prudence, finding him more intent on the business committed to him by others than on his own, took the care of placing out his money upon herself; and, to prevent his postponing, as he was apt to do, such kind of affairs, when securities offered, she caused the circumstances of them to be stated in the form of cases, and so procured his opinion upon his own concerns, as if they had been those of a client. These little circumstances are mentioned as more expressive of his temper than actions of another kind could be; because, in matters of importance, men either act from habit, or from motives that the world cannot penetrate; but, in things of a trivial nature, are less upon their guard, shew their true disposition, and stand confessed for what they are. He passed a long life in ease and honour. His sincerity and steady attachment to his principles recommended him to all parties, even to those who differed from him most; and his charity and moderation converted this respect into affection, so that not many of his rank had more friends, and perhaps none could boast of having fewer enemies. He left behind him three sons and five daughters; his eldest son, Archibald Grant, esq. in his father's life-time, represented in parliament the shire of

Aberdeen; and becoming by his demise sir Archibald Grant, bart. was chosen again for the same county in 1717. His second son, William, followed his father's profession, was several years lord-advocate for Scotland; and, in 1757, one of the lords of session, by the title of lord Prestongrange. Francis, the third son, was a merchant, and three of the daughters were married to gentlemen of fortune. [1]

GRANVILLE, GREENVILE, or GRENVILLE (GEORGE), viscount Lansdowne, an English poet, was descended of a family distinguished for their loyalty; being second son of Barnard Granville, esq. brother to the first earl of Bath of this name, who had a principal share in bringing about the restoration of Charles II. and son of the loyal sir Bevil Greenvile, who lost his life fighting for Charles I. at Lansdowne in 1643. He was born in 1667, and in his infancy was sent to France, under the tuition of sir William Ellys, a gentleman bred up under Dr. Busby, and who was afterwards eminent in many public stations. From this excellent tutor he not only imbibed a taste for classical learning, but was also instructed in all other accomplishments suitable to his birth, in which he made so quick a proficiency, that after he had distinguished himself above all the youths of France in martial exercises, he was sent to Trinity-college, Cambridge, in 1677, at ten years of age; and before he was twelve, spoke some verses of his own composing to the duchess of York, afterwards queen-consort to James II. at her visit to that university in 1679. On account of his extraordinary merit, he was created M. A. at the age of thirteen, and left the college soon after.

In the first stage of his life, he seems rather to have made his Muse subservient to his ambition and thirst after military glory, in which there appeared such a force of genius as raised the admiration of Mr. Waller. But his ambition shewed itself most active on the duke of Monmouth's rebellion; and he requested his father to let him arm in defence of his sovereign; but being then only eighteen years of age, he was thought too young for such an enterprize. It was not without extreme reluctance that he submitted to the tenderness of paternal restraint; which was the more mortifying, as his uncle the earl of Bath had on this occasion raised a regiment of foot for the king's service; with the behaviour and discipline of which his

[1] Biog. Brit.

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majesty was so well pleased, that, on reviewing them at Hounslow, as a public mark of his approbation he conferred the honour of knighthood upon our author's elder brother Bevil, who was a captain, at the head of the regiment. Thus, forbidden to handle his pike on this important occasion, he took up his pen after the rebellion was crushed, and addressed some congratulatory lines to the king.

When the prince of Orange declared his intended expedition to England, our young hero made a fresh application, in the most importunate terms, to let him prove his loyalty. His letter to his father, on this occasion, which is printed by Dr. Johnson, is an elegant composition; but this was likewise unavailing, as the danger was now increased in a greater proportion than his age. The king's affairs were become so desperate, that any attempt to serve him could only have involved him in his royal master's ruin. On this he sat down a quiet spectator of the revolution, in which most of his family acquiesced, but was certainly far from being pleased with the change; he saw no prospect of receiving any favours from the new administration; and resolving to lay aside all thoughts of pushing his fortune either in the court or the camp, he endeavoured to divert his melancholy in the company and conversation of the softer sex. His adopted favourite was the countess of Newburgh, and he exerted all his powers of verse in singing the force of this enchantress's charms, and the sweets of his own captivity. But he sang in vain, hapless like Waller in his passion, while by his poetry he endeavoured to raise his Myra to the immortality which Waller had given to Sacharissa. In the mean time some of his friends were much grieved at this conduct in retiring from business, as unbecoming himself, and disgraceful to his family. One of these in particular, a female relation, whose name was Higgins, took the liberty to send to him an expostulatory ode in 1690, in hopes of shaming him out of his enchantment; but this was his age of romance, and he persisted in asserting that his resolution was unchangeable, and that he would barter no happiness for that of a lover.

In this temper he passed the course of king William's reign in private life, enjoying the company of his Muse, which he employed in celebrating the reigning beauties of that age, as Waller, whom he strove to imitate, had done

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those of the preceding. We have also several dramatic pieces written in this early part of life, of which the "British Enchanters," he tells us himself, was the first essay of a very infant Muse; being written at his first entrance into his teens, and attempted rather as a task in hours free from other exercises, than with any view to public exhibition. But Betterton, the celebrated actor, having accidentally seen it many years after it was written, begged it for the stage, where it found so favourable a reception, as to have an uninterrupted run of at least forty days. His other dramatic pieces were also well received; but although we are assured they owed that reception to their own merit, as much as to the general esteem and respect which all the polite world professed for their author, that intrinsic merit is not now discoverable. Addison, however, joined with Dryden in sounding Granville's praises; the former, in the "Epilogue to the British Enchanters;" and the latter, in some verses addressed to him upon his tragedy of "Heroic Love."

Upon the accession of queen Anne, he stood as fair in the general esteem as any man of his years, now about thirty-five. He had always entertained the greatest veneration for the queen, and he made his court to her in the politest manner in Urganda's prophecy, spoken by way of epilogue at the first representation of the "British Enchanters," where he introduced a scene representing the queen, and the several triumphs of her reign. He entered heartily into the measures for carrying on the war against France; and, with a view to excite a proper spirit in the nation, he translated the second "Olynthian" of Demosthenes, in 1702. This new specimen of his learning gained him many friends, and added highly to his reputation; and, when the design upon Cadiz was projected the same year, he presented to Mr. Harley, afterwards earl of Oxford, an authentic journal of Mr. Wimbledon's expedition thither, in 1625; in order that, by avoiding the errors committed in a former attempt upon that place, a more successful plan might be formed. But, little attention being given to it, the same mistakes were committed, and the same disappointment ensued: with this difference only, that the duke of Ormond had an opportunity to take his revenge at Vigo, and to return with glory, which was not Wimbledon's fate.

By a laudable œconomy Granville had hitherto pre-

served himself from those embarrassments, which in more advanced life he is said to have incurred, and his father, who was just dead, had made some provision for him, which was increased by a small annuity left him by his uncle the earl of Bath, who died not long after. These advantages, added to the favours which his cousin John Grenville had received from her majesty in being raised to the peerage by the title of lord Grenville of Potheridge, and his brother being made governor of Barbadoes, with a fixed salary of 2000*l.* the same enabled him to come into the house of commons, as member for Fowey in Cornwall, in the first parliament of the queen. In 1706, his fortune was improved farther by the loss of his eldest brother, sir Bevil, who died that year, in his passage from Barbadoes, in the flower of his age, unmarried, and universally lamented. Hence our younger brother stood now as the head-branch of his family, and he still held his seat in the house of commons, both in the second and third parliaments of the queen. But the administration being taken out of the hands of his friends, with whom he remained steadily connected in the same principles, he was cut off from any prospect of being preferred at court.

In this situation he diverted himself among his brother poets; and we find him at this time introducing Wycherley and Pope to the acquaintance of Henry St. John, esq. afterwards lord viscount Bolingbroke. This friend, then displaced, having formed a design of celebrating such of the poets of that age as he thought deserved any notice, had applied for a character of the former to our author, who, in reply, having done justice to Mr. Wycherley's merit, concludes his letter thus: "In short, Sir, I'll have you judge for yourself. I am not satisfied with this imperfect sketch; name your day, and I will bring you together; I shall have both your thanks; let it be at my lodging. I can give you no Falernian that has out-lived twenty consulships, but I can promise you a bottle of good claret, that has seen two reigns. Horatian wit will not be wanting when you meet. He shall bring with him, if you will, a young poet newly inspired in the neighbourhood of Cooper's-hill, whom he and Walsh have taken under their wing. His name is Pope, he is not above seventeen or eighteen years of age, and promises miracles. If he goes on as he has begun in the pastoral way, as Virgil first tried his strength, we may hope to see English poetry vie with the

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Roman, and this Swan of Windsor sing as sweetly as the Mantuan. I expect your answer."

Sacheverell's trial, which happened not long after, brought on that remarkable change in the ministry in 1710, when Mr. Granville's friends came again into power. He was elected for the borough of Helston, but, being returned at the same time for the county of Cornwall, he chose to represent the latter; and on September 29, he was declared secretary at war, in the room of Robert Walpole, esq. afterwards the celebrated minister. He continued in this office for some time, and discharged it with reputation; and, towards the close of the next year, 1711, he married the lady Mary, daughter of Edward Villiers, earl of Jersey, at that time possessed of a considerable jointure, as widow of Thomas Thynne, esq. He had just before succeeded to the estate of the elder branch of his family, at Stow; and December 31, he was created a peer of Great Britain, by the title of lord Lansdowne, baron of Bideford, in the county of Devon. In this promotion he was one of the twelve peers who were all created at the same time; and so numerous a creation, being unprecedented, gave much offence, although but little in his case. His lordship was now the next male-issue in that noble family, in which two peerages, that of the earl of Bath, and that of lord Grenville of Potheridge, had been extinguished almost together: his personal merit was universally allowed; and as to his political sentiments, those who thought him most mistaken, allowed him to be open, candid, and uniform. He stood always high in the favour of queen Anne; and with great reason, having upon every occasion testified the greatest zeal for her government, and the most profound respect for her person. For these reasons, in the succeeding year, 1712, he was sworn of her majesty's privy-council, made controller of her household, about a year after advanced to the post of treasurer in the same office; and to his other honours, says Dr. Johnson, was added the dedication of Pope's "Windsor Forest." His lordship continued in his office of treasurer to the queen, until her death, when he kept company with his friends in falling a sacrifice to party violence, being removed from his treasurer's place by George I. Oct. 11, 1714.

His lordship still continued steady to his former connections, and in that spirit entered his protest with them against the bills for attainting lord Bolingbroke and the

duke of Ormond, in 1715. He even entered deeply into the scheme for raising an insurrection in the West of England, and was at the head of it, if we may believe lord Bolingbroke, who represents him possessed now with the same political fire and frenzy for the Pretender as he had shewn in his youth for the father. In consequence, however, of being suspected, he was apprehended September 26, 1715, and committed prisoner to the Tower of London, where he continued until February 8, 1716-17, when he was released without any form of trial or acquittal. However sensible he might be at this time of the mistake in his conduct, which had deprived him of his liberty, yet he was far from running into the other extreme. He seems, indeed, to be one of those tories, who are said to have been driven by the violent persecutions against that party into jacobitism, and who returned to their former principles as soon as that violence ceased. Hence we find him, in 1719, as warm as ever in defence of those principles, the first time of his speaking in the house of lords, in the debates about repealing the act against occasional conformity.

His lordship continued steady in the same sentiments, which were so opposite to those of the court, and inconsistent with the measures taken by the administration, that he must needs be sensible a watchful eye was kept ever upon him. Accordingly, when the flame broke out against his friends, on account of what is sometimes called Atterbury's plot, in 1722, his lordship, as some say, to avoid a second imprisonment in the Tower, withdrew to France, but others attribute his going thither to a degree of profusion which had embarrassed his circumstances. He had been at Paris but a little while, when the first volume of Burnet's "History of his own Times" was published. Great expectations had been raised of this work, which accordingly he perused with attention; and finding the characters of the duke of Albemarle and the earl of Bath treated in a manner he thought they did not deserve, he formed the design of doing them justice. This led him to consider what had been said by other historians concerning his family; and, as Clarendon and Echard had treated his uncle sir Richard Granville more roughly, his lordship, being possessed of memoirs from which his conduct might be set in a fairer light, resolved to follow the dictates of duty and inclination, by publishing his sentiments upon these

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heads. These pieces are printed in his works, under the title of "A Vindication of General Monk," &c. and "A Vindication of Sir Richard Greenville, General of the West to King Charles I." &c. They were answered by Oldmixon, in a piece entitled "Reflections historical and politic," &c. 1732, 4to, and by judge Burnet, in "Remarks," &c. a pamphlet. His lordship replied, in "A Letter to the author of the Reflections," &c. 1732, 4to, and the spring following, there came out a very rough answer in defence of Echard, by Dr. Colbatch, entitled "An Examination of Echard's Account of the Marriage Treaty," &c.

He continued abroad at Paris almost the space of ten years; and, being sensible that many juvenilities had escaped his pen in his poetical pieces, made use of the opportunity furnished by this retirement, to revise and correct them, in order to republication. Accordingly, at his return to England in 1732, he published these, together with a vindication of his kinsman just mentioned, in two volumes, 4to. To these may be added a tract in lord Somers's collection, entitled "A Letter from a nobleman abroad to his friend in England," 1722. The late queen Caroline having honoured him with her protection, the last verses he wrote were to inscribe two copies of his poems, one of which was presented to her majesty, and the other to the princess royal Anne, late princess dowager of Orange. The remaining years of his life were passed in privacy and retirement, to the day of his death, which happened January 30, 1735, in his sixty-eighth year; having lost his lady a few days before, by whom having no male issue, the title of Lansdowne became in him extinct.

His character, as drawn by Dr. Johnson, seems now uncontested. He was, says that eminent critic, a man illustrious by birth, and therefore attracted notice; since he is styled by Pope "the polite," he must be supposed elegant in his manners, and generally loved; he was in times of contest and turbulence steady to his party, and obtained that esteem which is always conferred upon firmness and consistency. As a poet, Dr. Johnson has appreciated his merit with equal justice. He was indeed but a feeble imitator of the feeblest parts of Waller, and is far more to be praised for his patronage of poets, and the judgment he shewed in the case of Pope, than for any pretensions to rank among them. His prose style, however, is excellent,

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and far beyond that of his early contemporaries. Dr. Warton notices, as proofs of this, his "Letter to a young man on his taking orders;" his "Observations on Burnet," his "Defence of his relation sir Richard Greenville," his translation of some parts of Demosthenes, and his Letter to his father on the Revolution, written in 1688. The same critic, who must have been acquainted with some who knew him intimately, adds that his conversation was most pleasing and polite; and his affability, and universal benevolence and gentleness, captivating.[1]

GRASSWINKEL (THEODORE or THIERRI), a learned lawyer, was born at Delft in 1600. He wrote various works upon legal and political subjects, by which he acquired a considerable reputation. Among these are "Libertas Veneta, seu Venetorum in se et suos imperandi Jus." This was published in 1634, and in 1644 he defended the republic of Venice, in a dispute with the duke of Savoy concerning precedence; for which service, that republic created him a knight of St. Mark. He had also before this, attempted to confute Buchanan's treatise "De Jure Majestatis," in a work dedicated to Christina, queen of Sweden, who was known to be a great assertor of regal privileges. Grasswinkel defended the liberty of the seas against Selden, and Burgus, a native of Genoa, in his work "Maris Liberi Vindiciæ," and with so much judgment, in their opinion, that the States of Holland gave him a pension of 500 florins, with the title of Advocate-general of the marine, until an opportunity offered of rewarding his merit with a more honourable employment; which was afterwards that of advocate of the exchequer, and register and secretary of the chambre-mi-partie. He was author, likewise, of a treatise in two volumes, 4to, "On the Sovereignty of the States of Holland." He died of an apoplexy at Mechlin, Oct. 12, 1666.[2]

GRATAROLUS (WILLIAM), a learned physician of the sixteenth century, was born at Bergamo in Italy in 1510, and was educated at Padua, where he took his degrees with great reputation; but having embraced the doctrines of the reformers, with which Peter Martyr made him acquainted, he was obliged to make his escape, and went into Germany, that he might live undisturbed in the

[1] Biog. Brit.—Johnson and Chalmers's Poets, 1810.—Bowles's edition of Pope; see Index.—Park's edition of Lord Orford's Royal and Noble Authors.
[2] Moreri.—Gen. Dict.—Foppen Bibl. Belg.

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protestant religion. After some stay at Basil, he was invited to Marpurg to be physic-professor; but in a short time returned to Basil, and died there in 1562, or as some think in 1666, or 1668, which last seems most correct. He wrote a great many books, as, "De Memoria reparanda, augenda, conservanda, ac Reminiscentia. De Prædictione Morum, Naturarumque Hominum facili, & Inspectione partium corporis. Prognostica Naturalia de Temporum mutatione perpetua, ordine Literarum. De Literatorum & eorum qui Magistratibus funguntur, conservanda, preservandaque valetudine. De Vini Natura, artificio & usu; Deque omni Re Potabili. De Regimine iter Agentium, vel Equitum, vel Peditum, vel Navi, vel Curru viatoribus quibusque Utilissimi Libri duo." He likewise made a collection of several tracts touching the sweating-sickness in England. Some of these works are honourable to his talents, and evince a large share of knowledge; but in others he shews an attachment to the absurdities of alchemy, much superstition, and opinions which do not imply a sound judgment.[1]

GRATIAN, a celebrated Benedictine of the twelfth century, was born at Chiusi, and spent near twenty-four years at the monastery of Bologna in composing a work which has gained him great fame, and which he published about 1151, under the title of "Decretal," or "Concordantia discordantium Canonum," in which he endeavours to reconcile those canons which seem to contradict each other; but as this author has been guilty of some errors, by mistaking a canon of one council, or a passage of one father, for another, and has frequently quoted spurious decretals, several writers have endeavoured to correct these faults, particularly Anthony Augustine in his valuable work entitled "De emendatione Gratiani," an excellent edition of which was published by Baluze. The popes are indebted principally to Gratian's Decretal for the high authority they exercised in the thirteenth and following centuries; but all their pretensions are supported in this work upon suppositious canons, which that age was too ignorant to suspect. This work forms one of the principal parts of the canon law. The editions of Rome, 1582, 4 vols. folio, and of Lyons, 1671, 3 vols. folio, are the best. There is a separate edition of this Decretal, Mentz, 1472, folio.[2]

[1] Niceron, vol. XXXI.—Gen. Dict.—Moreri.—Freheri Theatrum.—Saxii Onomasticon. [2] Cave.—Dupin.—Moreri.—Saxii Onomasticon.

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GRATIANI (ANTONIO MARIA), a learned bishop of Amelia, was born in 1536 in the little city called Borgo-di-san-Sepulcro in Tuscany. He was educated by cardinal Commendo, who trusted him with the most important affairs, and gave him a rich abbey. After this cardinal's death, Gratiani was secretary to pope Sixtus V. then to cardinal Montalto; and Clement VIII. who was partly indebted to him for his elevation to the papal chair, made him bishop of Amelia, sent him to Venice as nuncio, and would have even created him cardinal, but was dissuaded from it by cardinal Aldobrandino, because Gratiani was the duke of Florence's subject. The air of Venice not agreeing with his health, he retired to Amelia, devoted himself to the duties of a holy bishop, and died there, 1611. He left "Synodal Ordinances;" "The Life of Cardinal Commendo," 4to, which has been translated into French by M. Flechier; "De Bello Cyprio," 4to; "De Casibus adversis illustrium virorum sui ævi," 4to, translated into French by le Pelletier. In 1745, a posthumous work was published at Florence, "De Scriptis invita Minerva ad Aloysium fratrem libri viginti," 4to. [1]

GRATIUS (FALISCUS), an eminent Latin poet, is supposed to have been contemporary with Ovid, and pointed out by him in the last elegy of the fourth book "De Ponto," "Aptaque venanti Gratius arma dedit." We have a poem of his, entitled "Cynogeticon, or, The Art of hunting with Dogs;" which in strictness can only be called a fragment. The style of this poem is reckoned pure, but without elevation; the poet, like others who have adopted the didactic plan, having been more solicitous to instruct than to please his reader. He is also censured by the critics as dwelling too long on fables; and as he is counted much superior to Nemesianus, who has treated the same subject, so he is reckoned in all points inferior to the Greek poet, Oppian, who wrote his Cynogetics and Halieutics under Severus and Caracalla, to whom he presented them, and who is said to have rewarded the poet very magnificently. The first edition of the "Cynogeticon" was published in 1504, Bonon. folio, along with Nemesianus, and often reprinted; but the best edition is that of London, 1690, in 8vo, "cum Notis perpetuis Thomæ Jonson, M. A." [2]

[1] Moreri.—Erythræi Pinacotheca.
[2] Vossius de Poet. Lat.—Fabric. Bibl. Lat.

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GRATIUS (ORTUINUS), a native of Holhwic in the diocese of Munster, whose name was Graes, taught ethics and philosophy at Cologn, in a college of which he became the head, and died there May 22, 1542. His attachment to the catholic religion involved him in disputes with Reuchlin, Hutten, and other professors; who, to ridicule the style of the Romish divines, the monks, and some religious ceremonies, are supposed to have published "Epistolæ obscurorum virorum ad Dominum Magistrum Ortuinum Gratium," 1516 and 1517, 4to, in two parts, of which there have been editions since. But it is more probable that this book was really written by Van Hutten and John Jæger, alias John Crotus, Luther's contemporary and friend, and who afterwards returned to the church of Rome, and was then reproached by Christopher Olearius for writing such a satire. Erasmus is said to have been so pleased with it, as to be thrown into a violent fit of laughter, which burst an imposthume in his face. In 1710, a beautiful edition was published in 12mo, at London, dedicated to the author of the Tatler. It was condemned by Leo X. March 15, 1517; and Gratius wrote in opposition to it, "Lamentationes obscurorum virorum non prohibitæ per Sedem Apostolicam," Cologn, 1518, 8vo, reprinted in 1649. He also published "Triumphus B. Job," in elegiac verse, in three books, Cologn, 1537, folio; "Fasciculus rerum expetendarum et fugiendarum," Cologn, 1535, folio, reprinted under the inspection of Edward Brown, London, 1690, 2 vols. folio; which is a curious collection of pieces respecting the council of Basil.[1]

GRAUNT, EDWARD. See GRANT.

GRAUNT (JOHN), the celebrated author of the "Observations on the Bills of Mortality," was the son of Henry Graunt of Hampshire, who being afterwards settled in Birchin-lane, London, had this child born there, April 24, 1620. Being a rigid puritan, he bred him up in all the strictness of those principles; and designing him for trade, gave him no more education than was barely necessary for that purpose; so that, with the ordinary qualifications of reading, writing, and arithmetic, he was put apprentice to a haberdasher in the city, which trade he afterwards followed, but became a freeman of the Drapers' company. He came early into business, and in a short time grew so much into the esteem of his fellow-citizens, that he was

[1] Moreri.—Foppen Bibl. Belg.

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frequently chosen arbitrator for composing differences between neighbours, and preventing law-suits. With this reputation he passed through all the offices of his ward, as far as that of a common council-man, which he held two years, and was first captain and then major of the train bands. These distinctions were the effects of a great share of good sense and probity, rendered amiable by a mild and friendly disposition; which was all that was in those days expected from a tradesman of no great birth, and of small breeding. But Graunt's genius was far from being confined within those limits: it broke through all the disadvantages of his slender education, and enabled him to form a new and noble design, and to execute it with as much spirit as there appeared sagacity in forming it.

The exact time is not known when he first began to collect and consider the Bills of Mortality; but he tells us himself, that he had turned his thoughts that way several years, before he had any design of publishing the discoveries he had made. As his character must have been eminently distinguished in 1650, when, though not above thirty years of age, his interest was so extensive, as to procure the music professor's chair at Gresham, for his friend doctor (afterwards sir William) Petty; so it is more than probable, that his acquaintance and friendship with that gentleman, was the consequence of a similarity of pursuits; and that our author had then communicated some of his thoughts upon this subject to sir William, who, on his part, is likewise said to have repaid the generous confidence with some useful hints towards composing his book. This piece, which contained a new and accurate thesis of policy, built upon a more certain reasoning than was before that time known, was first presented to the public in 1661, 4to, and met with such an extraordinary reception, that another edition was called for in the following year; and our author's fame, and the usefulness of his book, began to be spoken of both at home and abroad. Immediately after the publication of it, Lewis XIV. of France, or his ministers, provided, by a law, for the most exact register of births and burials, that is any where in Europe; and in England Charles II. conceived such a high esteem for his abilities, that at the first institution of the royal society, his majesty recommended him to their choice for a member; with this charge, that if they found any more such tradesmen, they should be sure to admit

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them all. He had dedicated the work to sir Robert Moray, president of the royal society, and had sent fifty copies to be dispersed among their members, when he was proposed (though a shopkeeper), and admitted into the society, February 26, 1661-2; and an order of council passed, June 20, 1665, for publishing the third edition, which was executed by the society's printer, and came out that same year. After receiving this honour, he did not long continue a shopkeeper, but left off business; and on September 25, 1666, became a trustee for the management of the New-river, for one of the shares belonging to sir William Backhouse, who dying in 1669, his relict, afterwards countess of Clarendon, appointed Mr. Graunt one of her trustees.

This account of the time of our author's admission into the government of the New-river is taken from the minute books, or register, of the general court of that company, and sufficiently clears him from an imputation thrown upon his memory by bishop Burnet; who, having observed that the New-river was brought to a head at Islington, where there is a great room full of pipes that conveys it through the streets of London, and that the constant order was to set all the pipes running on Saturday night, that so the cisterns might be all full on Sunday morning, there being a more than ordinary consumption of water on that day, relates the following story, which he says was told him by Dr. Lloyd (afterwards bishop of Worcester) and the countess of Clarendon: "There was," says he, "one Graunt, a papist, who under sir William Petty published his Observations on the Bills of Mortality. He had some time before applied himself to Lloyd, who had great credit with the countess of Clarendon, and said he could raise that estate considerably, if she would make him a trustee for her. His schemes were probable; and he was made one of the board that governed that matter, and by that he had a right to come as often as he pleased to view their works at Islington. He went thither the Saturday before the fire broke out, and called for the key where the heads of the pipes were, and turned all the cocks of the pipes that were then open, stopt the water, and went away and carried the keys with him; so, when the fire broke out next morning, they opened the pipes in the streets to find water, but there was none. Some hours were lost in sending to Islington, where the door was broke open, and the

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cocks turned, and it was long before the water got to London. Graunt, indeed, denied that he had turned the cocks; but the officer of the works affirmed, that he had, according to order, set them all running, and that no person had got the keys from him besides Graunt, who confessed he had carried away the keys, but said he did it without design." This, indeed, as Burnet observes, is but a presumption; and, we may add, a groundless calumny; since it is evident, from the above account, that Graunt was not admitted into the government of the New-river company till twenty-three days after the breaking out of the fire of London, to which may be added a farther proof that the parliament met September 18, 1666, and, on the very day that he was admitted a member of the New-river company, they appointed a committee to inquire into the causes of the fire.

The report made by sir Robert Brooke, chairman of that committee, contains abundance of extraordinary relations, but not one word of the cocks being stopped, or any suspicions of Graunt. It is true, indeed, that he changed his religion, and was reconciled to the church of Rome some time before his death; but it is more than probable he was no papist at this juncture, since, in the title-page of his book in 1665, he is styled captain, and Wood informs us, that he had been two or three years a major when he made this change, which therefore could not have happened before 1667 or 1668 at soonest. However, the circumstances of the countess of Clarendon's saying he was her trustee makes it plain that the story was not invented till some years after the fire, when Graunt was known to be a papist. It was apparently not invented till after his death. The first time of its appearance in public seems to have been in Echard's "History of England." And according to bishop Burnet's account, the story could not be told to him till after 1667, when Graunt was appointed trustee for the countess of Clarendon. The report, however, never reached his ears, and so could not disturb him in the prosecution of his studies, which he carried on after this change in his religion with the same assiduity as before, and made some considerable observations within two years of his death, which happened April 18, 1674, in the vigour of his age, having not quite completed his 54th year. He was interred on the 22d of the same month in St. Dunstan's church, in Fleet-street, the corpse being at-

tended by many of the most ingenious and learned persons of the time, and particularly by sir William Petty, who paid his last tribute with tears to his memory. He left his papers to this friend, who took care to adjust and insert them in a fifth edition of his work, which he published in 1676, 8vo, and that with so much care, and so much improved, that he frequently cites it as his own: which probably gave occasion to bishop Burnet's mistake, who, as we have seen, called it sir William's book, published under Graunt's name. It is evident, however, that his observations were the elements of that useful science, which was afterwards styled "Political Arithmetic," and of which Graunt must have the honour of being the first founder; and whatever merit may be ascribed to sir William Petty, Mr. Daniel King, Dr. Davenant, and others, upon the subject, it is all originally derived from the first author of the "Observations on the Bills of Mortality."[1]

GRAVELOT (HENRY FRANCIS BOURIGNON), a French artist, well known in this as well as his own country, was born at Paris March 26, 1699. He does not appear to have had much education in his profession, but soon made some figure as a draughtsman. He accompanied La Rochalard, who was appointed governor-general of St. Domingo, and meeting in that island with the artist Frezier, was employed by him on a map of the country. Gravelot returned to France in 1745, where he applied principally to drawing; but finding himself in the midst of a number of eminent artists, among whom he despaired of distinguishing himself, he came over to London, where he lived thirteen years. He possessed great fertility of invention, and composed, with much judgment, small subjects for vignettes and other book ornaments; he drew also admirably ancient buildings, tombs, and prospects, and was much employed in all these branches by the artists of London. He drew the monuments of the kings for Vertue, and gave the designs, where invention was necessary, for Pine's plates of the tapestry in the house of lords. He was also for some time employed in Gloucestershire, drawing churches and antiquities. Vertue compares his neat manner to Picart, and owns that in composition and design, he even excelled his favourite Hollar. He sometimes attempted painting small histories and conversations, and he

[1] Biog. Brit.—Gen. Dict.—Dodd's Church Hist.

designed as well as engraved some of the prints to sir Thomas Hanmer's edition of Shakspeare, and those belonging to Theobald's edition: but the finest specimen of his abilities as an engraver, is his large print of Kirkstall abbey. He returned to France about the beginning of the present reign, and executed for the booksellers of Paris, the beautiful designs with which they ornamented the works of Corneille, Racine, Voltaire, Boccaccio, Ariosto, Marmontel, &c. He died at Paris in 1773. He is said to have been a man of wit and talents, and perfectly acquainted with the history and theory of his art.[1]

GRAVEROL (FRANCIS), a very eminent French antiquary and lawyer, was born at Nismes in the beginning of 1635, and being educated for the profession of the law, became an advocate of the parliament of Toulouse, and of the presidial court of Nismes, and director and secretary of the academy of that place. During his researches into matters of history and antiquities, he made a very fine collection of medals and manuscripts, among which were the originals of the proceedings of the popish inquisitors against the Albigenses. So highly was Graverol esteemed for learning, that no strangers of distinction visited Nismes without paying their respects to him, and such was his reputation in Italy that, in 1691, he was elected an associate of the Ricovrati of Padua; and when the states of Languedoc formed the plan of collecting their records respecting their fiefs and seignories, they considered Graverol as the only person fit to execute the work, which he was earnestly requested to undertake by the cardinal Bonzi. But his adherence to the protestant religion impeded his advancement in life, and involved him in serious troubles. He retired first to Orange in 1685, where he was very favourably received, but not thinking that a place of safety, left it for Swisserland or Holland. During this journey he was arrested and confined at Montpellier for about two months. After this he must have been released, and permitted to go home, as we find he died at Nismes Sept. 10, 1694. Among the works which contributed most to his reputation, are, 1. "Observations sur les arrets du parlement de Toulouse recueilles par la Rocheflavin," Toulouse, 1682. 2. "Notice ou abregé historique des vingt-deux villes chefs des dioceses de la province de Languedoc," a

[1] Dict. Hist.—Strutt.—Walpole's Engravers.

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posthumous work published in 1696. 3. "Sorberiana, sive excerpta ex ore Samuelis Sorbiere," Toulouse, 1691, 1714, Paris, 1694, and 1732. His other works were dissertations on medals and antiquities, most of which are printed with the "Sorberiana." In the Journal des Savans for March 1685, two considerable works are announced by him, which the persecution he afterwards met with probably prevented him from completing; the one was a collection of letters to several crowned heads, written by cardinal Sadolet in the name of Leo X.; the other, a "Bibliotheque du Languedoc," a kind of literary journal, in which he was to give the lives of the eminent men of that province, and particulars of its history, &c.[1]

GRAVEROL (JOHN), a learned protestant divine, brother to the preceding, was born at Nismes, September 11, 1636. He was minister at Lyons, but left that place on the revocation of the edict of Nantes, and went to Amsterdam, and afterwards to London, where he exercised the ministerial office, and died in 1718. His works are numerous; the principal one is, "Moses vindicatus," Amsterdam, 1694, 12mo, in which he brings proofs of the creation, and of the account given by Moses, against Dr. Thomas Burnet's "Archæologia Philosophica."[2]

GRAVES (RICHARD), an English divine and miscellaneous writer, was a younger son of Richard Graves, esq. of Mickleton, in Gloucestershire, where he was born in 1715. His father, who was an able antiquary, died in 1729. His son, Richard, was educated partly at home, under the rev. Mr. Smith, curate of the parish in which his father resided, and partly at a public school at Abingdon, in Berkshire, whence, at the age of sixteen, he was chosen a scholar of Pembroke college, Oxford. Soon after his arrival he joined a party of young men who met in the evening to read Epictetus, Theophrastus, and other Greek authors, seldom read at schools; and a short time after became the associate of his contemporaries, Shenstone the poet, and Anthony Whistler, who used to meet to read poetry, plays, and other light works. In 1736 he was elected a fellow of All Souls college, where he acquired the particular intimacy of sir William Blackstone; but instead of pursuing the study of divinity, according to his original intention, he now devoted his attention to

[1] Moreri. [2] Ibid.

physic, and attended in London two courses of anatomy. A severe illness, however, induced him to resume the study of divinity, and in 1740, after taking his master's degree, he entered into holy orders. About the same time he removed with Mr. Fitzherbert, father of lord St. Helen's, to the estate of that gentleman at Tissington, in Derbyshire, where he remained three years enjoying in his house the highest pleasures of refined society. At the end of that period, he set off to make the tour of the north, and while at Scarborough, accidentally met with a distant relation, Dr. Samuel Knight, archdeacon of Berkshire, and the author of the Lives of Colet and Erasmus, by whose recommendation he obtained a curacy near Oxford. This was particularly gratifying to Mr. Graves, who was then coming, by turn, into office in the college, and had been for some time desirous of procuring such a situation. He immediately took possession of his curacy, but as the parsonage-house was out of repair, he took a lodging with a gentleman-farmer in the neighbourhood. The attractions of the farmer's youngest daughter made such a powerful impression on the heart of Mr. Graves that he resigned his fellowship and married her. After residing about two years on his curacy, he was presented by Mr. Skrine to the rectory of Claverton, where he went to reside in 1750, and till his death, was never absent from it a month at a time. As the narrowness of his circumstances obliged him to superintend in person the education of his children, he likewise resolved to take other pupils under his tuition; and this practice he continued, with great credit to himself, upwards of thirty years. In 1763, through the interest of Ralph Allen, esq. of Prior-Park, he was presented to the living of Kilmersdon, in addition to that of Claverton, and that gentleman likewise procured him the appointment of chaplain to lady Chatham. His conversation was rendered highly agreeable by that epigrammatic turn which points his writings of the lighter kind. His constant good humour rendered him an acceptable companion in every society, his colloquial impromptus being frequently as happy as the jeux d'esprit of his pen, while both were invariably the unmeditated effusions of a sportive fancy and guileless heart. He died at Claverton, Nov. 23, 1804, at the advanced age of ninety.

Mr. Graves's publications were very numerous. His first was "The Festoon; or, a collection of Epigrams, with an

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Essay on that species of composition." In 1772 he produced "The Spiritual Quixote," in 3 vols. intended as a satire on the itinerant and illiterate preachers among the methodists, and which might have been pronounced one of the most amusing and interesting novels of his time, had he not, in pursuit of his main object, incautiously introduced the language of scripture, which, whether used by methodists, or others, can never be a legitimate subject of ridicule. He next published "A Translation from the Italian of Galates; or, a treatise on Politeness, by De la Casa, archbishop of Benevento." He soon after published "Columella, or the distressed Anchoret," in 2 vols. to show the consequence of a person of education and talents retiring to solitude and indolence in the vigour of youth: in this it is thought he alluded to his friend Shenstone. He also published two volumes of poems under the title of "Euphrosyne," which have gone through several editions, but he is rather entitled to the merit of an agreeable versifier, than that of a genuine poet. Then appeared his "Eugenius; or, Anecdotes of the Golden Vale," in 2 vols. In 1778 appeared "Recollections of some particulars in the life of William Shenstone, esq. in a series of letters to W. Seward, esq. F. R. S." This was published to vindicate the character of his friend from the criticisms and censure of Dr. Johnson, Mr. Gray, and Mr. Mason. The following is a list of his subsequent publications, although probably not in chronological order. "Plexippus; or, the aspiring Plebeian," in 2 vols.; "Hiero on the condition of Royalty," from the Greek of Xenophon; "Fleurettes," a translation of Fenelon's Ode on Solitude, and other French authors; "The Life of Commodus," from the Greek of Herodian; "The Rout," from a young man in town to his friend in the country; "The Meditations of Antoninus, translated from the Greek;" "The Reveries of Solitude," consisting of pieces of prose and verse; "The Coalition; or, Opera rehearsed," a comedy in three acts; "The Farmer's Son," a moral tale, in the ballad metre; "Sermons on various subjects," in 1 vol.; "Senilities," consisting of pieces in prose and verse. His last publication was "The Invalid, with the obvious means of enjoying Life, by a Nonagenarian." The above, we believe, is a tolerably correct list of the publications of Mr. Graves; whose works, although the "Spiritual Quixote" only will be much called for hereafter, will always be read

with pleasure, there being a sprightliness and epigrammatic turn in his writings which was peculiar to himself, and which he retained to the last. In Mr. Graves ended the bright associates of their time, composed of Shenstone, Whistler, and Jago.[1]

S'GRAVESANDE (WILLIAM JAMES), an eminent Dutch philosopher, was born Sept. 26, 1688, at Bois-le-duc, in Holland, of an ancient and honourable family. He was educated with the greatest care, and very early discovered an extraordinary genius for mathematical learning. He was sent to the university of Leyden, in 1704, with an intention to study the civil law; but at the same time he cultivated with the greatest assiduity his favourite science. Before he was nineteen, he composed his treatise on perspective, which gained him great credit among the most eminent mathematicians of his time. When he had taken his doctor's degree in 1707, he quitted the college, and settled at the Hague, where he practised at the bar. In this situation he contracted and cultivated an acquaintance with learned men; and made one of the principal members of the society that composed a periodical review, entitled "Le Journal Littéraire." This journal began in May 1713, and was continued without interruption till 1722. The parts of it written or extracted by Gravesande were principally those relating to physics and geometry. But he enriched it also with several original pieces entirely of his composition, viz. "Remarks on the construction of Pneumatical Engines;" "A moral Essay on Lying;" and a celebrated "Essay on the Collision of Bodies;" which, as it opposed the Newtonian philosophy, was attacked by Dr. Clarke, and many other learned men.

In 1715, when the States sent to congratulate George I. on his accession to the throne, Gravesande was appointed secretary to the embassy. During his stay in England he was admitted a member of the royal society, and became intimately acquainted with sir Isaac Newton. On his return to Holland, when the business of the embassy was over, he was chosen professor of the mathematics and astronomy at Leyden; and he had the honour of first teaching the Newtonian philosophy there, which was then in its infancy. The most considerable of his publications is

[1] Gent. Mag. vol. LXXIV.—Senilities, passim.—Dodsley's and Pearch's Poems.—Nichols's Bowyer, where is an account of his father.

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"An Introduction to the Newtonian Philosophy; or, a treatise on the Elements of Physics, confirmed by experiments." This performance, being only a more perfect copy of his public lectures, was first printed in 1720; and has since gone through many editions, with considerable improvements. He published also "A small treatise on the Elements of Algebra, for the use of young students." After he was promoted to the chair of philosophy in 1734, he published "A Course of Logic and Metaphysics." He had a design too of presenting the public with "A System of Morality," but his death, which happened in 1742, prevented his putting it in execution. Besides his own works, he published several correct editions of the valuable works of others. His whole mathematical and philosophical works, except the first article above, were collected and published at Amsterdam, 1774, in 2 vols. 4to, to which is prefixed a critical account of his life and writings, by professor Allamand.

He was amiable in his private and respectable in his public character; for, few men of letters have done more eminent services to their country. The ministers of the republic consulted him on all occasions in which his talents were requisite to assist them, which his skill in calculation often enabled him to do in money affairs. He was of great service also in detecting the secret correspondence of their enemies, as a decipherer. And, as a professor, none ever applied the powers of nature with more success, or to more useful purposes. [1]

GRAVINA (JOHN VINCENT), an eminent scholar, and illustrious lawyer of Italy, was born of genteel parents at Roggiano, February 18, 1664; and educated under Gregory Caloprese, a famous philosopher of that time, and his cousin-german. He went to Naples at sixteen, and there applied himself to the Latin and Greek languages, and to civil law; which application, however, did not make him neglect to cultivate, with the utmost exactness, his own native tongue. He was so fond of study, that he pursued it ten or twelve hours a day, to the very last years of his life; and, when his friends remonstrated against this unnecessary labour, he used to tell them that he knew of nothing which could afford him more pleasure. He went to Rome in 1689, and some years after was made professor

[1] Prosper Marchand, vol. II.—Dict. Hist.—Hutton's Dictionary.

of canon law, in the college of Sapienzia, by Innocent XI. who esteemed him much; which employment he held as long as he lived. He does not, however, seem to have been of an amiable cast; at least he had not the art of making himself beloved. The free manner in which he spoke of all mankind, and the contempt with which he treated the greatest part of the learned, raised him up many enemies; and among others the famous Settano, who has made him the subject of some of his satires. It is said that he missed a cardinal's hat because of his satirical turn of mind. When at Rome he used to bow to coach-horses, "because," said he, "were it not for these poor beasts, these great people would have men, and even philosophers, to draw their coaches." There were at one time doubts of his religious principles, and his pupil Metastasio seems inclined to justify these, by sinking this part of his history. Many universities of Germany would have drawn Gravina to them, and made proposals to him for that purpose; but nothing was able to seduce him from Rome. That of Turin offered him the first professorship of law, at the very time that he was attacked by the distemper of which he died, and which seems to have been a mortification in his bowels. He was troubled with pains in those parts for many years before; but they did not prove fatal to him till Jan. 6, 1718. He had made his will in April 1715, in which he ordered his body to be opened and embalmed.

His first publication was a piece entitled "Prisci Censorini Photistici Hydra Mystica; sive, de corrupta morali doctrina dialogus," Coloniæ, 1691, 4to; but really printed at Naples. This was without a name, and is very scarce; the author having printed only fifty copies, which he distributed among his friends. 2. "L'Endimione di Erilo Cleoneo, Pastore Arcade, con un Discorso di Bione Crateo," Rome, 1692, 12mo. The Endymion is Alexander Guidi's, who, in the academy of the Arcadians, went under the name of Erilo Cleoneo; and the discourse annexed, which illustrates the beauties of this pastoral, is Gravina's, who conceals himself under that of Bione Crateo. 3. "Delle Antiche Favola," Rome, 1696, 12mo. 4. A Collection of pieces under the name of "Opuscula," at Rome in 1696, 12mo; containing, first, "An Essay upon an ancient Law;" secondly, "A Dialogue concerning the excellence of the Latin Tongue;" thirdly, "A Discourse of

the change which has happened in the Sciences, particularly in Italy;" fourthly, "A Treatise upon the Contempt of Death;" fifthly, upon "Moderation in Mourning;" sixthly, "The Laws of the Arcadians." A collection of such of these as regard literary history and study was published in 1792, for the use of young students, by the present learned bishop of St. David's. But the greatest of all his works, and for which he will be ever memorable, is, 5. His three books, "De Ortu et Progressu Juris Civilis;" the first of which was printed at Naples, in 1701, 8vo, and at Leipsic in 1704, 8vo. Gravina afterwards sent the two other books of this work to John Burchard Mencken, librarian at Leipsic, who had published the first there, and who published these also in 1708, together with it, in one volume 4to. They were published also again at Naples in 1713, in two volumes, 4to, with the addition of a book, "De Romano Imperio;" and dedicated to pope Clement XI. who was much the author's friend. This is reckoned the best edition of this famous work; for, when it was reprinted at Leipsic with the "Opuscula" abovementioned, in 1717, it was thought expedient to call it in the title-page, "Editio novissima ad nuperam Neapolitanam emendata et aucta." Gravina's view, in this "History of Ancient Law," was to induce the Roman youth to study it in its original records—in the Pandects, the Institutes, and the Code, and not to content themselves, as he often complained they did, with learning it from modern abridgments, drawn up with great confusion, and in very barbarous Latin. Such knowledge and such language, he said, might do well enough for the bar, where a facility of speaking often supplied the place of learning and good sense, before judges who had no extraordinary share of either; but were what a real lawyer should be greatly above. As to the piece "De Romano Imperio," Le Clerc pronounces it to be a work in which Gravina has shewn the greatest judgment and knowledge of Roman antiquity. The next performance we find in the list of his works is, 6. "Acta Consistorialia creationis Emin. et Rev Cardinalium institutæ à S. D. N. Clemente XI. P. M. diebus 17 Maii et 7 Junii anno salutis 1706. Accessit eorundem Cardinalium brevis delineatio," Coloniæ, 1707, 4to. 7. "Della Ragione Poetica Libri duo," Rome, 1708, 4to. To a subsequent edition of this in 1716, was added a letter "De Poesi," from which Blackwell, in his Inquiry into

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the life and writings of Homer, has taken many observations. Dr. Warton says that Gravina's remarks have a novelty and penetration in them. 8. "Tragedie cinque," Napoli, 1712, 8vo. These five tragedies are, "Il Papiniano;" "Il Palamede;" "L'Andromeda;" "L'Appio Claudio;" "Il Servio Tullio." Gravina said that he composed these tragedies in three months, without interrupting his lectures; yet declares in his preface, that he should look upon all those as either ignorant or envious, who should scruple to prefer them to what Tasso, Bonarelli, Trissino, and others, had composed of the same kind. This at least shews that Gravina, great as his talents were, had too high an opinion of them. They could not, it is true, have been written by Sophocles himself in a more Grecian style; but he is entitled to more fame from having educated and formed the taste of Metastasio, who was his pupil, and to whom he left a legacy, amounting in our money to nearly 4000*l.* with his library, and a small estate in the kingdom of Naples. 9. "Orationes," Nap. 1712, 12mo. These have been reprinted more than once, and are to be found with his "Opuscula" in the edition of "Origines Juris Civilis," printed at Leipsic, in 1717. 10. "Della Tragedia Libro uno," Napoli, 1715, 4to. This work, his two books "Della Ragione Poetica," his discourse upon the "Endymion" of Alexander Guidi, and some other pieces, were printed together at Venice in 1731, 4to, but a more complete edition of his works was published at Naples by John Antony Sergi, 1756—1758, 3 vols. 4to.[1]

GRAVINA (Peter), an excellent Latin poet, was born at Palermo, in Sicily, of a family originally of Gravina, a city in the kingdom of Naples. He was canon of Naples, and died at Rome of the plague, in 1528. It is thought that the greater part of his works were lost when the French went to Naples under Louis XII. in 1501, but a collection of what remained was published there in 1532, 4to; a few of them are also inserted in the "Carm. Illust. Poet. Ital." His epigrams are preferred by Sannazarius to those of all his contemporaries. Paul Jovius and others also bestow high encomiums on his poetry.[2]

[1] Niceron, vol. XXIX.—Fabroni Vitæ Italorum.—Warton's Essay on Pope.—Burney's Life of Metastasio, vol. I. p. 12.

[2] Moreri.—Dict. Hist.—Roscoe's Leo X.

GRAY (THOMAS), an eminent English poet, was the fifth child of Mr. Philip Gray, a citizen and money-scrivener of London, and a man of such brutal manners, that his wife (whose maiden name was Dorothy Antrobus) was obliged in 1735 to apply to an eminent civilian for his advice as to a separation. Thomas was born in Cornhill, Dec. 20, 1716, and was the only one of many children who survived. The rest died in their infancy, from suffocation, produced by a fulness of blood; and he owed his life to a memorable instance of the love and courage of his mother, who removed the paroxysm which attacked him, by opening a vein with her own hand; an instance of affection which he long remembered with filial reverence. Indeed it was to her exertions when her home was rendered unhappy by the cruelty of her husband, that our poet was indebted for his education, and consequently for the happiness of his life. We may readily, therefore, believe what Mason has told us, that "Gray seldom mentioned his mother without a sigh."

He was educated at Eton, under the protection of Mr. Antrobus, his maternal uncle, who was at that time assistant to Dr. George, and also a fellow of Peter-house, Cambridge, where Gray was admitted as a pensioner in 1734, in his nineteenth year. At Eton his friendship with Horace Walpole (the late earl of Orford), and more particularly with Richard West, commenced. In the latter, who was a son of the Irish lord chancellor West, he met with one whose proficiency in literature was considerable for his age, whose mind was amiable and ingenuous, whose disposition was similar to his own, but whose loss he had to deplore, after a strict friendship of eight years. When Gray removed to Peter-house, West went to Christ church, Oxford, and Walpole to King's-college, Cambridge. It is difficult to trace the line of study which Gray pursued at college. His correspondence at that time treats chiefly of his poetry, and other private pursuits; and he seems to have withdrawn himself entirely from the severity of mathematical studies, while his inquiries centered in classical literature, in the acquisition of modern languages, in history and other branches of polite literature. During his residence at college from 1734 to 1738, his poetical productions were some Latin verses entitled "Luna habitabilis," inserted in the "Musæ Etonenses;" a poem "On the marriage of the prince of Wales;" and a "Sapphic

Ode to West," both in Latin; also a Latin version of the "Care selve beate" of the Pastor Fido, and fragments of translations in English from Statius and Tasso.

In 1738 Mr. Gray removed from Peter-house to London, intending to apply himself to the study of the law in the Inner temple, where his friend Mr. West had begun the same pursuit some months before, but on an invitation which Mr. Walpole gave him to be his companion in his travels, this intention was laid aside for the present, and never after put in execution. From his letters to Mr. West, he seems to have been a very diligent traveller, his attention being directed to every work of art that was curious and instructive. Architecture both of Gothic and Grecian origin, painting and music, were all studied by him, with the manners and customs of the inhabitants. Their tour was the accustomed one through France and Italy. In April 1740 they were at Reggio, where an unfortunate difference took place between them, and they parted. Much has been said of this famous quarrel, but the real cause has never been sufficiently explained. Walpole, however, affected to take the blame on himself, and probably spoke truth; and it is certain that the parties were afterwards reconciled, as to outward respect, which no man knew better than Walpole how to pay in such proportions as suited his convenience, and in such warm and animated language as could not fail to be successful where he was not known. Cole, however, says, that when matters were made up between Gray and Walpole, the latter asked Gray to Strawberry-hill, and when he came, he without any ceremony told Walpole, that he came to wait on him as civility required, but by no means would he ever be there on the terms of his former friendship, which he had totally cancelled. Cole's narratives are sometimes to be received with caution, and although Gray's late excellent editor and biographer thinks this worthy of credit, and not inconsistent with the independence of Gray's character, yet if he did address Walpole in such language, it is difficult to conceive that there could have ever been any intercourse between them afterwards, which we are certain was the case.

Gray returned by himself to England in 1741, in which year his father died. With a small fortune, which her husband's imprudence had impaired, Mrs. Gray and a maiden sister retired to the house of Mrs. Rogers, another

sister, at Stoke, near Windsor; and Gray, thinking his fortune not sufficient to enable him to prosecute the study of the law, and yet unwilling to hurt the feelings of his mother, by appearing entirely to forsake his profession, pretended to change the line of study, and went to Cambridge to take his degree in civil law, but had certainly no thoughts of that as a profession. He went accordingly to Cambridge, in the winter 1742, where he took his degree of bachelor of civil law, and employed himself in a perusal of the Greek authors with such assiduity, that in the space of about six years there were hardly any writers of note in that language, whom he had not only read but digested; remarking, by the mode of common-place, their contents, their difficult and corrupt passages, and all this with the accuracy of a critic, added to the diligence of a student. In his first year also he translated some parts of Propertius, and selected for his Italian studies the poetry of Petrarch. He wrote a heroic epistle in Latin, in imitation of the manner of Ovid; and a Greek epigram which he communicated to West; to whom, also, in the summer, when he retired to his family at Stoke, he sent his "Ode to Spring," which was written there, but which did not arrive in Hertfordshire till after the death of his beloved friend, who expired June 1, 1742, aged twenty-six. In the autumn of this same year, Gray composed the ode on "A distant prospect of Eton College," and the "Hymn to Adversity," and began the "Elegy in a Country Church Yard." An affectionate sonnet in English, and an apostrophe which opens the fourth book of his poem "De principiis cogitandi" (his last composition in Latin verse) bear strong marks of the sorrow left on his mind from the death of West; and of the real affection with which he honoured the memory of his worth and of his talents.

In 1744 the difference between Walpole and Gray was adjusted by the interference of a lady who wished well to both parties. The lapse of years had probably softened their mutual resentment in a sufficient degree to admit again of correspondence on amicable terms. About this time Gray became acquainted with Mr. Mason, then a scholar of St. John's college, whose poetical talents he had noticed, and some of whose poems he revised at the request of a friend. His bequests to Mr. Mason show that this intimacy was improved into the strictest friendship and confidence. He maintained also a correspond-

ence with another friend, Dr. Wharton of Durham, and seems to have been on familiar terms with the celebrated Dr. Middleton, whose loss he afterwards laments. "I find a friend," he says, "so uncommon a thing, that I cannot help regretting even an old acquaintance, which is an indifferent likeness of it."

In 1747, Gray appeared first as an author, by the publication of the "Ode to Eton College," folio, of which, according to Dr. Warton, little notice was taken. Walpole now wished him to print his own poems with those of his deceased friend West, but this he declined, thinking the materials not sufficient; but he complied with another wish of Walpole, in commemorating in an ode the death of his favourite cat. Soon after this he sent to Dr. Wharton a part of his poem "On the alliance of education and government," which he never pursued much further. It was indeed Gray's misfortune seldom to execute his plans. In 1749 he finished his "Elegy," which we have seen he began seven years before, and which being now handed about in manuscript, was read with great applause, and when printed, was, as it continues to be, the most popular of all his works. Mason justly attributes this to the affecting and pensive cast of the subject. That it has not ceased to be admired even by scholars appears from the many translations which it has undergone, into Latin, by Messieurs Anstey, Roberts, and Lloyd, and into Greek by Dr. Cooke, Dr. Norbury, Dr. Coote, and Messieurs Tew and Weston. This elegy was soon after added to a well-known edition of his poems printed in 4to, with designs by Mr. Bentley. In March 1753 he lost his mother, whom he had so long and so affectionately loved, and placed over her remains an inscription which strongly marks his filial piety and sorrow.

In 1754 and 1755 he appears to have written "An ode to Vicissitude," that "On the progress of Poetry," the "Bard," and probably some of those fragments with which he seems to have amused himself without much design of completion. About this period he complains of listlessness and depression of spirits, which prevented his application to poetry; and from this time we may trace the course of that hereditary disease in his constitution which embittered in a considerable degree the remainder of his days; and whose fatal strength not even the temperance and regularity of a whole life could subdue. In 1756 he

left Peter-house, where he had resided above twenty years, on account of some incivilities which he met with, which Mason thus mentions. Two or three young men of fortune, who lived on the same staircase, had for some time intentionally disturbed him with their riots, and carried their ill-behaviour so far as frequently to awaken him at midnight. After having borne with their insults longer than might reasonably have been expected even from a man of less warmth of temper, Gray complained to the governing part of the society, and not thinking that his remonstrance was sufficiently attended to, quitted the college. He now removed to Pembroke-hall, which he describes "as an æra in a life so barren of events as his."

In July 1757 he took his "Odes" to London for publication, but they were first printed at the Strawberry-hill press. It seems agreed that they did not succeed with the public, although they have since deservedly entitled him to rank among the greatest of our lyric poets. In the same year, on the death of Cibber, the office of poet-laureat was offered to him by the duke of Devonshire, then lord chamberlain, which he politely declined. In 1758 he composed for his own amusement the little book which he calls "A Catalogue of the Antiquities, Houses, &c. in England and Wales," which after his death was printed for private distribution by Mr. Mason, and in 1787 for sale. About this time the study of architecture seems to have employed much of his time, and some very acute observations by him on this subject appeared afterwards in Bentham's "History of Ely," a work which was in a great measure the fruit of "voluntary contributions." In January 1759, the British Museum was opened to the publick; and Gray went to London to read and transcribe the manuscripts of the Harleian and Cottonian collections. A folio volume of his transcripts was in Mr. Mason's hands, out of which one paper alone, the speech of sir Thomas Wyat, was published in the second number of lord Orford's "Miscellaneous Antiquities." In 1762 the professorship of modern history at Cambridge, a place worth 400*l.* a year, became vacant, and Gray, by the advice of his friends, applied to lord Bute for it, which was however given to Mr. Brocket, the tutor of sir James Lowther.

In the summer of 1765 he took a journey into Scotland, to improve his health, which was then weak and uncertain, and to gratify his curiosity with the natural beauties

and antiquities of that wild and romantic country. He went through Edinburgh and Perth to Glames-castle, the seat of lord Strathmore, where he resided some time, and afterwards went to the north, where he formed an acquaintance with Dr. Beattie, "whom," says Dr. Johnson, "he found a poet, a philosopher, and a good man," but at that time little known beyond the circle of his friends at Aberdeen. Gray's account of this journey, says Dr. Johnson, "so far as it extends, is curious and elegant; for as his comprehension was ample, his curiosity extended to all the works of art, all the appearances of nature, and all the monuments of past events." Part of the summer of 1766 and 1767 he passed in journies in England, and had intended a second tour to Scotland, but returned to London without accomplishing his design. At Dr. Beattie's desire, a new edition of his poems was printed by the Foulis's of Glasgow, then the most elegant printers in the island; and at the same time Dodsley was also printing them in London. In both these editions, the "Long Story" was omitted, as the plates from Bentley's designs which illustrated it were worn out, but some pieces of Welch and Norwegian poetry, written in a bold and original manner, were inserted in its place; of which the "Descent of Odin" is undoubtedly the most valuable, though in many places it is obscure. This his late biographer attributes to his having translated only that part of it which he found in the Latin version of Bartholinus.

In 1768, the professorship of modern history again became vacant by the accidental death of Mr. Brocket, and the duke of Grafton, then in power, bestowed it upon Mr. Gray without the smallest solicitation, although the contrary was at that time reported; and in the following year, when his noble patron was installed as chancellor of the university, Gray wrote the Ode that was set to music on that occasion. When this ceremony was past, he went on a tour to the lakes of Cumberland and Westmoreland, of which he has given an account in his correspondence. "He that reads his epistolary narrative," says Dr. Johnson, "wishes, that to travel, and to tell his travels, had been more of his employment: but it is by staying at home that we must obtain the ability of travelling with intelligence and improvement." In April 1770, he complains much of a depression of spirits, talks of an intended tour into Wales in the summer, and of meeting his friend Dr.

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Wharton at Mr. Mason's. In July, however, he was still at Cambridge, and wrote to Dr. Beattie, complaining of illness and pain in his head; and in this letter, he sent him some criticisms on the first book of the "Minstrel," which have since been published. His tour took place in the autumn, but he does not appear to have written any journal of it. In May 1771 he wrote to Dr. Wharton, just sketching the outlines of his tour in Wales and some of the adjacent counties. This is the last letter that remains in Mr. Mason's collection. He there complains of an incurable cough, of spirits habitually low, and of the uneasiness which the thought of the duties of his professorship gave him, which, Mr. Mason says, he had now a determined resolution to resign. He had held this office nearly three years, and had not begun to execute the duties of it, which consist of two parts, one, the teaching of modern languages; the other, the reading of lectures on Modern History. The former he was allowed to execute by deputies, but the latter he was to commence in person, by reading a public lecture in the schools, once at least in every term. He was at liberty to chuse his language, and chose the Latin, which Mr. Mason thought somewhat injudicious; and although we do not find that he proceeded farther than to draw up a part of his introductory lecture, he projected a plan of very great extent, of much greater indeed than from his inactivity, whether the effect of illness or indolence, he would probably have been able to execute. His death, however, prevented the trial. A few days after writing the letter just mentioned, he removed to London, where his health more and more declined. His physician, Dr. Gisborne, advised freer air, and he went to Kensington. There he in some degree revived, and returned to Cambridge, intending to go from that place to Old Park, near Durham, the residence of his friend Dr. Wharton. On the 24th of July, however, while at dinner in the college-hall, he was seized with an attack of the gout in his stomach, of which he died in the evening of the 30th, 1771, in the fifty-fifth year of his age, sensible almost to the last; aware of his danger, and expressing no visible concern at the thought of his approaching death. He was interred by the side of his mother, in the church-yard of Stoke.

In his private character many virtues were united; benevolence, temperance, integrity, and œconomy, patience

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under the contempt of hypercriticism, and a friendly and affectionate disposition. He had also some failings, among which are enumerated a want of personal courage, a reservedness and caprice of temper, and a foppish attention to dress. This was somewhat singular in one who to his other qualities, added a great portion of humour, and had a quick sense of the ridiculous. His sensibility was even morbid, and very often fastidious and troublesome to his friends. He seemed frequently overwhelmed by the ordinary intercourse and ordinary affairs of life. Coarse manners, and vulgar or unrefined sentiments, overset him. Mason's excuse for all this will not perhaps be thought the excuse of a friend; he attributes it rather to "an affectation in delicacy and effeminacy, than the things themselves," and says that Gray "chose to put on this appearance before persons whom he did not wish to please."

Gray appears to have written in a desultory manner; his efforts were such as he could accomplish probably at one time, and he had not in many instances affection enough for his subject to return to it. Hence no poet of modern times has left so many specimens or samples, so much planned, and so little executed. Activity and labour it appears he could never endure, unless in storing his mind with various knowledge for his own curiosity and satisfaction. Hence, although he read much and read critically, and amassed a vast fund of general learning, his reputation in this respect has hitherto stood upon the evidence of those who know him most intimately. He was above fifty years of age before he became sensible of the necessity of concentrating his knowledge in one pursuit, and as he had never accustomed himself so to regulate his acquisitions as to render them useful to others, he apparently sunk under the task which his professorship imposed; and it is much to the credit of his independent spirit, that when he found it impossible to execute the duties, he determined to resign the emoluments of his place.

As a poet, it may be sufficient here to refer to our authorities, which are in the hands of every reader, with perhaps the exception of an excellent edition of his works, just published, by the rev. John Mitford, which we can recommend with perfect confidence. Dr. Johnson's character of his poetry has excited a controversy, from which it may be truly said that Gray has emerged with additional lustre, yet if mere popularity were to determine the ques-

tion, that critic has in some instances spoken the sentiments of the majority, as well as his own. It were, however, to be wished for his own sake, that in his general colouring of Gray's life and works, he had attended more to what he calls "the common-sense of readers, uncorrupted with literary prejudices." Had this been the case, while some of his strictures might have been allowed, he would have been a powerful ally of those whose superior minds know how to feel and how to appreciate the merit of Gray, and who have assigned him one of the highest places among the English poets of the eighteenth century.[1]

GRAZIANI. See GRATIANIS.

GRAZZINI (ANTONY FRANCIS), an Italian scholar and poet of considerable eminence, was born at Florence March 22, 1503, of a noble family, which can be traced as far as the thirteenth century, but was now decayed, as we find that Grazzini in his youth was brought up as an apothecary. He had, however, studied philosophy and the belles lettres, and from the time that he acquired some reputation in the literary world, gave up his medical business. In 1540 he became one of the founders of the academy of Florence, which was first called the academy of the Humides, and each member distinguishing himself by some appellation relative to the water, Grazzini adopting that of Lasca, which signifies a roach. From the first establishment of this academy, he was appointed chancellor, and when, some months after, the grand duke changed its name to that of the academy of Florence, he was chosen overseer, or superintendant, an office which he afterwards filled three times. As the number of members, however, increased, the juniors began to make new regulations without consulting the founders, and a schism broke out, attended with so many unpleasant circumstances, that Grazzini withdrew, and became the founder of a new academy, known still by the name of La Crusca. The object of this society was to polish the Italian language, to fix a standard for it, to point out such authors as might be always models

[1] Mason's Life and Works of Gray.—Mitford's, whose arrangement of the life we have most generally followed.—Lord Orford's Works, vol. II. p. 322, IV. p. 445, V. p. 137, 147.—Beattie's Life, by Sir W. Forbes.—Johnson's Poets.—Boswell's Life of Johnson.—Cole's MS Athenæ and Correspondence in Brit. Mus.—Bowles's edition of Pope; see Index.—Censura Literaria. Mr. Mathias has announced selections from Mr. Gray's manuscripts, which will probably throw much light on those learned researches that employed so much of his time. See also Mr. Tyson's Letters in Nichols's Bowyer, vol. VIII.

for those who chose to improve their style, to oppose the progress of false taste; and to sift the flour from the bran of literature, *crusca* signifying *bran*. Grazzini was well qualified to assist an academy instituted for these purposes. He had enriched the language with several choice phrases and new modes of expression, and the academicians have very justly ranked him among those authors to whom they have been obliged for examples, in correcting their great vocabulary. In the mean time his growing fame induced his friend Leonard Salviati to endeavour his re-introduction into the academy of Florence, which was successfully accomplished in 1566, twenty years after he had left it; in return for which he procured admission for Salviati among the Cruscanti. Grazzini died at Florence in February 1583. He was a man of unquestionable genius, spirit, and humour, and wrote with great elegance, and although there are some indelicate passages in his poems, which was the vice of the times, he was a man of strict morals, and even, says his biographer, very religious. Many of his works are lost, and among these some prose tales, and many pieces of poetry. There remain, however, twenty-one tales, six comedies, a great number of capitoli, or satirical chapters, and various poems, of which the best edition is that of Florence, 1741, 2 vols. 8vo. His Tales or Novels were printed at Paris, 1756, 8vo, from which some copies have been printed in 4to, under the title of London. An excellent French translation of them appeared in 1775, 2 vols. 8vo, in which nine histories wanting in the third evening are said to be inserted from an old French translation in MS. He wrote also "La guerra di Mostri, Poema giocoso," Florence, 1584, 4to. Grazzini published the 2d book of Berni, Florence, 1555, 8vo; and "Tutti i trionfi, carri, mascherate o canti carnasciaieschi dal tempo di Lorenzo de Medici a questo anno 1559," 8vo; 100 pages are frequently wanting in this work, page 297 being pasted upon page 398. These pages contained 51 canzoni, by John Baptist dell Ottomaio, which had been inserted without his consent, and which his brother, by authority from the magistrates, had cancelled. They were printed separately by the author, in a similar size, the year following, and must be added to the mutilated copies; but though they consist of 55 songs instead of 51, those found in the original collection are preferred, as the others have been altered. This collection was reprinted in

1750, 2 vols. 8vo, Cosmopoli; but this impression is not valued.[1]

GREATRAKES (VALENTINE), an empiric, whose wonderful cures have been attested by some of the most eminent men of the seventeenth century, was the son of William Greatrakes, esq. and born at Affane, co. Waterford, in Ireland, Feb. 14, 1628. He was educated a protestant in the free-school of Lismore, until the age of thirteen, when his friends intended to have removed him to Trinity college, Dublin, but the rebellion breaking out, his mother took refuge with him in England, where he was kindly received by his great uncle Edmund Harris, brother to sir Edward Harris, knt. his grandfather by the mother's side. After his uncle's death he spent some years in the study of the classics and divinity under a clergyman in Devonshire, and then returned to Ireland, which was at that time in so deplorable a state that he retired to the castle of Caperquin, where he spent a year in contemplation, and seems to have contracted a species of enthusiasm which never altogether left him. In 1649 he entered into the service of the parliament, and continued in the army until 1656, when, a great part of the English being disbanded, he retired to his native country of Affane, and by the interest of the governor there, was made clerk of the peace for the county of Cork, register for transplantation, and justice of the peace. At the Restoration all these places were taken from him, and his mind being disturbed partly with this disappointment, and partly for want of any regular and useful occupation, he felt an impulse, as he calls it, that the gift of curing the king's evil was bestowed upon him; and accordingly he began his operations, which were confined to praying, and stroking the part affected; and such wonderful cures were effected, that he determined not to stop here. Three years after, he had another impulse that he could cure all kinds of diseases, and by the same simple remedy, which must be administered by himself. When however he pretended to some supernatural aid, and mentioned the Holy Ghost with irreverent presumption, as his assistant, he was cited to the bishop's court, and forbid to take such liberties. This probably was the cause of his coming to England in January 1665, where he performed many cures, was invited

[1] Ginguené Hist. Lit. d'Italie.—Tiraboschi.—Dict. Hist.—Moreri.

by the king to Whitehall, and his reputation spread most extensively. Even Dr. Henry Stubbe, an eminent physician, published a pamphlet in praise of his skill. Having failed in one instance, that of a Mr. Cresset in Charterhouse square, there appeared a pamphlet entitled "Wonders no miracles: or Mr. Valentine Greatrakes Gift of Healing examined," &c. Lond. 1666, 4to. This was written by Mr. David Lloyd, reader to the Charter-house, who treated Greatrakes as a cheat. In answer to this, he published "A brief account of Mr. Valentine Greatrakes, and divers of his strange cures," &c. ibid. 1666, 4to. This was drawn up in the form of a letter to the right hon. Robert Boyle, who was a patron of our physician, as was also Dr. Henry More, and several other members of the royal society, before whom Greatrakes was examined. To his cures we find the attestations of Mr. Boyle, sir William Smith, Dr. Denton, Dr. Fairclough, Dr. Faber, sir Nathaniel Hobart, sir John Godolphin, Dr. Wilkins, Dr. Whichcot (a patient), Dr. Cudworth, and many other persons of character and reputation. The truth seems to be, that he performed cures in certain cases of rheumatism, stiff joints, &c. by friction of the hand, and long perseverance in that remedy; in all which there would have been nothing extraordinary, as the same is practised till this day, had he not excited the astonishment and enthusiasm of his patients by pretensions to an extraordinary gift bestowed upon him, as he insinuates in one place, to cure the people of atheism. When he left England or died is not known. Mr. Harris says he was living in Dublin in 1681.[1]

GREAVES (JOHN), an eminent mathematician and antiquary, was eldest son of John Greaves, rector of Colmore, near Alresford, in Hampshire, where his son was born in 1602, and probably instructed in grammar learning by his father, who was the most celebrated school-master in that country. At fifteen years of age he was sent to Baliol college, in Oxford, where he proceeded B. A. July 6, 1621. Three years after, his superiority in classical learning procured him the first place of five in an election to a fellowship of Merton-college. On June 25, 1628, he commenced M. A. and, having completed his fellowship, was more at liberty to pursue the bent of his inclination,

[1] Biog. Brit. in art. Stubbe.—Account of him, 1666, 4to.—Harris's edition of Ware's History of Ireland.

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which leading him chiefly to oriental learning and the mathematics, he quickly distinguished himself in each of these studies; and his eminent skill in the latter procured him the professorship of geometry in Gresham college, which he obtained February 22, 1630.

At this time he had not only read the writings of Copernicus, Regiomontanus, Purbach, Tycho Brahe, and Kepler, with other celebrated astronomers of that and the preceding age, but had made the ancient Greek, Arabian, and Persian authors familiar to him, having before gained an accurate skill in the oriental languages; but the acquisitions he had already made serving to create a thirst for more, he determined to travel for farther improvement. Accordingly he went to Holland in 1635, and having attended for some time the lectures of Golius, the learned professor of Arabic at Leyden, he proceeded to Paris, where he conversed with the celebrated Claudius Hardy, about the Persian language; but finding very scanty aid in that country, he continued his journey to Rome, in order to view the antiquities of that city. He also visited other parts of Italy; and before his departure, meeting with the earl of Arundel, was offered 200*l.* a year to live with his lordship, and attend him as a companion in his travels to Greece; the earl also promising every other act of friendship that might lie in his power. A proposal so advantageous would have been eagerly accepted by Mr. Greaves, but he had now projected a voyage to Egypt, and was about to return to England, in order to furnish himself with every thing proper to complete the execution of his design.

Immediately after his return, he acquainted archbishop Laud, who was his liberal patron, with his intentions, and, being encouraged by his grace, set about making preparations for it. His primary view was to measure the pyramids with all proper exactness, and also to make astronomical and geographical observations, as opportunities offered, for the improvement of those sciences. A large apparatus of proper mathematical instruments was consequently to be provided; and, as the expence of purchasing these would be considerable, he applied for assistance to the city of London, but met with an absolute denial. This he very much resented, and in relating the generosity of his brothers upon his own money falling short, he observes, "That they had strained their own occasions, to enable him, in despite of the city, to go on with his designs."

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He had been greatly disappointed in his hopes of meeting with curious books in Italy; he therefore proposed to make that another principal part of his business; and to compass it in the easiest manner, he bought several books before his departure, in order to exchange them with others in the east. Besides his brothers, he had probably some help from Laud, from whom he received a general discretionary commission to purchase for him Arabic and other MSS. and likewise such coins and medals as he could procure. Laud also gave him a letter of recommendation to sir Peter Wyche, the English ambassador at Constantinople.

Thus furnished, he embarked in the river Thames for Leghorn, June 1637, in company with his particular friend Mr. Edward Pococke, whom he had earnestly solicited to that voyage*. After a short stay in Italy, he arrived at Constantinople before Michaelmas. Here he met with a kind reception from sir Peter Wyche, and became acquainted with the venerable Cyril Lucaris, the Greek patriarch, by whom he was much assisted in purchasing Greek MSS., and who promised to recommend him to the monks of Mount Athos, where he would have the liberty of entering into all the libraries, and of collecting a catalogue of such books as either were not printed, or else, by the help of some there, might be more correctly published. These, by dispensing with the anathemas which former patriarchs had laid upon all Greek libraries, to preserve the books from the Latins, Cyril

* Our author's generosity on this occasion deserves particular mention. In a letter to this friend, Dec. 23, 1636, he writes thus: "I shall desire your favour in sending up to me, by my brother Thomas, Ulug Beig's astronomical tables, of which I purpose to make this use. The next week I will shew them to my lord's grace [Laud] and highly commend your care in procuring those tables, being the most accurate that ever were extant; then will I discover my intention of having them printed and dedicated to his grace; but because I presume that there are many things which in these parts cannot perfectly be understood, I shall acquaint my lord with my desire of taking a journey into those countries, for the more emendate edition of them; afterwards, by degrees, fall down upon the business of the consulship, and how honourable a thing it would be if you were sent out a second time, as Golius, in the Low Countries, was by the States, after he had been once there before. If my lord should be pleased to resolve and compass the business, I shall like it well; if not, I shall procure 300*l.* for you and myself, besides getting a dispensation for the allowances of our places in our absence, and by God's blessing, in three years dispatch the whole journey. It shall go hard, but I will too get some citizen in, as a benefactor to the design; if not, 300*l.* of mine, whereof I give you the half, together with the return of our stipends, will, in a plentiful manner, if I be not deceived, in Turkey maintain us.

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proposed to present to archbishop Laud, for the better prosecution of his designs in the edition of Greek authors; but all this was frustrated by the death of that patriarch, who was barbarously strangled June 1638, by express command of the grand signior, on pretence of holding a correspondence with the emperor of Muscovy.

Nor was this the only loss which our traveller sustained by Cyril's death; for having procured out of an ignorant monastery which depended on the patriarch, fourteen good MSS. of the fathers, he was forced privately to restore the books and lose the money, to avoid a worse inconvenience. Thus Constantinople was no longer agreeable to him, and the less so, because he had not been able to perfect himself in the Arabic tongue for want of sufficient masters, which he hoped to have found there. In these circumstances, parting with his fellow-traveller Pococke, he embraced the opportunity then offered of passing in company with the annual Turkish fleet to Alexandria, where, having in his way touched at Rhodes, he arrived before the end of September 1638. This was the boundary of his intended progress. The country afforded a large field for the exercise of his curious and inquisitive genius; and he omitted no opportunity of remarking whatever the heavens, earth, or subterraneous parts, offered, that seemed any way useful and worthy of notice; but, in his astronomical observations, he was too often interrupted by the rains, which, contrary to the received opinion, he found to be frequent and violent, especially in the middle of winter. He was also much disappointed here in his expectations of purchasing books, finding very few of these, and no learned men. But the principal purpose of his coming here being to take an accurate survey of the pyramids, he went twice to the deserts near Grand Cairo, where they stand; and having executed his undertaking entirely to his satisfaction, embarked at Alexandria in April 1639. Arriving in two months at Leghorn, he made the tour of Italy a second time, in order to examine more accurately the true state of the Roman weights and measures, as he was now furnished with proper instruments for that purpose, made by the best hands.

From Leghorn he proceeded to Florence, where he was received with particular marks of esteem by the grand duke of Tuscany, Ferdinand II. to whom he had inscribed a Latin poem from Alexandria, in which he exhorted that

prince to clear those seas of pirates, with whom they were extremely infested. He obtained, likewise, admittance into the Medicean library, which had been denied to him as a stranger when he was here in his former tour. From Florence he went to Rome, and took most exact measurements of all the ancient remains of that city and neighbourhood; after which he returned to Leghorn, where taking his passage in a vessel called the Golden Fleece, at the end of March, he arrived at London before Midsummer 1640, with a curious collection of Arabic, Persic, and Greek MSS. together with a great number of gems, coins, and other valuable antiquities, having spent full three years in this agreeable tour.

But upon his return, the ensuing national troubles proved greatly detrimental to his private affairs, and he suffered much for his loyalty to the king and his gratitude to Laud. After a short stay at Gresham college, which was no longer a place of safety for him, he went to Oxford, and set about digesting his papers, and preparing such of them as might be most useful for the press. In this business he was assisted by archbishop Usher, to whom he had been long known; and here he drew a map of Lesser Asia at his grace's request, who was writing his dissertation of that country, printed in 1641.

All this while he gave himself no concern about his Gresham lecture, from which the usurping powers removed him on November 15, 1643. But this loss had been more than abundantly compensated by the Savilian professorship of astronomy, to which he was chosen the day before, in the room of Dr. Bainbridge, lately deceased; and he had a dispensation from the king, to hold his fellowship at Merton-college, because the stipend was much impaired by means of the civil wars. The lectures being also impracticable on the same account, he was at full leisure to continue his attention to his papers; and accordingly we find that he had made considerable progress by September the following year; some particulars of which may be seen in a letter of that date to archbishop Usher. Among other things, it appears that he had made several extracts from them concerning the true length of the year; and happening, in 1645, to fall into discourse with some persons of figure at the court then at Oxford, with whom he much associated, about amending the Kalendar, he proposed a method of doing it by omitting the intercalary day in the

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leap-year for forty years, and to render it conformable to the Gregorian *. He drew up a scheme for that purpose, which was approved by the king and council; but the state of the times would not permit the execution of it. The publication of his "Pyramidographia," and the "Description of the Roman Foot and Denarius," employed him the two subsequent years: he determined to begin with these, as they contained the fruit of his labours in the primary view of his travels †, and he was not in a condition to proceed any farther at present.

Hitherto he had been able, in a considerable degree, to surmount his difficulties, there being still left some members in the house of commons who had a regard for learning, among whom Selden made the greatest figure. That gentleman was burgess for the university of Oxford; and, being well known to our author before his travels, he dedicated his "Roman Foot" to him, under the character of his noble and learned friend: and his friendship was very serviceable to Greaves, in a prosecution in the parliament, in 1647, occasioned by his executorship to Dr. Bainbridge. This trust had so involved him in law-suits as entirely to frustrate his design of going to Leyden to consult some Persian MSS. necessary for publishing some treatises in that language. Upon the arrival of the parliamentary commissioners at Oxford, several complaints were made to them against him on the same account; which being sent by them to the committee of the house of commons, our author, probably by the interest of Selden (who was a member of that committee), was there acquitted, after which he applied to the court of aldermen and the committee of Camden-house for restitution. But though he evaded this farther difficulty by the assistance of some powerful friends, yet this respite was but short; however,

* The same method had been proposed to pope Gregory, who rejected it, as Mr. Greaves says, that he might have the honour of doing it at once, and thereby of calling that year Annus Gregorianus, which our author did not doubt might justly be called Annus Confusionis, as the ancients called that year in which Julius Cæsar corrected the calendar, by a subtraction of days, after the same manner. But we have lately seen this method of doing it at once put in practice, without any ill consequences at all. This piece of Mr. Greaves is in the Phil. Trans. No. 257.

† These are the most generally-useful parts of his works. The latter is ranked among the classics, and is nearly allied to the former; the exactness of which is put beyond all doubt in a piece of sir Isaac Newton, published along with the most correct editions of it, in 1737, 8vo. Mr. Greaves took care to preserve, to the latest times, the present standard of the measures used in all nations, by taking the dimensions of the inside of the largest pyramid with the English foot,

he made use of that time in publishing a piece begun by Dr. Bainbridge, and completed by himself, printed at Oxford in 1648, under the title of "Johannis Bainbriggii Canicularia, &c." He dedicated this piece to doctor (afterwards sir George) Ent, with whom he had commenced an acquaintance at Padua, in Italy; and that gentleman gave many proofs of his sincere friendship to our author, as well as to Dr. Pococke, in these times.

But the tyrannical violence of the parliamentary visitors was now above all restraint, and a fresh charge was drawn up against Greaves. Dr. Walter Pope informs us, that, considering the violence of the visitors, Greaves saw it would be of no service to him to make any defence; and, finding it impossible to keep his professorship, he made it his business to procure an able and worthy person to succeed him. By the advice of Dr. Charles Scarborough the physician, having pitched upon Mr. Seth Ward, he opened the matter to that gentleman, whom he soon met with there; and at the same time proposed a method of compassing it, by which Ward not only obtained the place, but the full arrears of the stipend, amounting to 500*l.* due to Greaves, and allowed him a considerable part of his salary. The murder of the king, which happened soon after, was a shock to Greaves, and lamented by him in pathetic terms, in a letter to Dr. Pococke: "O my good friend, my good friend, never was sorrow like our sorrow; excuse me now, if I am not able to write to you, and to answer your questions. O Lord God, avert this great sin and thy judgments from this nation." However, he bore up against his own injuries with admirable fortitude; and, fixing his residence in London, he married, and, living upon his patrimonial estate, went on as before, and produced some other curious Arabic and Persic treatises, translated by him with notes, every year. Besides which, he had prepared several others for the public view, and was meditating more when he was seized by a fatal disorder, which put a period to his life, October 8, 1652, before he was full fifty years of age. He was interred in the church of St. Bennet Sherehog, in London. His loss was much lamented by his friends, to whom he was particularly endeared by joining the gentleman to the scholar. He was endowed with great firmness of mind, steadiness in friendship, and ardent zeal in the interest which he espoused, though, as he declares himself, not at all inclined to con-

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tention. He was highly esteemed by the learned in foreign parts, with many of whom he corresponded. Nor was he less valued at home by all who were judges of his great worth and abilities. He had no issue by his wife, to whom he bequeathed his estate for her life; and having left his cabinet of coins to his friend sir John Marsham, author of the "Canon Chronicus," he appointed the eldest of his three younger brothers (Dr. Nicolas Greaves), his executor, who by will bestowed our author's astronomical instruments on the Savilian library at Oxford, where they are reposited, together with several of his papers; but many others were sold by his widow to a bookseller, and lost or dispersed.

Besides his papers in the Philosophical Transactions, his works printed separately are, 1. "Pyramidologia; or a description of the Pyramids in Egypt," Lond. 1646, 8vo. 2. "A Discourse of the Roman Foot and Denarius," ibid. 1647, 8vo. 3. "Elementa Linguæ Persicæ," ibid. 1649, 4to. 4. "Epochæ celebriores astronomis, historicis, chronologis Chataiorum, Syro-græcorum, Arabum, Persarum, &c. usitatæ, ex traditione Ulug Beigi; Arab. et Lat." ibid. 1650, 4to. 5. "Chorasmiæ et Mawaralnabræ, hoc est, regionum extra fluvium Oxum, descriptio," ibid. 1650, 4to. 6. "Astronomicæ quædam, ex traditione Shah Cholgii Persæ, una cum hypothesibus planetarum," &c. ibid. 1652, 4to. In 1737 Dr. Birch published the "Miscellaneous Works" of our author, 2 vols. 8vo, containing some of the above, with additions, and a life.

Mr. Greaves had three brothers, Nicholas, Thomas, and Edward, all men of distinguished learning.—Dr. NICHOLAS Greaves was a commoner of St. Mary's Hall, in Oxford, whence in 1627 he was elected fellow of All-Souls college. In 1640 he was proctor of that university. November 1st 1642 he took the degree of B. D. and July 6th the year following, that of D. D. He was dean of Dromore in Ireland.—Dr. THOMAS Greaves was admitted a scholar of Corpus Christi college in Oxford March 15th, 1627, and chosen fellow thereof in 1636, and deputy reader of the Arabic during the absence of Mr. Edward Pocock in 1637. He took the degree of B. D. October 22, 1641, and was rector of Dunsby in Lincolnshire during the times preceding the Restoration, and of another living near London. October 10th, 1661, he had the degree of D. D. conferred upon him, and a prebend in the church of Pe-

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terborough in 1666, being then rector of Benefield in Northamptonshire, "which benefice he resigned some years before his death through trouble from his parishioners, who, because of his slowness of speech and bad utterance, held him insufficient for it, notwithstanding he was a man of great learning." In the latter part of his life he retired to Weldon in Northamptonshire, where he had purchased an estate, and died there May 22, 1676, in the sixty-fifth year of his age, and was interred in the chancel of the church there. His writings are, "De Linguæ Arabicæ utilitate et præstantiâ, oratio Oxonii habita 19 Julii 1637," Oxford, 1637, 4to; "Observationes quædam in Persicam Pentateuchi versionem," printed in the sixth volume of the Polyglot Bible; "Annotationes quædam in Persicam interpretationem Evangeliorum," printed in the same volume. These annotations were translated into Latin by Mr. Samuel Clarke. It appears likewise, by a letter of his to the celebrated nonconformist Baxter, that he had made considerable progress in a refutation of Mahometanism from the Alcoran, upon a plan that was likely to have been useful in opening the eyes of the Mahometans to the impostures of their founder. He corresponded much with the learned men of his time, particularly Selden, and Wheelocke, the Arabic professor at Cambridge.—Dr. EDWARD Greaves, the youngest brother of Mr. John Greaves, was born at or near Croydon in Surrey, and admitted probationer fellow of All-Souls college in Oxford in 1634; and studying physic, took the degree of doctor of that faculty July 8, 1641, in which year and afterwards he practised with good success about Oxford. In 1643 he was elected superior lecturer of physic in Merton college, a chair founded by Dr. Thomas Linacre. Upon the declining of the king's cause he retired to London, and practised there, and sometimes at Bath. In March 1652 he was examined for the first time before the college of physicians at London, and October 1, 1657, was elected fellow. After the Restoration he was appointed physician in ordinary to king Charles II. and was created a baronet. Mr. Wood styles him a pretended baronet; but we find that he takes this title in his oration before the college of physicians; and in the sixth edition of Guillim's Heraldry are his arms in that rank. He died at his house in Covent Garden, November 11, 1680, and was interred in the parish church there. He wrote and published "Morbus

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Epidemicus, ann. 1643; or, the New Disease, with signs, causes, remedies," &c. Oxford, 1643, 4to, written upon occasion of a disease called "Morbus Campestris," which raged in Oxford while the king and court were there. "Oratio habita in Ædibus Collegii Medicorum Londinensium, 25 July, 1661, die Harveii memoriæ dicato," Lond. 1667, 4to.[1]

GRECINUS (JULIUS), a Roman senator, and a man of letters, flourished in the reign of Caligula, and was greatly distinguished for eloquence, and for the study of philosophy, as well as for a moral conduct surpassing that of many of his contemporaries. He refused to obey the command of the emperor to appear as the accuser of Marcus Silanus, and suffered death in consequence, in the 40th year of the Christian æra. Seneca, who never speaks of him without admiration, says, that he was put to death because he was too good a man to be permitted to live under a tyrant. He is said to have written a treatise concerning agriculture and the management of vines. He was the father of the illustrious Cn. Julius Agricola.[2]

GREEN (JOHN), an English prelate, was born about 1706, at Beverly, in Yorkshire, and received the rudiments of his education at a private school. From this he was admitted a sizar in St. John's college, Cambridge; and after taking his degrees in arts, with great credit as a classical scholar, engaged himself as usher to a school at Lichfield, before Dr. Johnson and Mr. Garrick had left that city, with both of whom he was of course acquainted, but he continued here only one year. In 1730 he was elected fellow of St. John's, and soon after the bishop of Ely procured him the vicarage of Hingeston from Jesus college, which was tenable with a fellowship of St. John's, but could not be held by any fellow of Jesus. In 1744, Charles duke of Somerset, chancellor of the university, appointed Mr. Green (then B. D.) his domestic chaplain. In January 1747, Green was presented by his noble patron to the rectory of Borough-green, near New-market, which he held with his fellowship. He then returned to college, and was appointed bursar. In December 1748, on the death of Dr. Whalley, he was elected regius professor of divinity, with which office he held the living of Barrow in

[1] Smith's Vitæ quorundam erudit. virorum.—Ath. Ox. vol. II.—Gen. Dict.—Biog. Brit.—Usher's Life and Letters.—Life by Dr. Birch.—Ward's Gresham Professors. [2] Moreri.

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Suffolk, and soon after was appointed one of his majesty's chaplains. In June 1750, on the death of dean Castle, master of Bene't college, a majority of the fellows (after the headship had been declined by their president, Mr. Scottowe) agreed to apply to archbishop Herring for his recommendation; and his grace, at the particular request of the duke of Newcastle, recommended professor Green, who was immediately elected. Among the writers on the subject of the new regulations proposed by the chancellor, and established by the senate, Dr. Green took an active part, in a pamphlet published in the following winter, 1750, without his name, entitled "The Academic, or a disputation on the state of the university of Cambridge." On March 22, 1751, when his friend Dr. Keene, master of St. Peter's college, was promoted to the bishopric of Chester, Dr. Green preached the consecration-sermon in Ely-house chapel, which, by order of the archbishop of York, was soon after published. In October 1756, on the death of Dr. George, he was preferred to the deanery of Lincoln, and resigned his professorship. Being then eligible to the office of vice-chancellor, he was chosen in November following. In June 1761, the dean exerted his polemical talents in two letters (published without his name) "on the principles and practices of the Methodists," the first addressed to Mr. Berridge, and the second to Mr. Whitfield. On the translation of bishop Thomas to the bishopric of Salisbury, Green was promoted to the see of Lincoln, the last mark of favour which the duke of Newcastle had it in his power to shew him. In 1762, archbishop Secker (who had always a just esteem for his talents and abilities) being indisposed, the bishop of Lincoln visited as his proxy the diocese of Canterbury. In 1763 he preached the 30th of January sermon before the house of lords, which was printed.

The bishop resigned the mastership of Bene't college in July 1764. After the death of lord Willoughby of Parham in 1765, the literary conversation meetings of the royal society, &c. which used to be held weekly at his lordship's house, were transferred to the bishop of Lincoln's in Scotland yard, as one of their most accomplished members. In July 1771, on a representation to his majesty, that, with distinguished learning and abilities, and a most extensive diocese, bishop Green (having no commendam) had a very inadequate income, he was presented to the residentiary-

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ship of St. Paul's, which bishop Egerton vacated on his translation to the see of Durham. He now removed to his residentiary-house in Amen-corner, and took a small country-house at Tottenham. It has often been noticed as a circumstance conducing to our prelate's honour, that, in May 1772, when the bill for relief of protestant dissenters, &c. after having passed the house of commons, was rejected, on the second reading, by the house of lords (102 to 27), he dissented from his brethren, and was the only bishop who voted in its favour. Without any particular previous indisposition, his lordship died suddenly in his chair at Bath, on Sunday, April 25, 1779. This elegant scholar was one of the writers of the celebrated "Athenian Letters," published by the earl of Hardwicke in 1798, 2 vols. 4to.[1]

GREEN (MATTHEW), an ingenious English poet, was descended from a family in good repute among the dissenters, and had his education in some of the sects into which that body is divided. He was a man of approved probity, and sweetness of temper and manners. His wit abounded in conversation, and was never known to give offence. He had a post in the custom-house, where he discharged his duty with the utmost diligence and ability, and died at the age of forty-one years, at a lodging in Nag's-head-court, Gracechurch-street, in 1737.

Mr. Green, it is added, had not much learning, but knew a little Latin. He was very subject to the hip, had some free notions on religious subjects, and, though bred amongst the dissenters, grew disgusted at the preciseness and formality of the sect. He was nephew to Mr. Tanner, clerk of fishmongers'-hall. His poem entitled "The Spleen," was written by piece-meal, and would never have been completed, had he not been pressed to it by his friend Glover, the celebrated author of "Leonidas," &c. By this gentleman it was committed to the press soon after Green's death.

This very amusing author published nothing in his lifetime. In 1732 he printed a few copies of "The Grotto," which was afterwards inserted in the 5th volume of Dodsley's Collection.

The following anecdotes are given from indisputable

[1] Gent. Mag. 1779; see Index.—Cole's MS Athenæ in the British Museum.—Nichols's Poems, vol. VIII.—See also Mr. Tyson's Letters in the "Literary Anecdotes," vol. VIII.

authority:—Mr. Sylvanus Bevan, a quaker and a friend of Mr. Green, was mentioning, at Batson's coffee-house, that, while he was bathing in the river, a waterman saluted him with the usual insult of the lower class of people, by calling out, "A quaker, a quaker, quirl!" He at the same expressed his wonder, how his profession could be known while he was without his cloaths. Green immediately replied, that the waterman might discover him by his swimming against the stream.—The department in the custom-house to which Mr. Green belonged was under the controul of the duke of Manchester, who used to treat those immediately under him once a year. After one of these entertainments, Mr. Green, seeing a range of servants in the hall, said to the first of them, "Pray, sir, do you give tickets at your turnpike?"—In a reform which took place in the custom-house, amongst other articles, a few pence, paid weekly for providing the cats with milk, were ordered to be struck off. On this occasion, Mr. Green wrote a humourous petition as from the cats, which prevented the regulation in that particular from taking place.—Mr. Green's conversation was as novel as his writings, which occasioned one of the commissioners of the customs, a very dull man, to observe, that he did not know how it was, but Green always expressed himself in a different manner from other people.

Such is the only information which the friends of this poet have thought proper to hand down to posterity, if we except Glover, the author of the preface to the first edition of "The Spleen," who introduces the poem in these words:

"The author of the following poem had the greatest part of his time taken up in business; but was accustomed at his leisure hours to amuse himself with striking out small sketches of wit or humour for the entertainment of his friends, sometimes in verse, at other times in prose. The greatest part of these alluded to incidents known only within the circle of his acquaintance. The subject of the following poem will be more generally understood. It was at first a very short copy of verses; but at the desire of the person to whom it is addressed, the author enlarged it to its present state. As it was writ without any design of its passing beyond the hands of his acquaintance, so the author's unexpected death soon after disappointed many of his most intimate friends in their design of pre-

vailing on him to review and prepare it for the sight of the public. It therefore now appears under all the disadvantages that can attend a posthumous work. But it is presumed every imperfection of this kind is abundantly overbalanced by the peculiar and unborrowed cast of thought and expression, which manifests itself throughout, and secures to this performance the first and principal character necessary to recommend a work of genius, that of being an original."

"The Spleen" had not been long published before it was admired by those whose opinion was at that time decisive. Pope said there was a great deal of originality in it; and Gray, in his private correspondence with the late lord Orford, observes of Green's poems, then published in Dodsley's Collection, "There is a profusion of wit every where; reading would have formed his judgment, and harmonized his verse, for even his wood-notes often break out into strains of real poetry and music." "The Spleen" was first printed in 1737, a short time after the author's death, and afterwards was taken, with his other poems, into Dodsley's volumes, where they remained until the publication of the second edition of Dr. Johnson's Poets. In 1796 a very elegant edition was published by Messrs. Cadell and Davies, which, besides some beautiful engravings, is enriched with a prefatory essay from the pen of Dr. Aikin.[1]

GREENE (MAURICE, Dr.), an eminent English musician, was the son of the Rev. Thomas Greene, vicar of St. Olave Jewry, in London, and nephew of John Greene, serjeant at law. He was brought up in the choir of St. Paul, and when his voice broke was bound apprentice to Brind, the organist of that cathedral. He was early noticed as an elegant organ-player and composer for the church, and obtained the place of organist of St. Dunstan in the West before he was twenty years of age. In 1717, on the death of Daniel Purcell, he was likewise elected organist of St. Andrew's, Holborn; but the next year, his master, Brind, dying, Greene was appointed his successor by the dean and chapter of St. Paul's; upon which event he quitted both the places he had previously obtained. In 1726, on the death of Dr. Crofts, he was appointed organist and composer to the chapel royal; and on the death of

[1] Johnson and Chalmers's English Poets, 1810.

Eccles, 1735, master of his majesty's band. In 1730 he obtained the degree of doctor in music at Cambridge, and was appointed public music professor in the same university, in the room of Dr. Tudway. Greene was an intelligent man, a constant attendant at the opera, and an acute observer of the improvements in composition and performance, which Handel and the Italian singers employed in his dramas, had introduced into this country. His melody is therefore more elegant, and harmony more pure, than those of his predecessors, though less nervous and original. Greene had the misfortune to live in the age and neighbourhood of a musical giant, with whom he was utterly unable to contend, but by cabal and alliance with his enemies. Handel was but too prone to treat inferior artists with contempt; and for many years of his life never spoke of Greene without some injurious epithet. Greene's figure was below the common size, and he had the misfortune to be very much deformed; yet his address and exterior manners were those of a man of the world, mild, attentive, and well-bred.

Greene had the honour, early in life, to teach the duchess of Newcastle, which, joined to his professional merit, and the propriety of his conduct, was the foundation of his favour with the prime minister and the nobility. In 1730, when the duke of Newcastle was installed chancellor of the university of Cambridge, he was appointed to set the ode, and then not only obtained his doctor's degree, but, on the death of Dr. Tudway, he was honoured with the title of professor of music in that university. As an exercise for his degree, he set Pope's ode for St. Cecilia's day; having first had interest sufficient to prevail on the author to make new arrangements in the poem to render it more fit for music, and even to add an entire new stanza, between the second and third, which had never appeared in any of the printed editions.

Greene had sense and knowledge sufficient, in his younger days, to admire and respect the abilities of the two great musical champions, Handel and Bononcini, but owing probably to Handel's contemptuous treatment of him, became a partizan on the side of Bononcini. Greene's merit and connections were such, that he soon arrived at the most honourable appointments in his profession: for besides being organist of St. Paul's, in 1727, on the death of Dr. Croft, he was appointed organist and composer of

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the chapel royal; and in 1735 he succeeded Eccles as composer to his majesty, and master of his band, in which station he set all the odes of the laureat Colley Cibber, as long as he lived.

The compositions of Dr. Greene were very numerous, particularly for the church. Early in his career he set a Te Deum, and part of the Song of Deborah, which were never printed; but the anthems and services which he produced for St. Paul's and the king's chapel he collected and published in two vols. folio; and of these the merit is so various as to leave them open to much discrimination and fair criticism. There is considerable merit of various kinds in his catches, canons, and two-part songs; the composition is clear, correct, and masterly; the melodies, for the times when they were produced, are elegant, and designs intelligent and ingenious. The collection of harpsichord lessons, which he published late in his life, though they discovered no great powers of invention, or hand, had its day of favour, as a boarding-school book; for being neither so elaborate as those of Handel, nor so difficult as the lessons of Scarlatti, or the sonatas of Alberti, they gave but little trouble either to the master or the scholar. During the last years of his life he began to collect the services and anthems of our old church composers, from the single parts used in the several cathedrals of the kingdom, in order to correct and publish them in score; a plan which he did not live to accomplish, but as he bequeathed his papers to Dr. Boyce, it was afterwards executed in a very splendid and ample manner. Dr. Greene died in 1755.[1]

GREENE (ROBERT), an English poet and miscellaneous writer of the Elizabethan age, and memorable for his talents and imprudence, was a native of Norwich, and born about 1560. His father appears to have been a citizen of Norwich, the fabricator of his own fortune, which it is thought he had accumulated by all the tricks of selfishness and narrow prudence. He educated his son, however, as a scholar, at St. John's college, Cambridge. Here he took the degree of A. B. in 1578, and for some time travelled into Italy and Spain. On his return, he took his master's degree at Clare-hall, in 1583, and was incorporated in the same at Oxford in 1588, no inconsiderable proof that his

[1] Burney and Hawkins's Hist. of Music.—Rees's Cyclopædia by Burney.

proficiency in his studies had been very conspicuous, and that there was nothing at this time grossly objectionable in his moral demeanour. It is supposed that he took orders after his return from his travels, and that he was the same Robert Greene who was presented to the village of Tollesbury, in Essex, June 19, 1584. If this be the case, it is probable that he did not long reside, or was perhaps driven from Tollesbury, by his irregular life, the greater part of which was spent in London. Here, from some passages cited by Mr. Beloe, it would appear that he gave himself up to writing plays and love pamphlets, and from the date of his "Myrrour of Modestie," 1584, it is probable that from this time he became an author by profession; but as four years after he was incorporated M. A. at Oxford, we are still willing to believe that his career of folly had not commenced so soon, or been so generally known as it was some time after. It was his fate to fall among dissolute companions, who, though men of genius like himself, probably encouraged each other in every sensual enjoyment. Among these were Christopher Marlow, George Peele, and Thomas Nash; for Dr. Thomas Lodge, another of their associates, is not loaded with the same stigma. "The history of genius," says one of our authorities, with equal justice and feeling, "is too often a detail of immoral irregularities, followed by indigence and misery. Such, in after times, was the melancholy tale of Otway and Lee, of Savage, Boyse, Smart, Burns, Dermody, and many others. Perhaps the writers of the drama have, of all others, been the most unfortunate in this respect; perhaps there is something which more immediately seizes all the avenues of the fancy in the gorgeous exhibitions of the stage; which leads men away from the real circumstances of their fortune, to the delusions of hope, and to pursue the fairy lights so hostile to sober truth." In what species of dissipation, and to what degree Greene indulged, it were useless now to inquire: his faults were probably exaggerated by the rival wits of his day; and his occupation as a playwriter being in itself at that time looked upon as criminal, was barely tolerated. Among his errors, about which we are afraid there is now no doubt, may be mentioned his marrying an amiable lady, whom he deserted and ill-used. His career, however, was short. He died Sept. 5, 1592, at an obscure lodging near Dowgate, not without signs of contrition, nor indeed without leaving behind him written

testimonies that he was more frequently conscious of an ill-spent life than able or willing to amend it. In some of his works also, he made strenuous exertions to warn the unthinking, and expose the tricks, frauds, and devices of his miscreant companions. His works, says one of his biographers, contain the seeds of virtue, while his acts display the tares of folly. From such of his writings as have fallen in our way, he appears to possess a rich and glowing fancy, great command of language, and a perfect knowledge of the manners of the times. As a poet he has considerable merit, and few of his contemporaries yield a more pleasant employment to the collectors of specimens. His writings attained great popularity in his day, but until very lately, have been seldom consulted unless by poetical antiquaries. The following list of his works, by Mr. Haslewood, is probably complete: 1. "The Myrrour of Modestie," 1584. 2. "Monardo the Tritameron of Love," 1584, 1587. 3. "Planetomachia," 1585. 4. Translation of a funeral Sermon of P. Gregory XIII. 1585. 5. "Euphues's censure to Philautus," 1587, 1634. 6. "Arcadia or Menaphon, Camillae's alarm to slumbering Euphues," 1587, 1589, 1599, 1605, 1610, 1616, 1634. 7. "Pandosto the Triumph of Time," 1588, 1629. 8. "Perimedes the blacksmith," 1588. 9. "The pleasant and delightful history of Dorastus and Fawnia," 1588, 1607, 1675, 1703, 1723, 1735. 10. "Alcida, Greene's Metamorphosis," 1617. 11. "The Spanish Masquerado," 1589. 12. "Orpharion," 1599. 13. "The Royal Exchange, contayning sundry aphorisms of Philosophie," 1590. 14. "Greene's mourning garment, given him by Repentance at the funerals of Love," 1590, 1616. 15. "Never too late," 1590, 1600, 1607, 1616, 1631. 16. "A notable discovery of Coosenage," 1591, 1592. 17. "The ground work of Conny Catching," 1591. 18. "The second and last part of Conny Catching," 1591, 1592. 19. "The third and last part of Conny Catching," 1592. 20. "Disputation between a hee conny-catcher and a shee conny-catcher," 1592. 21. "Greene's Groatsworth of wit bought with a million of repentance," 1592, 1600, 1616, 1617, 1621, 1629, 1637. Of this a beautiful edition was lately printed by sir Egerton Brydges, M. P. at the private press at Lee Priory, (only 61 copies for presents), with a biographical preface, to which this article is essentially indebted: his and Mr. Haslewood's account of Greene, are compositions

dictated by true taste and discrimination, and by just moral feeling. 22. "Philomela, the lady Fitzwalter's nightingale," 1592, 1615, 1631. 23. "A quip for an upstart courtier," 1592, 1620, 1625, 1635, and reprinted in the Harleian Miscellany. 24. "Ciceronis amor, Tullie's love," 1592, 1611, 1615, 1616, 1628, 1639. 25. "News both from heaven and hell," 1593. 26. "The Black Book's Messenger, or life and death of Ned Browne," 1592. 27. "The repentance of Robert Greene," 1592. 28. "Greene's vision at the instant of his death," no date. 29. "Mamillia, or the triumph of Pallas," 1593. 30. "Mamillia, or the second part of the triumph of Pallas," 1593. 31. "Card of Fancy," 1593, 1608. 32. "Greene's funerals," 1594; but doubtful whether his. 33. "The honourable history of Fryer Bacon and Fryer Bongay, a comedy," 1594, 1599, 1630, 1655. 34. "The history of Orlando Furioso, a play," 1594, 1599. 35. "The comical historie of Alphonsus king of Arragon, a play," 1597, 1599. 36. "A looking-glass for London and England," a comedy, jointly with Lodge, 1594, 1598. 37. "The Scottish Historie of James the Fourthe, slaine at Flodden, intermixed with a pleasant comedie," 1598, 1599. 38. "Penelope's Webb," 1601. 39. "Historie of Faire Bellora," no date, afterwards published, as "A paire of Turtle doves, or the tragical history of Bellora and Fidelio," 1606. 40. "The debate between Follie and Love, translated out of French," 1608. 41. "Thieves falling out, true men come by their goods," 1615, 1637, and reprinted in the Harleian Miscellany. 42. "Greene's Farewell to Folie," 1617. 43. "Arbasto, the history of Arbasto king of Denmarke," 1617, 1626. 44. "Fair Emme, a comedy," 1631. 45. "The history of Iobe," a play, destroyed, but mentioned in Warburton's list. A few other things have been ascribed to Greene on doubtful authority.[1]

GREENE (THOMAS), a worthy English prelate, was the son of Thomas Greene of St. Peter's Mancroft in Norwich, where he was born in 1658. He was educated in the free-school of that city, and in July 1674, admitted of Bene't college, Cambridge, of which he obtained a scholarship, and in 1680 a fellowship, and became tutor. He took his degree of A. B. in 1679, and that of A. M. in 1682. His

[1] Biog. account by sir E. Bridges,—and by Mr. Haslewood in Cens. Lit. vol. VIII.—See also vol. V. and vol. IX.—Beloe's Anecdotes, vol. II.—D'Israeli's Calamities, &c.

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first step from the university was into the family of sir Stephen Fox, grandfather of the late hon. Charles Fox, to whom he was made domestic chaplain through the interest of archbishop Tenison, who soon after his promotion to the see of Canterbury, took him under the same relation into his own palace; and collated him April 2, 1695, to the vicarage of Minster in the isle of Thanet; he being, since 1690, D. D. by the archbishop's faculty. To the same patron he was likewise obliged for a prebend in the cathedral of Canterbury, into which he was installed in May 1702; for the rectory of Adisham cum Staple in Kent, to which he was collated Oct. 28, 1708, and for the archdeaconry of Canterbury, into which he was installed the next month, having been chosen before one of the proctors of the clergy in convocation for that diocese. Upon these preferments he quitted the vicarage of Minster, as he did the rectory of Adisham upon his institution (in Feb. 1716) to the vicarage of St. Martin's in the Fields, Westminster; to which he was presented by the trustees of archbishop Tenison, for the disposal of his options, of whom he himself was one. This he held in commendam with the bishopric of Norwich, to which he was consecrated Oct. 8, 1721, but was thence translated to Ely, Sept. 24, 1723.

Long previous, however, to these high appointments, he was elected, May 26, 1698, master of Bene't college, upon the recommendation of his friend Tenison, and proved an excellent governor of that society. Soon after he became master, he introduced the use of public prayers in the chapel immediately after the locking up of the gates, that he might know what scholars were abroad, and if necessary, visit their chambers: this practice was found so beneficial as to be continued ever since. In other respects, when vice-chancellor, which office he served in 1699 and 1713, and at the public commencement, he acquitted himself with great skill and dignity. The zeal also which he shewed for the protestant succession in the house of Hanover, upon the death of queen Anne, and his prudent conduct at that juncture, were so acceptable to the court, that they are thought to have laid the foundation of his church preferments; an earnest of which George I. gave him in appointing him one of his domestic chaplains the year following. Dr. Greene resigned the mastership of his college in 1716. He married Catherine sister of bishop

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Trimnell, by whom he had two sons and seven daughters. Having made a handsome provision for this family, he died in a good old age, May 18, 1738, and was buried in his cathedral. Those who knew him most intimately inform us that it was his unfeigned and uniform endeavour to exercise a conscience void of offence towards God and man, and to discharge his duty, in the several relations he bore to his fellow creatures, to the best of his judgment and abilities, with the same faith and spirit which appear through all his writings. These writings are, 1. "The Sacrament of the Lord's Supper explained to the meanest capacities," Lond. 1710, 12mo, in a familiar dialogue between a minister and parishioner. 2. "The principles of religion explained for the instruction of the weak," ibid. 1726, 12mo. 3. "Four discourses on the four last things, viz. Death, Judgment, Heaven, and Hell," ibid. 1734, 12mo; and seven occasional sermons.[1]

GREENHAM (RICHARD), a puritan divine of considerable talents and popularity, was born about 1631, and educated at Pembroke-hall, Cambridge, where he took his degrees in arts, and became a fellow. Quitting the university, he was appointed to the living of Dry Drayton near Cambridge, where he continued about twenty-one years, after which he removed to London, and died two years after, in 1591, of the plague, according to Fuller, who, as well as Strype, bishop Wilkins, and others, give him a high character for piety, usefulness, and moderation of sentiment, although a nonconformist in some points. His works, consisting of sermons, treatises, and a commentary on Psalm cxix. were collected into one volume, folio, and published in 1601, and again in 1612.[2]

GREENHILL (JOHN), a very ingenious English painter, was descended from a good family in Salisbury, where he was born. He was the most successful of all the disciples of sir Peter Lely, who is said to have considered him so much as a rival, that he never suffered him to see him paint. Greenhill, however, prevailed with sir Peter to draw his wife's picture, and took the opportunity of observing how he managed his pencil; which was the great point aimed at. He is said to have been equally qualified by nature for the sister-arts of painting and poetry; but

[1] Masters's Hist. of Corpus Christi College, Cambridge.
[2] Clark's Lives at the end of his Martyrology.—Brook's Lives of the Puritans.

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his loose and unguarded manner of living was probably the occasion of his early death; and only suffered him just to leave enough of his hand, to make us wish he had been more careful of a life so likely to do honour to his country. Mrs. Behn, with whom he was a great favourite, endeavoured to perpetuate his memory by an elegy, to be found among her works. He painted a portrait of bishop Ward, which is now in the town-hall of Salisbury. He died May 19, 1676.[1]

GREENVILLE (Sir RICHARD), a gallant naval officer, was the son of sir Roger, of an ancient family, in the west of England, and was born about 1540. At the age of sixteen, by the permission of queen Elizabeth, he served in the imperial army in Hungary, against the Turks. Upon his return, he engaged with the troops employed for the reduction of Ireland, and obtained so much reputation as to be appointed sheriff of the city of Cork, and in 1571, he represented the county of Cornwall in parliament. He was afterwards high sheriff of the county, and received the honour of knighthood; but the bias of his mind was chiefly fixed upon plans of foreign discovery and settlement, proposed by his relation sir Walter Raleigh, and when the patents were made out, he obtained the command of a squadron fitted out for the purpose, consisting of seven small vessels. With these he sailed in the spring of 1585, and reaching the coast of Florida in June, he left there a colony of one hundred men, and then sailed homewards. He made other voyages, and on occasion of the Spanish invasion, was appointed one of a council of war, to concert means of defence, and received the queen's commands not to quit the county of Cornwall. In 1591 he was appointed vice-admiral of a squadron, fitted out for the purpose of intercepting a rich Spanish fleet from the West Indies. This fleet, when it appeared, was convoyed by a very superior force, and Greenville was urged to tack about; but he preferred, and no doubt his sailors agreed with him, taking chance of breaking through the enemy's fleet, which almost immediately surrounded him. The Spanish admiral, with four other ships, began a close attack at three in the afternoon; the engagement lasted till break of day next morning, during which the Spaniards, notwithstanding their vast superiority, were driven off fif-

[1] Walpole's Anecdotes.—Pilkington.

teen times. At length the greater part of the English crew being either killed or wounded, and the ship reduced to a wreck, no hope of escape remained. The brave commander had been wounded at the beginning of the action, but he caused his wounds to be dressed on deck, and refused to go down into the hold, and in that state he was shot through the body. He was now taken to the cabin, and while in the act of being dressed, the surgeon was killed by his side. The admiral still determined to hold out, wishing rather to sink the ship than surrender, but the offers of quarter from the Spaniards induced the men to yield. Sir Richard was taken on board the Spanish ship, and honourably treated, but died of his wounds in about three days. He has sometimes been blamed for rashness, but of this his censurers appear to be very imperfect judges.[1]

GREENVILLE (Sir BEVIL), a brave and loyal officer, grandson of the preceding, was born in 1596. He was educated at Exeter college, Oxford, where his accomplishments were acknowledged, and his principles of loyalty and religion indelibly fixed, under the care of Dr. Prideaux. After taking possession of his estate he sat in parliament; and in 1638 attended the king with a troop of horse, raised at his own expence, in an expedition to Scotland, on which occasion he received the honour of knighthood. Abhorring the principles which then broke out in open rebellion, he joined the royal army, and had a command at the battle of Stratton, in 1643, when the parliamentary forces were defeated, and greatly distinguished himself in other engagements, particularly that at Lansdown, near Bath, fought successfully against sir William Waller, July 5, 1643, but received a fatal blow with a pole-axe. Many of his brother officers fell with him, and their bodies were found surrounding his. Lord Clarendon says, "That which would have clouded any victory, was the death of sir Bevil Greenville. He was, indeed, an excellent person, whose activity, interest, and reputation was the foundation of what had been done in Cornwall, and his temper and affection so public, that no accident which happened could make any impression on him; and his example kept others from taking any thing ill, or at least seeming to do so; in a word, a brighter courage and gentler disposition were never married together, to make the most cheerful and

[1] Biog. Brit.

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innocent conversation." His descendant, lord Lansdowne, erected a monument on the spot where he was killed.[1]

GREENVILLE (DENIS), a younger son of the preceding, and brother to sir John Greenville first earl of Bath of his name, was born in Cornwall, admitted gentleman commoner of Exeter college, Sept. 22, 1657, actually created in convocation master of arts Sept. 28, 1660. About this time he married Anne, the daughter of Dr. Cosin, bishop of Durham, who conferred several preferments on him, as the rectories of Easington and Elwick in the county palatine of Durham; the archdeaconry of Durham, to which he was collated on the death of Dr. Gabriel Clarke, Sept. 16, 1662, and to the first stall of prebendaries of the church of Durham, Sept. 24, 1662, from whence he was removed to the second, April 16, 1668. On December 20, 1670, he was created doctor of divinity, being then one of the chaplains in ordinary to Charles II.; and on the 14th of December, 1684, he was installed dean of Durham in the place of Dr. John Sudbury deceased. In the register of Eton college we find that immediately after the restoration, Dr. Greenville was recommended in very strong terms to the master and fellows for a fellowship, by three several letters from the king, but for what reason this recommendation did not take effect, does not appear; probably he might wave his interest on account of other preferment which was more acceptable to him. On the 1st of February 1690, he was deprived of all his preferments upon his refusal to comply with the new oaths of allegiance and supremacy to the prince of Orange then in possession of the throne, a change which he utterly abhorred, always considering the revolution as a rebellion and usurpation. Soon after the prince of Orange's landing, he left Durham in order to retire into France; and sometimes lived at Corbeil (from whence it is supposed his family originally sprung), but more frequently at Paris and St. Germain's, where he was very civilly treated and much countenanced by the queen-mother, as we find in several of his own letters, notwithstanding what has been falsely asserted by Mackay in an account of the court of St. Germain's. He owns he was sometimes attacked by the priests, but with much good manners and civility. Mr. Wood says, that during his retirement, he was, on the

[1] Biog. Brit.—Clarendon's History.

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death of Dr. Lamplugh, nominated to the see of York, by king James II. though never consecrated; but this seems very doubtful. In April 1695 he came *incognito* into England; but soon returned. For some time before his death he enjoyed but a very indifferent state of health, having been much troubled with a sciatica, and other infirmities. He died at Paris, after a series of many sufferings, on April 7, 1703, N. S. and was buried at the lower end of the Holy Innocents' church in that city. Lord Lansdowne in a letter to a nephew of his, who was going to enter into holy orders, says of him, "You had an uncle whose memory I shall ever revere: make him your example. Sanctity sate so easy, so unaffected, and so graceful upon him, that in him we beheld the very beauty of holiness. He was as cheerful, as familiar, as condescending in his conversation, as he was strict, regular, and exemplary in his piety; as well bred and accomplished as a courtier, and as reverend and venerable as an apostle. He was indeed apostolical in every thing, for he abandoned all to follow his Lord and Master." There seems little reason to doubt this character, as far as it respects Dr. Greenville's private character, but in bigotry for restoration of James II. he probably excelled all his contemporaries, and from some correspondence lately published in the Life of Dr. Comber, his successor in the deanery of Durham, there is reason to doubt whether in his latter days his mind was not unsound.

He published, 1. "The Complete Conformist, or seasonable advice concerning strict conformity and frequent celebration of the Holy Communion," preached on the 7th of January, being the first Sunday after the Epiphany, 1682, in the cathedral church of Durham, on John i. 29, Lond. 1684, 4to. To which is added "Advice: or a letter written to the clergy of the archdeaconry of Durham," to the same purpose. 2. "A Sermon preached in the cathedral church of Durham, upon the revival of the ancient and laudable practice of that and some other cathedrals, in having sermons on Wednesdays and Fridays during Advent and Lent," on Rom. xiii. 11, Lond. 1686, 4to. 3. "Counsels and Directions divine and moral: in plain and familiar letters of advice to a young gentleman his nephew, soon after his admission into a college in Oxford," Lond. 1685, 8vo. Besides these pieces which we have just mentioned, our author, immediately after his retiring into France, published some small tracts at Rouen, which are very scarce,

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and not very correctly printed; and perhaps it is remarkable that such an unusual favour should be permitted in a popish country to a dignified clergyman of the church of England. The titles of the pieces printed at Rouen are, viz. 4. "The resigned and resolved Christian and faithfull and undaunted loyalist: in two plaine farewell sermons, and a loyal farewell visitation speech. Both delivered amidst the lamentable confusions occasioned by the late foreign invasion and home-defection of his majestie's subjects in England. By Denis Granville, D. D. deane and archdeacon of Durham, now in exile, chaplaine in ordinary to his majestie....Whereunto are added certaine Letters to his relations and friends in England, shewing the reasons and manner of his withdrawing out of the kingdom." "A Letter to his brother the earl of Bathe." "A Letter to his bishop the bishop of Durham." "A Letter to his brethren the prebendaries." "A Letter to the clergy of his archdeaconry." "A Letter to his curates, at Easington and Sedgefield," printed at Rouen, 1689. 5. "The chiefest matters contained in sundry Discourses made to the clergy of the archdeaconry of Durham, since his majestie's coming to the crown. Summed up and seasonably brought again to their view in a loyal farewell visitation speech on the 13th of November last, 88, being ten days after the landing of the prince of Orange." This is dated from his study at Rouen Nov. 15, 1689. With a preface to the reader and an advertisement. 6. "A copy of a paper penned at Durham, by the author, Aug. 27, 1688, by way of reflection on the then dismal prognostics of the time." 7. "Directions which Dr. Granville, archdeacon of Durham, rector of Sedgefield and Easington, enjoins to be observed by the curates of those his parishes, given them in charge at Easter-visitation held at Sedgefield, in the year 1669."[1]

GREGORY, surnamed the GREAT, was born of a patrician family, equally conspicuous for its virtue and nobility at Rome, where his father Gordian was a senator, and extremely rich; and, marrying a lady of distinction, called Sylvia, had by her this son, about the year 544. From his earliest years he discovered genius and judgment; and, applying himself particularly to the apophthegms of the

[1] Gen. Dict.—Biog. Brit.—Ath. Ox. vol. II.—Hutchinson's Durham, vol. II. p. 167.—Comber's Life of Comber, pp. 139, 309.

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ancients, he fixed every thing worth notice in his memory, where it was faithfully preserved as in a store-house; he also improved himself by the conversation of old men, in which he took great delight. By these methods he made a great progress in the sciences, and there was not a man in Rome, who surpassed him in grammar, logic, and rhetoric; nor can it be doubted but he had early instructions in the civil law, in which his letters prove him to have been well versed: he was nevertheless entirely ignorant of the Greek language. These accomplishments in a young nobleman procured him senatorial dignities, which he filled with great reputation; and he was afterwards appointed præfect of the city by the emperor Justin the Younger; but, being much inclined to a monastic life, he quitted that post, and retired to the monastery of St. Andrew, which he himself had founded at Rome in his father's house, and put it under the government of an abbot, called Valentius. Besides this, he founded six other convents in Sicily; and, selling all the rest of his possessions, he gave the purchase-money to the poor.

He had not, however, enjoyed his solitude in St. Andrew's long, when he was removed from it by pope Pelagius II. who made him his seventh deacon, and sent him as his nuncio to the emperor Tiberius at Constantinople, to demand succours against the Lombards. The pope, it is said, could not have chosen a man better qualified than Gregory for so delicate a negociation; but the particulars of it are unknown. Meanwhile, he was not wanting in exerting his zeal for religion. While he was in this metropolis, he opposed Eutychius the patriarch, who had advanced an opinion bordering on Origenism, and maintained, that after the resurrection the body is not palpable, but more subtile than air. In executing the business of his embassy, he contracted a friendship with some great men, and so gained the esteem of the whole court, by the sweetness of his behaviour, that the emperor Maurice chose him for a godfather to one of his sons, born in the year 583. Soon after this he was recalled to Rome, and made secretary to the pope; but, after some time, obtained leave to retire again into his monastery, of which he had been chosen abbot.

Here he had indulged himself with the hopes of gratifying his wish, in the enjoyment of a solitary and unruffled life, when Pelagius II. dying Feb. 8, 590, he was elected

pope by the clergy, the senate, and the people of Rome; to whom he had become dear by his charity to the poor, whom the overflowing of the Tiber, and a violent plague, had left perishing with hunger. This promotion was so disagreeable to him, that he employed all possible methods to avoid it; he wrote a pressing letter to the emperor, conjuring him not to confirm his election, and to give orders for the choice of a person who had greater capacity, more vigour, and better health than he could boast; and hearing his letter was intercepted by the governor of Rome, and that his election would be confirmed by the imperial court, he fled, and hid himself in the most solitary part of a forest, in a cave; firmly resolved to spend his days there, till another pope should be elected: and, the people despairing to find him, a new election ensued. In this case, the Roman clergy, always fond of miracles, tell us that Gregory would never accept the papal chair, till he had manifestly found, by some celestial signs, that God called him to it. It is pretended, that a dove flying before those who sought for him, shewed them the way they were to go; or that a miraculous light, appearing on a pillar of fire over his cavern, pointed out to them the place of his retreat.

However that be, it is almost as certain that his reluctance was sincere *, as that he at length accepted the dignity, and was enthroned pope, Sept. 3, 590. And it appeared by his conduct, that they could not have elected a person more worthy of this exalted station; for, besides his great learning, and the pains he took to instruct the church, both by preaching and writing, he had a very happy talent to win over princes, in favour of the temporal as well as spiritual interests of religion. It would be tedious to run over all the particulars of his conduct on these occasions; and his converting the English to Christianity, a remarkable fact in our history, is on that account generally known †. In this attempt Gregory owed his

* His famous pastoral is alledged on the side of his sincerity. Gregory wrote it in answer to John, bishop of Ravenna, who had given him a friendly reproof for hiding himself, in order to avoid the pontificate. This conduct is ascribed, and not undeservedly, to his humility; and, after his promotion, he gave another evidence of his sincerity, in constantly declaring his dislike of the appellation, "Your Beatitude, &c." which had been given to his predecessors.

† He first set out on his mission himself, while he was a monk only, and was advanced three days' journey, when Pelagius, then pope, recalled him to Rome at the instigation of the people, who even clamorously pressed him to it.

success to the assistance of queen Ethelburga, who not only prompted the king Ethelbert her consort, to treat the pope's missionaries kindly, but also to become himself a convert.

The new pope, according to custom, held a synod at Rome the same year, 591; whence he sent letters to the four patriarchs of the East, with a confession of his faith, declaring his reverence to the four general councils, and the fifth too, as well as the four gospels. In this modesty he was not followed by his successors; and he even exceeded some of his predecessors in that and other virtues, which for many ages past have not approached the chair of St. Peter. As he had governed his monastery with a severity unparalleled in those times; so now he was particularly careful to regulate his house and person according to St. Paul's directions to Timothy. Even in performing divine worship, he used ornaments of but a moderate price, and his common garments were still more simple. Nothing was more decent than the furniture of his house, and he retained none but clerks and religious in his service. By this means his palace became a kind of monastery, in which there were no useless people; every thing in his house had the appearance of an angelic life, and his charity surpassed all description. He employed the revenues of the church entirely for the relief of the poor; he was a constant and indefatigable preacher, and devoted all his talents for the instruction of his flock.

In the mean time, he extended his care to the other churches under his pontifical jurisdiction, and especially those of Sicily, for whom he had a particular respect; he put an end to the schism in the church of Iberia the same year: this was effected by the gentle methods of persuasion, to which, however, he had not recourse till after he had been hindered from using violence. Upon this account he is censured as an intolerant; and it is certain his maxims on that head were a little inconsistent. He did not, for instance, approve of forcing the Jews to receive baptism, and yet he approved of compelling heretics to return to the church. In some of his letters too he exclaims against violence in the method of making converts, yet at the same time was for laying heavier taxes on such as would not be converted by persuasive means; and in the year 593, he sent a nuncio to Constantinople, and wrote a letter the same year to the emperor Maurice, de-

claring his humility and submission to that sovereign; he also shewed the same respect to the kings of Italy, though they were heretics.

The same year he composed his "Dialogues," a work filled with fabulous miracles and incredible stories; the style is also low, and the narration coarse; yet they were received with astonishing applause; and Theodilinda, queen of the Lombards, having converted her husband to the catholic faith, the pope rejoiced at it, and sent his "Dialogues," composed the following year, to that princess. She is thought to have made use of his book at this time for the conversion of that people, who were easily influenced by such compositions. For the same reason pope Zachary, about 150 years after, translated it into Greek for the use of those people, who were so delighted with it, that they gave St. Gregory the surname of Dialogist. Still these dialogues being the composition of Gregory is a point now thought very doubtful. In the year 594, he excommunicated and suspended the bishop of Salona, the metropolis of Dalmatia, who, however, paid no regard to the exercise of his power in these censures. The same year he laboured to convert the infidels in Sardinia by gentle methods, according to his system: which was, to punish heretics, especially at their first rise, as rebels and traitors, but to compel infidels only indirectly; that is, treating the obstinate with some rigour, and persuading them as much by promises, threats, and gentle severities, as by argument and reason. This was the distinction he made in treating with the Manichees and pagans.

In the year 595, he refused to send the empress Constantia any relics of St. Paul, which she had requested, desiring to look at the body of that apostle. On this occasion he relates several miraculous punishments for such a rash attempt, all as simply devised as those in his "Dialogues." The same year he warmly opposed John patriarch of Constantinople, for assuming the title of œcumenical or universal, which he himself disclaimed, as having no right to reduce the other bishops to be his substitutes; and afterwards forbad his nuncio there to communicate with that patriarch, till he should renounce the title. His humility, however, did not keep him from resenting an affront put upon his understanding, as he thought, by the emperor, for proposing terms of peace to the Lombards, who besieged Rome this year: the same year he executed

the famous mission into England; and as Brunehaut, queen of France, had been very serviceable in it, he wrote a letter of thanks to her on the occasion. The princess is represented as a profligate woman, but very liberal to the ecclesiastics; founding churches and convents, and even sueing to the pope for relics. This was a kind of piety which particularly pleased Gregory; and accordingly, he wrote to the queen several letters, highly commending her conduct in that respect, and carried his complaisance so far as to declare the French happy above all other nations in having such a sovereign. In the year 598, at the request of the Christian people at Caprita, a small island at the bottom of the gulph of Venice, he ordered another bishop to be ordained for that place, in the room of the present prelate, who adhered to the Istrian schism. This was done contrary to the orders of the emperor Maurice, against taking any violent measures with schismatics.

In the year 599, he wrote a letter to Serenus bishop of Marseilles, commending his zeal in breaking some images which the people had been observed to worship, and throwing them out of the church; and the same year a circular letter to the principal bishops of Gaul, condemning simoniacal ordinations, and the promotions of laymen to bishoprics: he likewise forbad clerks in holy orders to live with women, except such as are allowed by the canons; and recommended the frequent holding assemblies to regulate the affairs of the church. The same year he refused, on account of some foreseen opposition, to take cognizance of a crime alleged against the primate of Byzacena, a province in Africa. About the same time he wrote an important letter to the bishop of Syracuse, concerning ceremonies, in which he says, "That the church of Rome followed that of Constantinople, in the use of ceremonies; and declares that see to be undoubtedly subject to Rome, as was constantly testified by the emperor and the bishop of that city." He had already this year reformed the office of the church, which is one of the most remarkable actions of his pontificate. In this reform, as it is called, he introduced several new customs and superstitions; amongst the rest, purgatory. He ordered pagan temples to be consecrated by sprinkling holy water, and an annual feast to be kept, since called wakes in England, on that day; with the view of gaining the pagans in England to the church-service. Besides other less important

ceremonies, added to the public forms of prayer, he made it his chief care to reform the psalmody, of which he was excessively fond. Of this kind he composed the "Antiphone *," and such tunes as best suited the psalms, the hymns, the prayers, the verses, the canticles, the lessons, the epistles and gospels, the prefaces, and the Lord's prayer. He likewise instituted an academy of chanters for all the clerks, as far as the deacons exclusively: he gave them lessons himself, and the bed, in which he continued to chant amidst his last illness, was preserved with great

* It is to this pope that we owe the invention, used to this day, of expressing musical sounds by the seven first letters of the alphabet. Indeed the Greeks made use of the letters of their alphabet to the like purpose: but in their scale they wanted more signs, or marks, than there were letters, which were supplied out of the same alphabet, by making the same letter express different notes, as it was placed upright, or reversed, or otherwise put out of the common position; also making them imperfect by cutting off something, or by doubling some strokes. For example, the letter Pi expresses different notes in all these positions and forms, Π Π ⊏ ⊏ Π Π Π &c. They who are skilled in music, need not be told what a task the scholar had in this method to learn. In Boethius's time the Romans eased themselves of this difficulty as unnecessary, by making use only of the first 15 letters of their alphabet. But afterwards, this pope, considering that the octave was the same in effect with the first note, and that the order of degrees was the same in the upper and lower octave of the diagram, introduced the use of seven letters, which were repeated in a different character. Malcolm on Music, chap. xiv. § 4. Dr. Burney says on this subject, "Ecclesiastical writers seem unanimous in allowing that it was the learned and active pope Gregory the Great, who collected the musical fragments of such ancient hymns and psalms as the first fathers of the church had approved, and recommended to the primitive Christians; and that he selected, methodized, and arranged them in the order which was long continued at Rome, and soon adopted by the chief part of the western church. The anonymous author of his life, published by Canisius, speaks of this transaction in the following words: "This pontiff composed, arranged, and constituted the *Antiphonarium* and chants used in the morning and evening service." Fleury, in his Hist. Eccl. tom. VII. p. 150, gives a circumstantial account of the *Scola Cantorum*, instituted by St. Gregory. It subsisted 300 years after the death of that pontiff, which happened in the year 604, as we are informed by John Diaconus, author of his life. Two colleges were appropriated to these studies; one near the church of St. Peter, and one near that of St. John Lateran; both of which were endowed with lands.

"It has been imagined that St. Gregory was rather a compiler than a composer of ecclesiastical chants, as music had been established in the church long before his pontificate; and John Diaconus, in his life, (lib. ii. cap. 6.) calls his collection 'Antiphonarium Centonem,' the ground-work of which was the ancient Greek chant, upon the principles of which it was formed. This is the opinion of the abbé Lebœuf, (Traité Historique et Pratique sur le Chant Ecclesiastique, chap. iii.) and of many others. The derivation is respectable; but if the Romans in the time of St. Ambrose had *any* music, it must have been composed upon the Greek system: all the arts at Rome, during the time of the emperors, were Greek, and chiefly cultivated by Greek artists; and we hear of no musical system in use among the Romans, or at least none is mentioned by their writers on the art, but that of the Greeks." Burney's Hist. of Music, and Rees's Cyclopædia, art. Gregory.

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veneration in the palace of St. John Lateran for a long time, together with the whip with which he used to threaten the young clerks and singing boys, when they sang out of tune. He was so rigid in regard to the chastity of ecclesiastics, that he was unwilling to admit a man into the priesthood who was not strictly free from defilement by any commerce with women. The candidates for orders were according to his commands questioned particularly on that subject. Widowers were excepted, if they had observed a state of continency for some considerable time.

At this time, as well as the next year 600, he was confined to his bed by the gout in his feet, which lasted for three years; yet he celebrated mass on holidays, although with much pain. This brought on a painful burning heat all over his body, which tormented him in the year 601. His behaviour in this sickness was very exemplary. It made him feel for others, whom he compassionated, exhorting them to make the right use of their infirmities, both by advancing in virtue and forsaking vice. He was always extremely watchful over his flock, and careful to preserve discipline; and while he allowed that the misfortunes of the times obliged the bishops to interfere in worldly matters, as he himself did, he constantly exhorted them not to be too intent on them. This year he held a council at Rome, which made the monks quite independent by the dangerous privileges which he granted them. Gregory forbad the bishops to diminish in any shape the goods, lands, and revenues, or titles of monasteries, and took from them the jurisdiction they ought naturally to have over the converts in their dioceses. But many of his letters shew, that though he favoured the monks in some respects, he nevertheless knew how to subject them to all the severity of their rules. The same year he executed a second mission into England, and, in answer to the bishop of Iberia, declared the validity of baptism by the Nestorians, as being performed in the name of the Trinity.

The dispute about the title of Universal Bishop and the equality of the two sons of Rome and Constantinople still subsisting, and the emperor Maurice having declared for the latter, our pope saw the murder of him and his family without any concern by Phocas. This usurper having sent his picture to Rome in the year 603, Gregory received it with great respect, and placed it with that of the empress his consort (Leontia) in the oratory of St. Cæsarius in the

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palace; and soon after congratulated Phocas's accession to the throne. There are still extant, written upon this occasion, by the holy pontiff, three letters, wherein he expresses his joy, and returns thanks to God, for that execrable parricide's accession to the crown, as the greatest blessing that could befall the empire; and he praises God, that, after suffering under a heavy galling yoke, his subjects begin once more to enjoy the sweets of liberty under his empire: flatteries unworthy a man of honour, and especially a pope; and for which his historian, Maimbourg, condemns them. But Gregory thought himself in conscience obliged to assert the superiority of his see above that of Constantinople, and he exerted himself much to secure it. In general he had the pre-eminence of the holy see much at heart; accordingly this same year, one Stephen, a Spanish bishop, having complained to him of an unjust deprivation of his bishopric, the pope sent a delegate to judge the matter upon the spot, giving him a memorial of his instructions, in which among other particulars he orders thus: "If it be said, that bishop Stephen had neither metropolitan nor patriarch, you must answer, that he ought to be tried, as he requested, by the holy see, which is the chief of all churches." It was in the same spirit of preserving the dignity of his pontificate, that he resolved to repair the celebrated churches of St. Peter and St. Paul; with which view, he gave orders this year to the subdeacon Sabinian (afterwards his successor in the popedom), to fell all the timber necessary for that purpose in the country of the Brutii, and send it to Rome: he wrote several other letters on this occasion, which are striking proofs of his zeal for carrying on the repairs of old churches, although he built no new ones.

But while he was thus intent in correcting the mischiefs of the late war, he saw it break out again in Italy, and still to the disadvantage of the empire, the affairs of which were in a critical situation, not only in the provinces of the west, but every where else. Gregory was much afflicted with the calamities of this last war, and at the same time his illness increased. The Lombards made a truce in November 603, which was to continue in force till April 605. Some time after, the pope received letters from queen Theodilinda, with the news of the birth and baptism of her son Adoaldus. She sent him also some writings of the abbot Secundinus upon the fifth council, and desired him

to answer them. Gregory "congratulates her on having caused the young prince, destined to reign over the Lombards, to be baptised in the catholic church." And as to Secundinus, he excuses himself on account of his illness: "I am afflicted with the gout," says he, "to such a degree, that I am not able even to speak, as your envoys know; they found me ill when they arrived here, and left me in great danger when they departed. If God restores my health, I will return an exact answer to all that the abbot Secundinus has written to me. In the mean time, I send you the council held under the emperor Justinian, that by reading it he may see the falsity of all that he has heard against the holy see and the catholic church. God forbid that we should receive the opinions of any heretic, or depart in any respect from the letter of St. Leo, and the four councils:" he adds, "I send to the prince Adoaldus, your son, a cross, and a book of the gospel in a Persian box; and to your daughter three rings, desiring you to give them these things with your own hand, to enhance the value of the present. I likewise beg of you, to return my thanks to the king, your consort, for the peace he made for us, and engage him to maintain it, as you have already done."

This letter, written in January 604, is the last of Gregory's that has any date to it; he died the 12th of March following, worn out with violent and almost incessant illness. His remains were interred in a private manner, near the old sacristy of St. Peter's church, at the end of the great portico, in the same place with those of some preceding popes. It is thought he was not above sixty years of age. We shall only add one particular relating to our own country. Augustin the missionary having followed the rule approved by former popes of dividing the revenues of all the English churches into four parts, the first for the bishop, the second for the clergy, the third for the poor, and the fourth for repairing the church; this division was confirmed by Gregory, who directed farther, that the bishop's share should be not only for himself, but likewise for all his necessary attendants, and to keep up hospitality.

It remains to be observed, in justice to this pope, that the charge of his causing the noble monuments of the ancient splendour of the Romans to be destroyed, in order to prevent those who went to Rome from paying more attention to the triumphal arches, &c. than to things sacred, is

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rejected by Platina as a calumny. Nor is the story, though credited by several learned authors, particularly by Brucker, of his reducing to ashes the Palatine library founded by Augustus, and the burning an infinite number of pagan books, particularly Livy, absolutely certain. However, it is undeniable, he had a great aversion to all such books, which he carried to that excess, that he flew in a violent passion with Didier, archbishop of Venice, for no other reason than because he suffered grammar to be taught in his diocese. In this he followed the apostolical constitutions: the compiler whereof seems also to have copied from Gregory Nazianzen, who thought reading pagan books would turn the minds of youth in favour of their idolatry; and we have seen more recently the same practice zealously defended, and upon the same principle too, by Mr. Tillemont. Yet Julian the apostate is charged with using the same prohibition, as a good device to effect the ruin of Christianity, by rendering the professors contemptible on account of their ignorance. Dupin says, that his genius was well suited to morality, and he had acquired an inexhaustible fund of spiritual ideas, which he expressed nobly enough, generally in periods, rather than sentences: his composition was laboured, and his language inaccurate, but easy, well connected, and always equally supported. He left more writings behind him than any other pope from the foundation of the see of Rome to the present period. These consist of twelve books of "Letters," amounting to upwards of eight hundred in number. "A comment on the book of Job," generally known by the name of "Gregory's Morals on Job." "A Pastoral," or a treatise on the duties of a pastor. This work was held in such veneration by the Gallican church, that all the bishops were obliged, by the canons of that church, to be thoroughly acquainted with it, and punctually to observe the rules contained in it. He was author also of "Homilies" on the prophet Ezekiel; and on the gospels, and of four books of "Dialogues." His works have been printed over and over again, in almost all forms, and at a number of different places on the continent, as Lyons, Paris, Rouen, Basil, Antwerp, Venice, and Rome. The best edition is that of Paris, in 1705, in 4 vols. folio.[1]

[1] Gen. Dict.—Bower's Hist. of the Popes.—Cave, vol. I.—Dupin.—Milner's Church History, in which his works are analyzed.

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GREGORY XIII. the principal event in whose life is the reformation he introduced in the Roman calendar, was born at Bologna in 1502. His name before his promotion was Hugh Buoncompagno. He was brought up to the study of the civil and canon law, which he taught in his native city with uncommon reputation. He was afterwards appointed judge of the court of commerce at Bologna. From this city he removed to Rome, where, after various preferments, he was on the death of Pius V. in 1572, unanimously elected his successor, and at his consecration he took the name of Gregory XIII. His reformation of the calendar, was according to a method suggested by Lewis Lilio, a Calabrian astronomer, which after his death was presented to the pope by his brother. This method, which was immediately adopted in all catholic countries, but was rejected by the protestants and by the Greeks, was intended to reform the old or Julian year, established by Julius Cæsar, which consisted of 365 days 6 hours, or 365 days and a quarter, that is three years of 365 days each, and the fourth year of 366 days. But as the mean tropical year consists only of 365 days 5 hours 48 minutes 57 seconds, the former lost 11 minutes 3 seconds every year, which in the time of pope Gregory had amounted to 10 days, and who, by adding these 10 days, brought the account of time to its proper day again, and at the same time appointed that every century after, a day more should be added, thereby making the years of the complete centuries, viz. 1600, 1700, 1800, &c. to be common years of 365 days each, instead of leap-years of 366 days, which makes the mean Gregorian year equal to 365 days 5 hours 45 minutes 36 seconds. This computation was not introduced into the account of time in England, till 1752, when the Julian account had lost 11 days, and therefore the 3d of September, was in that year by act of parliament accounted the 14th, thereby restoring the 11 days which had thus been omitted.

In 1584 Gregory incurred the suspicion, although some think without foundation, of having encouraged the assassination of Elizabeth queen of England, by Parr, an English catholic, who was detected in a conspiracy against the queen's life. This pope contributed greatly to correct and amend Gratian's decretals, which he enriched with learned notes. He died of a quinsey, in the eighty-fourth year of

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his age, and the 14th of his pontificate, in 1586. Several of his "Letters," "Harangues,"&c. are said to be in existence.[1]

GREGORY (NAZIANZEN), was born A. D. 324, at Azianzum, an obscure village belonging to Nazianzum, a town of the second Cappadocia, situated in a poor, barren, and unhealthy country. His parents were persons of rank, and no less eminent for their virtues: his father, whose name was also Gregory, had been educated in a religion called Hypsistarianism *, to which, being the religion of his ancestors, he was a bigot in his younger years; and the deserting it not only lost him the kindness of his friends, but estranged him from his mother, and deprived him of his estate. This, however, he bore with great chearfulness for the sake of Christianity, to which he was converted by his wife, though not without the help of an emphatical dream; he was afterwards made bishop of Nazianzum, being the second who sat in that chair, where he behaved with great prudence and diligence. Nor was our author's mother less eminent; descended of a pious family, she was herself, for piety, so much the wonder of her age, that this son was said to have been the pure effect of her prayers, and of a vow to devote him to God, after the example of Hannah: and upon his birth she was careful to perform her vow.

Thus advantageously born, he proved a child of pregnant parts; by which, and the advantage of a domestic institution under his parents, he soon outstript his contemporaries in learning. Nature had formed him of a grave and serious temper, so that his studies were not obstructed by the little sports and pleasures of youth. After some time, he travelled abroad for his farther improvement; in which rout, the first step he took was to Cæsarea, and having rifled the learning of that university, he travelled to Cæsarea Philippi in Palestine, where some of the most celebrated masters of that age resided, and where Eusebius then sat bishop. Here he studied under the famous orator Thespasias, and had among other fellow-pupils, Euzoïus, afterwards

* This was a kind of Samaritan mixture, made of Judaism and Paganism, or rather some select rites of each. With the Gentiles, they did honour to fire and burning lights, but rejected idols and sacrifices; with the Jews, they observed the sabbath, and a strict abstinence from some kind of meats, but disowned circumcision. They pretended to worship no other deity but the almighty, supreme, and most high God; whence they assumed their characteristic above-mentioned, ὕψιστος, signifying The Most High.

[1] Moreri.—Dupin.—Bower.

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the Arian bishop of that place. He applied himself particularly to rhetoric, minding the elegance, not the vanity and affectation, which then too much disgraced that profession. Hence he removed to Alexandria, whose schools were famous next to those of Athens, which he designed for his last stage; and therefore went aboard a ship belonging to Ægina, an Island not far from Athens, the mariners of which were his familiar acquaintance; but it being about the middle of November, a season for rough weather, they were taken with a storm in the road near Cyprus; and the case was become desperate, when suddenly the tempest, it was affirmed, ceased by the prayers of Gregory. Thus miraculously preserved, he arrived safe at Athens, where he was joyfully entertained, his great abilities rendering him the admiration both of the scholars and professors. Here he commenced a friendship with St. Basil, the great companion of his life; here too he became acquainted with Julian, afterwards emperor and apostate, an event which he remarkably foretold, although at that time Julian had given no ground for suspicion.

After the departure of his friend, Nazianzen was prevailed upon by the students to undertake the professor's place of rhetoric, and he sat in that chair with great applause for a little while; but being now thirty years of age, and much solicited by his parents to return home, he complied, taking his journey by land to Constantinople. Here he met his brother Cæsarius, just then arrived from Alexandria, so accomplished in all the polite learning of that age, and especially in physic, which he had made his particular study, that he had not been there long before he had public honours decreed him, matches proposed from noble families, the dignity of a senator offered him, and a committee appointed to wait upon the emperor, to intreat him, that though the city at that time wanted no learned men in any faculty, yet this might be added to all its other glory, to have Cæsarius for its physician and inhabitant. But Nazianzen's influence prevailed against all these temptations; and the two brothers returned home together, to the great joy of their aged parents.

Nazianzen now thought it time to fulfil a vow which he had made during the storm above-mentioned, to consecrate himself to God by baptism. Afterwards he was ordained a presbyter by his father, who soon had occasion to avail himself of his assistance. Gregory, the father,

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among several of the eastern bishops, had received a creed composed by a convention at Constantinople, in the year 395, in which the word consubstantial being laid aside, that article was expressed thus: "that the Son was in all things like the Father, according to the Scriptures." In consequence, the monks of Cappadocia, in denying him communion, were followed by a great part of the people. Nazianzen, therefore, zealously endeavoured to make up this breach. He first convinced his father of the error, which he found him as ready to recant, and give public satisfaction to the people; then he dealt with the other party, whom he soon prevailed with to be reconciled; and, to bind all with a lasting cement, he made on this occasion his first oration, "Concerning Peace."

Julian had now ascended the throne; and in order to suppress Christianity, published a law, prohibiting Christians not only to teach, but to be taught the books and learning of the Gentiles. The defeat of this design, next to the two Apollinarii in Syria, was chiefly owing to Nazianzen, who upon this occasion composed a considerable part of his poems, comprehending all sorts of divine, grave, and serious subjects, in all kinds of poetry; by which means the Christian youth of those times were completely furnished, and found no want of those heathen authors that were taken from them. Julian afterwards coming to Cæsarea, in the road to his Persian expedition, one part of the army was quartered at Nazianzum, where the commander peremptorily required the church (which the elder Gregory had not long since built) to be delivered to him. But the old man stoutly opposed him, daily assembling the people to public prayers, who were so affected with the common cause, that the officer was forced to retire for his own safety. Julian being slain not long after, Nazianzen published two invective orations against him, which are at once remarkable proofs of his wit and eloquence, but which qualities were mixed with too much virulence and acrimony.

Having by Julian's death obtained some respite from public concerns, he made a visit to his friend Basil, who was then in monastic solitude upon a mountain in Pontus, whither he had often solicited Nazianzen's company. The latter was naturally inclined to such a course of life, and always looked upon his entering into orders as a kind of force and tyranny put upon him, which he could

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hardly digest; yet he knew not how to desert his parents. But his brother Cæsarius being now returned from court, where he had been for some years, with a purpose to fix in his possession at home, gave him an opportunity to indulge his inclination. He accordingly retired to his old companion, with whom in his solitary recess he remained several years, passing the time in watching, fasting, and all the several acts of mortification. He was thus employed when the necessity of affairs at home obliged him to quit his retirement. His father laboured under the infirmities of age, and being no longer able to attend his charge, prevailed with him to come home; he returned accordingly about Easter, and published a large apologetic in excuse of his flight, which had been much censured. He had not long entered upon his charge of assistant to his father, when the family had the misfortune to lose his brother Cæsarius, who departed this life October 11, 358. Some time after, died of a malignant fever, his sister Gorgonia, whose funeral sermon he preached; as he did also that of his father, the aged bishop of Nazianzum, who died not long after, near one hundred years old, having been forty-five years bishop of that place. In the conclusion of this latter oration he addressed himself to his mother Norma, to support her mind under so great a loss, consolations which were proper and seasonable: for she, being thus deprived of her affectionate partner, and being nearly of equal years to her husband, expired, as may probably be conjectured, soon after.

By these breaches in the family, Nazianzen was sufficiently weaned from the place of his nativity; and, though he was not able to procure a successor to his father, he resolved to throw up his charge, and accordingly retired to Seleucia, famous for the temple of St. Thecla, the virgin-martyr; where, in a monastery of devout virgins dedicated to that saint, he continued a long time, and did not return till the death of St. Basil, whom he deeply regretted he could not attend at his last hours, being himself confined by sickness. About this time he was summoned to a council at Antioch, holden anno 378, to consider the emperor's late edict for tolerating the catholics, in order to suppress Arianism; and, being ordered by the council to fix himself for that purpose at Constantinople, he presently repaired thither. Here he found the catholic interest at the lowest ebb: the Arians, favoured by Valens, had pos-

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sessed themselves of all the churches, and proceeded to such extremities that scarcely any of the orthodox dared avow their faith. He first preached in his lodgings to those that repaired thither, and the congregation soon growing numerous, the house was immediately consecrated by Nazianzen, under the name of the church of Anastasia, or the resurrection; because the catholic faith, which in that city had been hitherto oppressed, here seemed to have its resurrection. The opposition to his measures but increased his fame, together with the number of his auditors, and even drew admirers and followers from foreign parts; among whom St. Jerom, lately ordained presbyter, came on purpose to put himself under his tutelage and discipline; an honour in which Jerom glories on every occasion. As the catholics grew more considerable, they chose him for their bishop, and the choice was confirmed by Meletus of Antioch, and Peter who succeeded Athanasius at Alexandria; but he was opposed by the Arians, who consecrating Maximus, a famous cynic philosopher and Christian, gave him a great deal of trouble. The Arian bishop, however, was at length forced to retire, and his successor Demophilus was deposed by the emperor Theodosius, who directed an edict to the people of Constantinople, February 27, 380, re-establishing the orthodox faith; and afterward coming thither in person, he treated Nazianzen with all possible kindness and respect, and appointed a day for his instalment in the see.

But this ceremony was deferred for the present at his own request; and falling sick soon after, he was visited by crowds of his friends, who all departed when they had made their compliments, except a young man with a pale look, long hair, in squalid and tattered cloaths, who, standing at the bed's feet, made all the dumb signs of the bitterest sorrow and lamentation. Nazianzen, starting, asked him, "Who he was, whence he came, and what he wanted?" To which he returned no answer, but expressed so much the more passion and resentment, howling, wringing his hands, and beating his breast in such a manner that the bishop himself was moved to tears. Being at length forced aside by one who stood by, he told the bishop, "This, sir, is the assassin, whom some had suborned to murder you; but his conscience has molested him, and he is here come ingenuously to confess his fault, and to beg your pardon." The bishop replied,

"Friend, God Almighty be propitious to you, his gracious preservation of me obliges me freely to forgive you; the desperate attempt you designed has made you mine, nor do I require any other reparation, than that henceforth you desert your party, and sincerely give up yourself to God."

Theodosius being highly solicitous about the peace of the church, summoned a council to meet at Constantinople in May anno 382. This is called the second general council, in which the Nicene Creed was ratified; and, because the article concerning the Holy Ghost was but barely mentioned, which was become one of the principal controversies of the age, and for the determination of which the council had been chiefly summoned, the fathers now drew up an explanatory creed, composed, as it is said, by Gregory of Nyssen, and is the same which in our liturgy is called the Nicene Creed. The see of Constantinople was also now placed next in precedence to that of Rome. Our author carried a great sway in that council, where all things went on smoothly, till at last they fell into disturbances on the following occasion.

There had been a schism for some time in the church of Antioch, occasioned by the ordination of two bishops to that see; and one of those, named Melitus, happening to die before the end of the council, Nazianzen proposed to continue the other, named Paulinus, then grown old, for his life. But a strong party being made for one Flavianus, presbyter of the church, these last carried it; and, not content with that, resolved to deprive their grand opposer of his seat at Constantinople. To prevent this he made a formal resignation to the emperor, and went to his paternal estate at Nazianzum, resolving never to episcopize any more; insomuch, that though, at his return, he found the see of Nazianzum still vacant, and over-run with the heresy of Apollinarius, yet he pertinaciously resisted all intreaties that were made to take that charge upon him. And, when he was summoned to the re-assembling of the council the following year, he refused to give his attendance, and even did not stick to censure all such meetings as factious, and governed by pride and ambition. In the mean time, in defence of his conduct, he wrote letters to the Roman prætorian præfect, and the consul; assuring them, that, though he had withdrawn himself from public affairs, it was not, as some imagined, from any discontent for the loss of the great place he had quitted; and that he would not abandon

the common interests of religion; that his retirement was a matter of choice more than necessity, in which he took as great pleasure as a man that has been tossed in a long storm at sea does in a safe and quiet harbour. And, indeed, being now freed from all external cares, he entirely gave himself up to solitude and contemplation, and the exercise of a strict and devout life. At vacant hours he refreshed the weariness of his old age with poetry, which he generally employed upon divine subjects, and serious reflections upon the former passages of his life; an account of which he drew up in iambics, whence no inconsiderable part of his memoir is derived. Thus he passed the remainder of his days till his death in the year 389. He made a will, by which, except a few legacies to some relations, he bequeathed his whole estate to the poor of the diocese of Nazianzum. In this spirit, during the three years that he enjoyed the rich bishopric of Constantinople, he never touched any part of the revenues, but gave it all to the poor, to whom he was extremely liberal.

He was one of the ablest champions of the orthodox faith concerning the Trinity, whence he had the title given him of ὁ θεόλογος, "The Divine," by unanimous consent. His moral and religious qualities were attended with the natural graces of a sublime wit, subtle apprehension, clear judgment, and easy and ready elocution, which were all set off with as great a stock of human learning as the schools of the East, as Alexandria, or Athens itself, was able to afford. All these excellences are seen in his works, of which we have the following character by Erasmus; who, after having enriched the western church with many editions of the ancient fathers, confesses, that he was altogether discouraged from attempting the translation of Nazianzen, by the acumen and smartness of his style, the grandeur and sublimity of his matter, and those somewhat obscure allusions that are frequently interspersed among his writings. Upon the whole, Erasmus doubts not to affirm, that, as he lived in the most learned age of the church, so he was the best scholar of that age. His works consist of sermons, letters, and poems, the latter evidently imbued with genius, and have been printed in Greek and Latin, Paris, 1609 and 1611, 2 vols. fol. with notes by the learned abbot de Billi, who was also author of the Latin translation. This edition is more esteemed than the new one of 1630. There

are some poems by St. Gregory in "Tollii insignia itinerarii Italici," Utrecht, 1696, 4to, never printed before.[1]

GREGORY (NYSSEN), was the younger brother of St. Basil, and had an equal care taken of his education, being brought up in all the polite and fashionable modes of learning; but, applying himself particularly to rhetoric, he valued himself more upon being accounted an orator than a Christian. On the admonition of his friend Gregory Nazianzen he quitted those studies; and, betaking himself to solitude and a monastic discipline, he turned his attention wholly to the holy scriptures, and the controversies of the age; so that he became as eminent in the knowledge of these as he had before been in the course of more pleasant studies. Thus qualified for the highest dignity in the church, he was placed in the see of Nyssa, a city on the borders of Cappadocia. The exact time of his promotion is not known, though it is certain he was bishop in the year 371. He proved in this station a stout champion for the Nicene faith, and so vigorously opposed the Arian party, that he was soon after banished by the emperor Valens; and, in a synod held at Nyssa by the bishop of Pontus and Galatia, was deposed, and met with very hard usage. He was hurried from place to place, heavily fined, and exposed to the rage and petulance of the populace, which fell heavier upon him, as he was both unused to trouble, and unapt to bear it. In this condition he remained for seven or eight years, during which, however, he went about countermining the stratagems of the Arians, and strengthening those in the orthodox faith; and in the council of Antioch in the year 378, he was, among others, delegated to visit the eastern churches lately harassed by the Arian persecution.

He went not long after to Arabia; and, having dispatched the affairs of the Arabian churches, he proceeded to Jerusalem, having engaged to confer with the bishops of those parts, and to assist in their reformation. Upon his arrival, finding the place overrun with vice, schism, and faction, some shunning his communion, and others setting up altars in opposition to him, he soon grew weary of it, and returned with a heavy heart to Antioch: and being on this occasion consulted afterwards, whether it was an essential part of religion to make pilgrimages to Jerusalem,

[1] Cave.—Dupin.—Moreri.—Milner's Church Hist.—Saxii Onomast.

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(which, it seems, was the opinion of the monastic disciplinarians at that time), he declared himself freely in the negative. After this, he was summoned to the great council at Constantinople, where he made no inconsiderable figure, his advice being chiefly relied on in the most important cases; and particularly the composition of the creed, called by us the Nicene creed, was committed to his care. He composed a great many other pieces, commentaries on different parts of the scriptures; sermons; lives, and letters. There is a good edition of his works by Fronton du Duc, 1615, 2 vols. fol. and another of 1638, 3 vols. fol. more ample, but not so correct. They are, however, in less estimation than the works of almost any of the fathers. He lived to a great age, and was alive when St. Jerom wrote his "Catalogue of Ecclesiastical Writers" in the year 392; and two years after was present at the synod of Constantinople, on adjusting the controversy between Agapius and Bagadius, as appears by the acts of that council. He died March 9, 396. He was a married man, and lived with his wife Theosebia, even after he was bishop. Gregory Nazianzen, in a consolatory letter to his sister on her death, gives her extraordinary commendations.[1]

GREGORY (THEODORUS), surnamed Thaumaturgus, was descended of parents eminent for their birth and fortune, at Neo-Cesarea, the metropolis of Cappadocia, where he was born. He was educated very carefully in the learning and religion of the Gentiles by his father, who was a warm zealot; but, losing this parent at fourteen years of age, he, enlarging his inquiries, began by degrees to perceive the vanity of that religion in which he had been bred, and turned his inclinations to Christianity. Having laid the necessary ground-work of his education at home, and studied the law for some time, to which he had no great inclination, he resolved to accomplish himself by foreign travels, to which purpose he went first to Alexandria, then become famous by the Platonic school lately erected there. Departing from Alexandria, he came back probably through Greece, and staid awhile at Athens; whence returning home, he applied himself to his old study of the law; but again growing weary of it, he turned to the more agreeable speculations of philosophy.

The fame of Origen, who at that time had opened a

[1] Cave's Lives of the Fathers.—Milner's Church Hist.—Saxii Onomasticon.

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school at Cæsarea, in Palestine, and whose renown no doubt was great at Alexandria, soon reached his ears. To that city therefore he betook himself, where meeting with Fermilian, a Cappadocian gentleman, and afterwards bishop of Cæsarea, in that country, he commenced a friendship with him, there being an extraordinary sympathy and agreement in their tempers and studies; and they jointly put themselves, together with his brother Athenodorus, under the tutorage of that celebrated master. Origen endeavoured to settle him in the full belief of Christianity, of which he had some insight before, and to ground him in the knowledge of the holy scriptures, as the best system of true wisdom and philosophy.

Neo-Cæsarea was a large and populous place, but being miserably overgrown with superstition and idolatry, Christianity had as yet scarce made its entrance there. However, our young philosopher was appointed to be a guide of souls in the place of his nativity. Phædinius, bishop of Amasia, a neighbouring city in that province, cast his eye upon him for that purpose; and it was thought his relation to the place would more endear the employment to him. But, upon receiving the first intimation of the design, he shifted his quarters, and, as oft as sought for, fled from one desert to another; so that the bishop by all his arts and industry could not obtain intelligence of him; he therefore constituted him bishop of the place in his absence, and how averse soever he seemed to be before, he now accepted the charge, when perhaps he had a more formal and solemn consecration. The province he entered upon was difficult; the city and neighbourhood being wholly addicted to the worship of demons, and there not being above seventeen Christians in those parts, so that he must find a church before he could govern it. The country was overrun with heresies; and himself, though accomplished sufficiently in human learning, was altogether unexercised in theological studies and the mysteries of religion. But here again he had immediate assistance from heaven; for, one night, as it is related by his biographer, Gregory of Nyssen, with the superstitious spirit then prevalent, while he was musing upon these things, and discussing matters of faith in his own mind, he had a vision, in which St. John the evangelist and the blessed virgin appeared in the chamber where he was, and discoursed before him concerning those points. In consequence, after

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their departure, he immediately penned that canon and rule of faith which they had declared. To this creed he always kept himself, and bequeathed it as an inestimable deposit to his successors. The original, written with his own hand, we are informed, was preserved in that church in his name. It is cited by Dr. Waterland, as express and explicit respecting the doctrine of the Trinity. There can be no doubt of its authenticity, although the Socinians have taken much pains to prove the contrary.

Thus furnished, he began to apply himself more directly to the charge committed to him, and he was said to be endowed with the power of working miracles: hence the title of Thaumaturgus, or wonder-worker, is constantly ascribed to him in the writings of the church. St. Basil assures us, that upon this account the Gentiles used to call him a second Moses. In this faithful and successful government of his flock he continued quietly till about anno 250, when he fled from the Decian persecution; but, as soon as the storm was over, he returned to his charge, and in a general visitation of his diocese, established in every place anniversary festivals and solemnities in honour of the martyrs who had suffered in the late persecution. In the reign of Gallienus, about the year 260, upon the irruption of the northern nations into the Roman empire, the Goths breaking into Pontus, Asia, and some parts of Greece, created such confusion, that a neighbouring bishop of those parts wrote to Gregory for advice what to do: our author's answer, sent by Euphrasymus, is called his "Canonical Epistle," still extant among his works. Not long afterwards was convened that synod at Antioch, wherein Paul of Samosata, bishop of the place, which he did not care to lose, made a feigned recantation of his heretical opinions. Our St. Gregory was among the chief persons in this synod which met in the year 264, but did not long survive it, dying either this or most probably the following year.

St. Basil says he was an evangelical man in his whole life. In his devotion he shewed the greatest reverence: yea and nay, were the usual measures of his communication. He was also a man of uncommon meekness and humility, and a firm adherent to truth. With respect to the miracles ascribed to him, they do not rest upon the authority of his contemporaries, and are more numerous and extraordinary than will now be readily credited. His works were printed in Greek and Latin, 1626, folio, and in the

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library of the fathers. Gerard Vossius also printed an edition at Mentz in 1604, 4to. Many of his writings, however, are supposed to be lost.[1]

GREGORY of Tours, St. or frequently called GEORGIUS FLORENTIUS GREGORIUS, an eminent bishop and writer of the sixth century, descended from a noble family of Auvergne, was born about the year 544. He was educated by his uncle Gallus, bishop of Clermont, and became so eminent for learning and virtue, as to be appointed bishop of Tours in the year 573. He assisted at the council held at Paris in the year 577, respecting Pretextat, bishop of Rouen, and strongly opposed the violence of some of the members of that assembly, particularly Chilperic and Fredegonde. He went afterwards to visit the tomb of the apostles at Rome, where he formed a friendship with St. Gregory the Great, and died November 27, 595. This bishop wrote a "History of France," in ten books; eight books of "The Miracles, or Lives of the Saints;" and other works, in the library of the fathers. The best edition is that by Dom Ruinart, 1699, fol. His history is very useful; for though the style is dry and coarse, and the author extremely simple and credulous, yet an ingenious critic may easily separate the truths contained in it from the falsehoods. This work has been translated into French by the abbé de Marolles, 1668, 2 vols. 8vo.[2]

GREGORY of Rimini, general of the Augustines 1357, who died in 1358, was a celebrated scholastic divine, surnamed the Authentic Doctor, and wrote a "Commentary on the Master of the Sentences," Valentia, 1500, fol. with an addition, printed at Venice, 1522, fol.; "A Treatise on Usury," and other works, Rimini, 1522, fol.[3]

GREGORY of St. Vincent, a Flemish geometrician, was born at Bruges in 1584, and became a Jesuit at Rome at twenty years of age. He studied mathematics under the learned Jesuit Clavius. He afterward became a reputable professor of those sciences himself, and his instructions were solicited by several princes: he was called to Prague by the emperor Ferdinand II.; and Philip IV. king of Spain was desirous of having him to teach the mathematics to his son, the young prince John of Austria. He was not less

[1] Cave.—Mosheim.—Milner's Church Hist.—Douglas's Criterion, p. 397.—Saxii Onomast.
[2] Dupin.—Moreri.—Vossius de Hist. Lat.—Cave, vol. I.
[3] Moreri.—Dupin.—Cave, vol. II.

estimable for his virtues than his skill in the sciences. His well-meant endeavours were very commendable, when his holy zeal, though for a false religion, led him to follow the army in Flanders one compaign, to confess the wounded and dying soldiers, in which he received several wounds himself. He died of an apoplexy at Ghent, in 1667, at eighty-three years of age.

As a writer, Gregory of St. Vincent was very diffuse and voluminous, but he was an excellent geometrician. He published, in Latin, three mathematical works, the principal of which was his "Opus Geometricum Quadraturæ Circuli, et Sectionum Coni," Antwerp, 1647, 2 vols. folio. Although he has not demonstrated, in this work, the quadrature of the circle, as he pretends to have done, the book nevertheless contains a great number of truths and important discoveries; one of which is this, viz. that if one asymptote of an hyperbola be divided into parts in geometrical progression, and from the points of division ordinates be drawn parallel to the other asymptote, they will divide the space between the asymptote and curve into equal portions; from whence it was shewn by Mersenne, that, by taking the continual sums of those parts, there would be obtained areas in arithmetical progression, adapted to abscisses in geometrical progression, and which therefore were analogous to a system of logarithms. [1]

GREGORY (JAMES), the first of an eminent family of learned men in Scotland, was the son of the Rev. Mr. John Gregory, minister of Drumoak in the county of Aberdeen, and was born at Aberdeen in November 1638. His mother was a daughter of Mr. David Anderson of Finzaugh, or Finshaugh, a gentleman who possessed a singular turn for mathematical and mechanical knowledge. This mathematical genius was hereditary in the family of the Andersons, and from them it seems to have been transmitted to their descendants of the names of Gregory, Reid, &c. Alexander Anderson, cousin-german of the said David, was professor of mathematics at Paris in the beginning of the seventeenth century, and published there several valuable and ingenious works; as may be seen in our vol. II. The mother of James Gregory inherited the genius of her family; and observing in her son, while yet a child, a strong propensity to mathematics, she instructed him her-

[1] Moreri.—Hutton's Dictionary.

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self in the elements of that science. His education in the languages he received at the grammar-school of Aberdeen, and went through the usual course of academical studies at Marischal college, but was chiefly delighted with philosophical researches, into which a new door had been lately opened by the key of the mathematics. Galileo, Kepler, and Des Cartes were the great masters of this new method; their works, therefore, Gregory made his principal study, and began early to make improvements upon their discoveries in optics. The first of these improvements was the invention of the reflecting telescope, which still bears his name; and which was so happy a thought, that it has given occasion to the most considerable improvements made in optics, since the invention of the telescope. He published the construction of this instrument in his "Optica promota," 1663, at the age of twenty-four. This discovery soon attracted the attention of the mathematicians, both of our own and foreign countries, who immediately perceived its great importance to the sciences. But the manner of placing the two specula upon the same axis appearing to Newton to be attended with the disadvantage of losing the central rays of the larger speculum, he proposed an improvement on the instrument, by giving an oblique position to the smaller speculum, and placing the eye-glass in the side of the tube. It is observable, however, that the Newtonian construction of that instrument was long abandoned for the original or Gregorian, which is now always used when the instrument is of a moderate size; though Herschel has preferred the Newtonian form for the construction of those immense telescopes which he has of late so successfully employed in observing the heavens.

About 1664 or 1665, coming to London, he became acquainted with Mr. John Collins, who recommended him to the best optic glass-grinders there, in order to have his telescope executed. But as this could not be done for want of skill in the artists to grind a plate of metal for the object speculum into a true parabolic concave, which the design required, he was much discouraged; and after a few imperfect trials made with an ill-polished spherical one, which did not succeed to his wish, he dropped the pursuit, and resolved to make the tour of Italy, then the mart of mathematical learning, in the view of prosecuting his favourite study with greater advantage.

He had not been long abroad when the same inventive

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genius, which had before shewn itself in practical mathematics, carried him to some new improvements in the speculative part. The sublime geometry on the doctrine of curves was then hardly passed its infant state, and the famed problem of squaring the circle still continued a reproach to it; when our author discovered a new analytical method of summing up an infinite converging series, by which the area of the hyperbola, as well as the circle, may be computed to any degree of exactness. He was then at Padua; and getting a few copies of his invention printed there in 1667 under the title "Vera Circuli et Hyperbolæ Quadratura," he sent one to his friend Mr. Collins, who communicated it to the royal society, where it met with the commendation of lord Brounker and Dr. Wallis. He reprinted it at Venice, and published it the following year, 1668, together with another piece entitled "Geometriæ pars universalis, inserviens quantitatum curvarum transmutationi et mensuræ," in which he is allowed to have shewn, for the first time, a method for the transmutation of curves. These works engaged the notice, and procured the author the correspondence of the greatest mathematicians of the age, Newton, Huygens, Wallis, and others. An account of this piece was also read by Mr. Collins before the royal society, of which Gregory, being returned from his travels, was chosen a member, admitted the 14th of January this year, and communicated to them an account of the controversy in Italy about the motion of the earth, which was denied by Riccioli and his followers.

The same year, his quadrature of the circle being attacked by Mr. Huygens, a controversy arose between those two eminent mathematicians, in which our author produced some improvements of his series. But in this dispute it happened, as it generally does in most others, that the antagonists, though setting out with decent temper, yet grew too much heated in the combat. This was the case here, especially on the side of Gregory, whose defence was, at his own request, inserted in the "Philosophical Transactions;" but Leibnitz, who allows Gregory the highest merit for his genius and discoveries, is of opinion, that Huygens has pointed out, though not errors, some considerable deficiencies in the treatise above-mentioned, and has shewn a much simpler method of attaining the same end. Gregory also received from Mr. Collins, about this time, an account of the series invented by sir

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Isaac Newton; who in that had actually effected what our author was stiffly contending against Huygens to be utterly impossible: that is, the ratio of the diameter of a circumference, expressed in a series of simple terms, independent of each other, and entirely freed from the magic vinculum of surds, in which they had till then been indissolubly held.

In 1668 our author published at London another work, entitled "Exercitationes Geometricæ," which contributed still much farther to extend his reputation. About this time he was elected professor of mathematics in the university of St. Andrew's, an office which he held for six years. During his residence there he married, in 1669, Mary, the daughter of George Jameson, the celebrated painter, whom Mr. Walpole has termed the Vandyke of Scotland, and who was fellow disciple with that great artist in the school of Rubens at Antwerp. His fame placed him in so great esteem with the royal academy at Paris, that, in the beginning of 1671, it was resolved by that academy to recommend him to their grand monarch for a pension; and the design was approved even by Mr. Huygens, though he said he had reason to think himself improperly treated by Mr. Gregory, on account of the controversy between them. Accordingly, several members of that academy wrote to Mr. Oldenburg, desiring him to acquaint the council of the royal society with their proposal; informing him likewise, that the king of France was willing to allow pensions to one or two learned Englishmen, whom they should recommend. But no answer was ever made to that proposal; and our author, with respect to this particular, looked upon it as nothing more than a compliment.

In 1672 he published "The great and new art of weighing Vanity: or a discovery of the ignorance and arrogance of the great and new artist, in his pseudo-philosophical writings. By M. Patrick Mathers, arch-bedal to the university of St. Andrew's. To which are annexed some tentamina de motu penduli et projectorum." Under this assumed name, our author wrote this little piece to expose the ignorance of Mr. Sinclare, professor at Glasgow, in his hydrostatical writings, and in return for some ill-usage of that author to a colleague of Mr. Gregory's. In the same year, sir Isaac Newton, on his wonderful discoveries in the nature of light, having contrived a new reflecting telescope, and made several objections to Mr. Gregory's, this gave birth to a dispute between those two philosophers,

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which was continued during that and the following year, in the most amicable manner on each side; Mr. Gregory defending his own construction so far, as to give his antagonist the whole honour of having made the catoptric telescopes preferable to the dioptric; and shewing, that the imperfections in these instruments were not so much owing to a defect in the object-speculum as to the different refrangibility of the rays of light. In the course of this dispute, our author described a burning concave mirror, which was approved by sir Isaac, and is still in good esteem. Several letters that passed in this dispute are printed by Dr. Desaguliers, in an appendix to the English edition of Dr. David Gregory's "Elements of Catoptrics and Dioptrics." All this while he attended the proper business of his professorship with great diligence, which taking up the greatest part of his time, especially in the winter season, interrupted him in the pursuit of his proper studies. These, however, led him to farther improvements in the invention of infinite series, which he occasionally communicated to his intimate friend and correspondent Mr. Collins. In 1674 Mr. Gregory was called to Edinburgh, to fill the chair of mathematics in that university. This place he had held but little more than a year, when, in October 1675, being employed in shewing the satellites of Jupiter through a telescope to some of his pupils, he was suddenly struck with total blindness, and died a few days after, to the great loss of the mathematical world, at only thirty-seven years of age.

The most shining part of Gregory's character is that of his mathematical genius as an inventor. In this view, particularly, he merits a place in these memoirs; and therefore we shall conclude this article with a list of the most remarkable of his inventions. His reflecting telescope; burning concave mirror; his quadrature of the circle, by an infinite converging series; and his method for transformation of curves, have been already mentioned. Besides these, he was the first who gave a geometrical demonstration of lord Brounker's series for squaring the hyperbola, as it had been explained by Mercator in his "Logarithmotechnia." He was likewise the first who demonstrated the meridian line to be analogous to a scale of logarithmic tangents, of the half compliment of latitude *. He also invented and

* This invention is of great use in navigation; and his just merit as the inventor of the demonstration of it was afterwards asserted by Dr. Halley, who,

demonstrated geometrically, by the help of the hyperbola, a very simple converging series for making the logarithms, and therefore recommended by Dr. Halley as very proper for practice. He also sent to Mr. Collins the solution of the famous Keplerian problem by an infinite series. He found out a method of drawing tangents to curves geometrically, without any previous calculations. He gave a rule for the direct and inverse method of tangents, which stands upon the same principle (of exhaustions) with that of fluxions, and differs not much from it in the manner of application. He likewise gave a series for the length of the arc of a circle from the tangent, and *vice versa*; as also for the secant and logarithmic tangent and secant, and *vice versa*. These, with others, for certifying, or measuring the length of the elliptic and hyperbolic curves, were sent to Mr. Collins, in return for some received from him of sir Isaac Newton's; and their elegance being admirable, and above whatever he had produced before, and after the manner of sir Isaac, gave room to think he had improved himself greatly by that master, whose example he followed, in delivering his series in simple terms, independent on each other.

We are assured, that at his death he was in pursuit of a general method of quadrature, by infinite series, like that of sir Isaac. This appeared by his papers, which came into the hands of his nephew, Dr. David Gregory, who published several of them; and he himself assured Mr. Collins, he had found out the method of making sir Isaac's series; who thereupon concluded he must have written a treatise upon it. This encouraged Mr. Stewart, professor of mathematics in Aberdeen, to take the trouble of examining his papers, then in the hands of Dr. David Gregory, the late dean of Christ church, Oxford; but no such treatise could be found, nor any traces of it, and the same had been declared before by Dr. David Gregory; whence it happens, that it is still unknown what his method was of making those serieses. However, Mr. Stewart affirms, that, in turning over his papers, he saw several curious

however, at the same time observes, that it was performed, not without a long train of consequences, and complications of proportions, whereby the evidence of the demonstration was in a great measure lost, and the reader wearied before he attains it. Miscel. Curios. vol. II. 1727. The truth is, complication, tediousness, and intricacy, were faults complained of in all his series, before he had learned to improve them by a sight of those of sir Isaac Newton. Commerc. Epistol. No. 53.

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ones upon particular subjects, not yet printed. On the contrary, some letters which he saw confirmed Dr. David Gregory's remark, and made it evident, that our author had never compiled any treatise, containing the foundations of this general method, a very short time before his death; so that all that can be known about his method can only be collected from his letters, published in the short history of his "Mathematical Discoveries," compiled by Mr. Collins, and his letters to that gentleman in the "Commercium Epistolicum." From these it appears, that, in the beginning of 1670, when Mr. Collins sent him sir Isaac Newton's series for squaring the circular zone, it was then so much above every thing he comprehended in this way, that after having endeavoured in vain, by comparing it with several of his own, and combining them together, to discover the method of it, he concluded it to be no legitimate series; till, being assured of his mistake by his friend, he went again to work, and after almost a whole year's indefatigable pains, as he acknowledges, he discovered, at last, that it might be deduced from one of his own, upon the subject of the logarithms, in which he had given a method for finding the power to any given logarithm, or of turning the root of any pure power into an infinite series; and in the same manner, viz. by comparing and combining his own series together, or else by deduction therefrom, he fell upon several more of sir Isaac's, as well as others like them, in which he became daily more ready by continual practice; and this seems to have been the utmost he ever actually attained to, in the progress towards the discovering any universal method for those series.[1]

GREGORY (DAVID), elder brother of the preceding, was born in 1627 or 1628, and although he possessed all the genius of the other branches of his family, was educated by his father for trade, and served an apprenticeship to a mercantile house in Holland. Having a stronger passion, however, for knowledge than for money, he abandoned trade in 1655, and returning to his own country, he succeeded, upon the death of an elder brother, to the estate of Kinardie, situated about forty miles north of Aberdeen, where he lived many years, and where thirty-two children were born to him by two wives. Of these, three sons made

[1] Biog. Brit.—Hutton's Dict.—Martin's Biog. Philos.—Preface to Dr. John Gregory's Works, edit. 1788, 4 vols. 12mo.

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a conspicuous figure in the republic of letters, being all professors of mathematics at the same time in three of the British universities, viz. David at Oxford, James at Edinburgh, and Charles at St. Andrew's.

Mr. Gregory, the subject of this memoir, while he lived at Kinardie, was a jest among the neighbouring gentlemen for his ignorance of what was doing about his own farm, but an oracle in matters of learning and philosophy, and particularly in medicine, which he had studied for his amusement, and began to practise among his poor neighbours. He acquired such a reputation in that science, that he was employed by the nobility and gentlemen of that county, but took no fees. His hours of study were singular. Being much occupied through the day with those who applied to him as a physician, he went early to bed, rose about two or three in the morning, and, after applying to his studies for some hours, went to bed again, and slept an hour or two before breakfast. He was the first man in that country who had a barometer; and having paid great attention to the changes in it, and the corresponding changes in the weather, he was once in danger of being tried by the presbytery for witchcraft or conjuration. A deputation of that body waited upon him to inquire into the ground of certain reports that had come to their ears; but, affording them ample satisfaction, a prosecution was prevented.

About the beginning of the last century, he removed with his family to Aberdeen, and in the time of queen Anne's wars employed his thoughts upon an improvement in artillery, in order to make the shot of great guns more destructive to the enemy, and executed a model of the engine he had contrived. The late Dr. Reid, in his additions to the lives of the Gregorys, published in Hutton's Dictionary, informs us that he conversed with a clockmaker at Aberdeen, who had been employed in making this model; but having made many different pieces by direction without knowing their intention, or how they were to be put together, he could give no account of the whole. After making some experiments with this model, which satisfied him, Mr. Gregory was so sanguine in the hope of being useful to the allies in the war against France, that he set about preparing a field equipage with a view to make a campaign in Flanders, and in the mean time sent his model to his son the Savilian professor, the subject of our next

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article, that he might have his, and sir Isaac Newton's opinion of it. His son shewed it to Newton without letting him know that his own father was the inventor of it. Sir Isaac was much displeased with it, saying, that if it had tended as much to the preservation of mankind, as to their destruction, the inventor would have deserved a great reward: but, as it was contrived solely for destruction, and would soon be known by the enemy, he rather deserved to be punished, and urged the professor very strongly to destroy it, and if possible, to suppress the invention. It is probable the professor followed this advice, as he died soon after, and the model was never found. Sir Isaac's objection, however, appears rather to be fastidious, and might apply with equal force to any improvement in muskets, &c. or to gunpowder itself.—When the rebellion broke out in 1715, Mr. Gregory went a second time to Holland, and returned when it was over to Aberdeen, where he died about 1720, aged ninety-three, leaving behind him a history of his own time and country, which was never published. One of his daughters was mother to the late celebrated Dr. Thomas Reid of Glasgow, by whom the above particulars were first communicated.[1]

GREGORY (DAVID), son of the preceding, and nephew to the inventor of the reflecting telescope, was born June 24, 1661, at Aberdeen; where he also received the first grounds of his learning, but was afterwards removed to Edinburgh, and took his degree of M. A. in that university. The great advantage of his uncle's papers induced his friends to recommend the mathematics to him; and he had a natural subtilty of genius particularly fitted for that study, to which he applied with indefatigable industry, and succeeded so well that he was advanced to the mathematical chair, at Edinburgh, at the age of twenty-three. The same year he published a treatise, entitled "Exercitatio Geometrica de dimensione figurarum," Edinb. 1684, 4to, in which assuming the doctrine of indivisibility, and the arithmetic of infinites, as already known, he explained a method which not only suited his uncle's examples, left by him without any way of finding them, but discovered others, by which an infinite number of curve-lines, and the areas contained between them and right lines (such as no other method then known extended to) might be measured. He

[1] Hutton's Dict.—Gleig's Supplement to the Encycl. Britannica.

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had already seen some hints in his uncle's papers concerning sir Isaac Newton's method, of which he made the best use he could *; and the advantage he found thereby raised an ardent desire in him to see that method published. Under this impatient expectation, the "Principia" was no sooner out in 1687, but our author took it in hand, and presently made himself so much master of it as to be able to read his professorial lectures upon the philosophy contained in it, and, causing his scholars to perform their exercises for their degrees upon several branches of it, became its first introducer into the schools.

He continued at Edinburgh till 1691, when, hearing of Dr. Bernard's intention to resign the Savilian professorship of astronomy at Oxford, he left Scotland, and, coming to London, was admitted a member of the royal society: and paid his addresses to sir Isaac Newton, who took the first opportunity of recommending him to Mr. Flamstead (master of the mathematical school in Christ's-hospital, London), with a letter, recommending his mathematical merit above all exception in these terms: "Sir, it is almost a fortnight since I intended, with Mr. Paget and another friend or two, to have given you a visit at Greenwich; but sending to the Temple coffee-house, I understood you had not been in London for two or three weeks before, which made me think you were retired to your living for a time. The bearer hereof, Mr. Gregory, mathematic professor of Edinburgh college, in Scotland, intended to have given you a visit with us. You will find him a very ingenious person, and a good mathematician, worth your acquaintance." In proceeding, he mentions our author as a fit person, in case of Mr. Flamstead's death, to carry on his astronomical views. Thus recommended, the royal astronomer used his best interest to procure him success at Oxford, where he was elected astronomy-professor this year, having been first admitted of Baliol college, and incorporated M. A. February 8, and he was created M. D. on the

* In his Latin "Treatise of Practical Geometry," there is a series of his uncle's, which he recommends for squaring the circle, though it converges so slow, as to be utterly of no use in practice, without some farther artifice. This is observed by Mr. Maclaurin, who published an English translation of it in 1745, 8vo, with additions, and the second edition was printed at Edinburgh, 1751, 8vo. However, Mr. Maclaurin's remark shews our author's skill in infinite series to be very imperfect, at the time of reading those lectures, from which the tract was compiled after his death; and Mr. Cotes, of Cambridge, spoke slightly of his abilities in that doctrine. Gen. Dict. vol. IV. p. 144.

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18th of the same month, but he had no relish for the technical part of his profession, and was seldom seen in the observatory. His genius lay more to geometry, and in that way he succeeded very well, both in his elements of optics*, and of physical and geometrical astronomy. This last is reckoned his master-piece; and, having finished it in 1702, folio, he immediately engaged in carrying on the noble design of his predecessor, Dr. Bernard, to print all the works of the ancient mathematicians, the first-fruits of which appeared in an edition of Euclid's works in Greek and Latin, folio, the following year. In the same design he afterwards joined with his colleague, Dr. Halley, in preparing an edition of "Apollonius's Conics:" Dr. Bernard had left materials for the four first books, which our author undertook to complete, but was prevented by his death, which happened October 10, 1708. He died at the Greyhound-inn, at Maidenhead, in Berkshire, in his way from London to Bath. His disorder was a consumption. He was interred at Maidenhead, but there is a handsome marble monument erected to his memory in St. Mary's church at Oxford, by his wife.

Our professor's genius lay chiefly in inventing new and elegant demonstrations of the discoveries made by others. He gave the first demonstration of that curve, which is well known since by the name of catenaria, or the curve that is formed by a chain fastened at each end; and first discovered, that this curve inverted gave the form of a true and legitimate arch, all the parts supporting each other†. There are several other papers of his in the "Philosophical Transactions," vols. XVIII. XIX. XXI. XXIV. and XXV. He left also in MS. "A short treatise of the nature and arithmetic of Logarithms," which is printed at the end of Keill's translation of Commandine's Euclid; and the "Treatise of Practical Geometry" mentioned in the note, as published by Mr. Maclaurin. His explication of sir Isaac Newton's

* It was published in 1695, in Latin, entitled "Catoptricæ & Dioptricæ Sphericæ Elementa, Oxon." 8vo, and was compiled from his lectures, read at Edinburgh in 1684. In it he gives the preference to sir Isaac Newton's reflecting telescope, above that of his uncle James Gregory. It was much esteemed for the neatness and easiness of the demonstrations; and a second edition in English came out in 1705, by Dr. Browne; and a third in 1735, by Dr. Desaguliers, who added an appendix, containing the history of the two reflecting telescopes, with their several improvements at that time.

† This is printed in the Phil. Trans. No. 231. He observes, that arches of all other forms, in stone, brick, and the like, are only supported by including some catenary curve, within the breadth of their forming stones.

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method, to construct the orbit of a comet by three accurate observations, is commended by Dr. Halley. Our author was a most intimate and confidential friend of sir Isaac, and was intrusted with a manuscript copy of the "Principia," for the purpose of making observations on it. Of these Newton availed himself in the second edition, they having come too late for his first publication, which was exceedingly hurried by Dr. Halley, lest Newton's backwardness might not let it appear at all. There is a complete copy of these observations preserved in the library of the university of Edinburgh, presented to it by Dr. James Gregory, the present professor of the practice of medicine. These contain many sublime mathematical discussions, many valuable commentaries on the "Principia," and many interesting anecdotes. There are in it some paragraphs in the hand-writing of Huygens relative to his theory of light.

Dr. David Gregory married, in 1695, Elizabeth, the daughter of Mr. Oliphant of Langtown in Scotland. By this lady he had four sons, of whom, the eldest, DAVID, was elected, from Westminster school in 1714, student of Christ church, Oxford; became rector of Semly in Wiltshire; was installed canon of Christ church, June 8, 1736, and dean, May 18, 1756. He was appointed the first professor of modern history and languages on the foundation of that professorship by George I. prolocutor of the lower house of convocation, and master of Sherburn hospital, near Durham. He died and was interred in Christ church cathedral, 1767, in the seventy-first year of his age, in the same grave with his wife Mary (Grey), who died in 1762.

When Dr. David Gregory, the Savilian professor, quitted Edinburgh, he was succeeded in the professorship at that university by his brother JAMES, likewise an eminent mathematician; who held that office for thirty-three years, and, retiring in 1725, was succeeded by the celebrated Maclaurin. A daughter of this professor James Gregory, a young lady of great beauty and accomplishments, was the victim of an unfortunate attachment, that furnished the subject of Mallet's well-known ballad of "William and Margaret." Another brother, CHARLES, was created professor of mathematics at St. Andrew's by queen Anne, in 1707. This office he held with reputation and ability for thirty-two years; and, resigning in 1739, was succeeded

by his son, who eminently inherited the talents of his family, and died in 1763.[1]

GREGORY (JOHN), professor of medicine in the university of Edinburgh, was born at Aberdeen in 1724. He was the third son of James Gregory, M. D. professor of medicine in King's college, Aberdeen, by Anne, daughter of the rev. George Chalmers, principal of King's college there. His grandfather was David Gregory of Kinardie, and his grand-uncle the James Gregory, whose life we have first given, the inventor of the reflecting telescope. Though the father of Dr. John Gregory died when he was very young, his education was carefully superintended, and he made a rapid progress in his studies, and like the rest of his ancestors became deeply versed in mathematical knowledge. He also cultivated an elegant and just taste, clearness and beauty of expression, with precision of judgment, and extensive knowledge. He was the early, intimate, and constant friend and associate of Drs. Gerard, Beattie, and the other eminent men who belonged to the university of Aberdeen. In 1742, he went to Edinburgh to prosecute the study of medicine, and thence to Leyden in 1745, and to Paris in 1746, for further improvement. On his return he was appointed professor of philosophy in King's college, Aberdeen, and had at the same time the degree of M. D. conferred upon him. He held this professorship for a few years. In 1754, he went to London, where he cultivated the acquaintance, and fixed the esteem and friendship of some of the most distinguished literati there. Edward Montague, esq. an eminent mathematician, maintained a firm friendship for the doctor, founded on a similarity of manners and studies. His lady the celebrated Mrs. Montague, and George lord Lyttelton, were of the number of his friends; and it is not improbable that he would have continued in London, and practised there in his profession, if the death of his brother Dr. James Gregory, professor of physic in King's college, Aberdeen, in 1756, had not occasioned his being recalled to his native university to fill that chair. His occupations in physic now began to be active; he gave a course of lectures in physic, and practised in his profession, with great success. In the

[1] Biog. Brit.—Hutton's Dictionary.—Gleig's Supplement to the Encyclop. Britan.—Letters by Eminent Persons, 1813, 3 vols 8vo, by which we have been enabled to correct the date of Dr. Gregory's death, given erroneously by all his biographers.

above-mentioned year, while at London, he was elected a fellow of the royal society. In 1766, on the death of Dr. Robert Whytt, the ingenious professor of the theory of physic at Edinburgh, Dr. Gregory was called to succeed him, as his majesty's first physician in Scotland; and about the same time he was chosen to fill the chair of professor of the practice of physic, which was just resigned by Dr. Rutherford. Dr. Gregory gave three successive courses of practical lectures. Afterwards by agreement with his ingenious colleague, Dr. Cullen, they lectured alternate sessions, on the practice and institutions of medicine, with just and universal approbation, till the time of Dr. Gregory's death.

The doctor having attained the first dignities of his profession in his native country, and the most important medical station in the university, far from relaxing from that attention to the duties of his profession which had raised him, endeavoured to merit the rank he held in it, and in the public esteem, by still greater exertions of labour and assiduity. It was during this time of business and occupation, that he prepared and published his practical Syllabus for the use of students, which, if it had been finished, would have proved a very useful book of practice; and likewise, those admired "Lectures on the Duties, Office, and Studies of a Physician."

Dr. Gregory, for many years before his death, felt the approach of disease, and apprehended, from an hereditary and cruel gout, the premature death, which indeed too soon put a period to his life and usefulness. In this anxious expectation, he had prepared "A Father's Legacy to his Daughters." But for some days, and even that preceding his death, he had been as well as usual; at midnight, he was left in good spirits by Dr. Johnstone, late physician in Worcester, at that time his clinical clerk; yet at nine o'clock in the morning of the 10th of February, 1773, he was found dead in his bed.

Dr. Gregory was tall in person, and remarkable for the sweetness of his disposition and countenance, as well as for the ease and openness of his manners. He was an universal and elegant scholar, an experienced, learned, sagacious, and humane physician—a professor, who had the happy talent of interesting his pupils, and of directing their attention to subjects of importance, and of explaining difficulties with simplicity and clearness. He entered with

great warmth into the interests and conduct of his hearers, and gave such as deserved it every encouragement and assistance in his power: open, frank, social, and undisguised in his life and manners, sincere in his friendships, a tender husband and father: and an unaffected, cheerful, candid, benevolent man.

Dr. Gregory married in 1752, Elizabeth, daughter of William lord Forbes: he lost this amiable lady in 1761: she left the doctor three sons and three daughters. His eldest son, James Gregory, M. D. now professor of medicine in Edinburgh, is likely to perpetuate the honours of this learned family, which has given sixteen professors to British universities.

Dr. Gregory published: 1. "Comparative View of the state and faculties of Man with those of the Animal World," 8vo. This work was first read to a private literary society at Aberdeen, and without the most distant view to publication. Many hints are thrown out in it on subjects of consequence, with less formality, and more freedom, than if publication had been originally intended. The author put his name to the second edition of this work; many additions are also joined to it; and it is dedicated to George lord Lyttelton, who always professed a high esteem for the author and his writings. This work, indeed, if the author had left no other, must convince every one, that, as a man of science, he possessed extensive knowledge, exquisite taste and judgment, and great liberality of mind. 2. "Observations on the duties and offices of a Physician, and on the method of prosecuting inquiries in Philosophy," 1770, 8vo, published by one who heard the professor deliver them in lectures; but they were acknowledged, and republished in a more correct form, by the author, in the same year. 3. "Elements of the practice of Physic for the use of Students," 1772, republished 1774, and intended as a text book, to be illustrated by his lectures on the practice of physic; but he died before he had finished it, and before he had finished the first course of lectures which he gave on that text.

The doctor's death happened while he was lecturing on the pleurisy.—His son, Dr. James Gregory, finished that course of lectures, to the general satisfaction of the university; and published in 1774, a small tract of his father's, entitled "A Father's Legacy to his Daughters;" which was written solely for their use (about eight years before

the author died) with the tenderest affection, and deepest concern for their happiness. This work evinces great knowledge of human nature, and of the world, and manifests such solicitude for their welfare as strongly recommends the advice which he gives. In 1788, all his works were published together in 4 vols. 8vo, with a life of himself, and an account of his family.[1]

GREGORY (JOHN), a learned divine of a different family from the preceding, was born November 10, 1607, at Agmondesham, in Buckinghamshire. There appeared in his infancy such a strong inclination to learning, as recommended him to the notice of some persons of the best rank in the town; and, his parents being well respected for their piety and honesty, it was resolved to give him a liberal education at the university, the expence of which they were not able to support. To this purpose, he was chosen at the age of fifteen, by Dr. Crooke, to go with sir William Drake to Christ church, in Oxford, whom he attended in the station of a servitor, and he was soon after retained by sir Robert Crook in the same capacity; Dr. George Morley, afterwards bishop of Winchester, was their tutor. Mr. Gregory made the best use of this favour, and applied so closely to his studies, for several years at the rate of sixteen hours each day, that he became almost a prodigy for learning. He took his first degree in arts in 1628, and commenced master in 1631; about which time, entering into orders, the dean, Dr. Brian Duppa, gave him a chaplain's place in that cathedral. In 1634, he published a second edition of sir Thomas Ridley's "View of the Civil and Ecclesiastical Law," 4to, with notes; which was well received, and afforded the world eminent proofs of his extensive knowledge; the notes shewing him well versed in historical, ecclesiastical, ritual, and oriental learning, and a considerable master of the Saxon, French, Italian, Spanish, and all the eastern languages. All these acquisitions were the pure fruit of his own industry; for he had no assistance, except for the Hebrew tongue, in which Mr. John Dod, the decalogist, gave him some directions, during one vacation that he resided with him near Banbury. His merit engaged the farther kindness of Dr. Duppa; and, when that prelate was promoted to the bishopric of Chichester in 1638, he made Mr. Gregory his domestic chaplain, and

[1] Life prefixed to his Works,—and in the Manchester Memoirs, 1786.

some time after gave him a prebend in that church. His patron also continued his favours after his translation to the see of Salisbury in 1641, when he seated him in a stall of that cathedral.

But he did not enjoy the benefit of these preferments long: being a firm loyalist, as well as his patron, he was deprived of both by the tyranny of the usurpers, and was reduced some years before his death to great distress. In these circumstances, he was taken into the house of one Sutton, to whose son he had been tutor; this was an obscure ale-house on Kiddington-green, near Oxford, where he died March 13, 1646, of an hereditary gout, with which he had been troubled for above twenty years, and which at last seized his stomach. His corpse was carried to Oxford, and interred, at the expence of some friends, in that cathedral. He was honoured with the acquaintance and favour of the greatest men of the age, and held a correspondence with several eminent persons abroad, as well Jews and Jesuits, as others. His works are, "Notes and Observations on some passages of Scripture," published a little before his death in 1646, 4to, and besides being reprinted four times in the same form, were translated into Latin, and inserted in the "Critici Sacri." His posthumous works were published by his friend Mr. John Gurgany, B. D. of Merton college, in a quarto volume, entitled "Gregorii Posthuma," 1650, 1664, 1671, and 1683. This volume contains, I. "A Discourse of the LXX Interpreters; the place and manner of their interpretation." II. "A Discourse declaring what time the Nicene Creed began to be sung in the Church." III. "A Sermon upon the Resurrection, from 1 Cor. xv. verse 20." IV. "Καινὰν δεύτερον, or, a Disproof of him in the third of St. Luke, verse 36." V. "Episcopus Puerorum in die Innocentium." VI. "De Æris & Epochis, shewing the several accounts of time among all nations from the creation to the present age." VII. "The Assyrian Monarchy, being a description of its rise and fall." VIII. "The description and use of the Terrestrial Globe." Besides these, he wrote a tract entitled "Alkibla," in which he endeavoured to vindicate the antiquity of worshiping towards the East. There is a manuscript of his entitled "Observationes in loca quædam excerpta ex Johannis Malelæ chronographia," in the public library at Oxford; and he intended to have published a Latin translation of that author with annotations. He

translated likewise from Greek into Latin, 1. "Palladius de Gentibus Indiæ & Brachmanibus;" 2. "S. Ambrosius de Moribus Brachmannorum;" 3. "Anonymus de Brachmanibus:" which translations came after his death into the hands of Mr. Edmund Chilmead, chaplain of Christ church, Oxford, and then into those of Edward Byshe, esq. who published them in his own name at London, 1665, 4to.[1]

GREGORY (GEORGE), D. D. a divine and miscellaneous writer, was descended from a family, originally from Scotland, but a branch of which was settled in Ireland. His father, who had been educated in Trinity college, Dublin, held, at the time of his son's birth, the living of Edernin, and a prebend in the cathedral of Ferns. Dr. Gregory was born April 14, 1754, and after his father's death in 1766, was removed to Liverpool, where his mother fixed her residence. He passed some time under the tuition of an excellent schoolmaster of the name of Holden, by whom he was much distinguished for his proficiency in learning. As it was his mother's desire that he should be brought up to commerce, he spent some years in mercantile employments; but a taste for literature, which continued to be his ruling propensity, produced a final determination in favour of a learned profession. Although the regular process of education for this purpose had been interrupted, the intervening variety of pursuit and observation proved the foundation of a great store of information relative to the arts and sciences, to commerce, manufactures, and political institutions, that was very useful in his subsequent compilations. When his destination was fixed, he passed an interval of study at the university of Edinburgh, and in 1776 entered into holy orders. He first officiated as a curate at Liverpool, where he distinguished himself as a preacher, and wrote some occasional pieces in the periodical journals and magazines, particularly against the slave trade, which he had the spirit to attack in the principal seat of that traffic. In 1782 he removed to London, and obtained the curacy of St. Giles's Cripplegate, in which parish he became very popular, both in that capacity and afterwards as their morning preacher. His other London preferments, if they may be so called, were the curacy and lectureship of St. Botolph's, the lectureship of

[1] Life prefixed to his Posthumous Works.—Gen. Dict.—Biog. Brit. Supplement.—Ath. Ox. vol. II.—Lloyd's Memoirs, folio, p. 86.—Fuller's Worthies.

St. Luke's, one of the weekly lectureships of St. Antholin's, and a small prebend in St. Paul's, which he relinquished for the rectory of Stapleford in Hertfordshire. He was also some time one of the evening preachers at the Foundling hospital. In 1804 he was presented by Mr. Addington, now lord Sidmouth, to the valuable living of West Ham in Essex, where in a little time the powers of his constitution, although apparently a strong one, suddenly gave way, and he died, after a short confinement, March 12, 1808.

The greater part of Dr. Gregory's time, after his arrival in London, was spent in literary employment, and principally in compilations that were successful and useful. He was the first who, about 1782-3, suggested a series of extracts from eminent authors, which were published by the late Mr. Kearsley of Fleet-street, under the name of "Beauties," and had a very extensive sale. He afterwards published an original work, entitled "Essays historical and moral," 1785, 8vo, which introduced him very favourably to the notice of the public, and reached a second edition in 1788. This was followed by, 1. A translation of Lowth's Lectures on the sacred poetry of the Hebrews, 1787." 2. "Church History," 1788, and 1795, 2 vols. 3. "Life of Chatterton," 1789, 8vo, inserted afterwards in the "Biographia Britannica," for which it was originally intended. 4. "Sermons," 1789. 5. A translation of Telemachus, or rather a revisal of Hawkesworth's translation, 1795, 4to. 6. "The Economy of Nature," 3 vols. 8vo. 7. "A Dictionary of Arts and Sciences," 1806, 2 vols. 4to. To some of these it is supposed he contributed little more than his name; but the number of works which he compiled without his name, would furnish perhaps a more numerous list. Among others he was many years editor of the "New Annual Register," conducted through the whole of the French war with bitter hostility to the measures of the British government. He took advantage, however, of the short interval of peace, to give it a turn favourable to the then administration, which it is said procured him the living of West Ham. He left in the press "Letters on Natural and Experimental Philosophy," and a "Series of Letters to his Son," which have since been published.[1]

GRENADA (LEWIS DE), a celebrated Dominican in the sixteenth century, one of the greatest masters of what

[1] Athenæum, vol. III.—Gent. Mag. vol. LXXVIII.

Roman catholics call the spiritual life, was born in 1504, at Grenada. He was educated in the house of the marquis de Mondejar, and acquired great reputation by his piety, preaching, and writings. The kings of Portugal and Castile had a particular esteem for him, and would have raised him to the highest ecclesiastical dignities, but he persisted in refusing their offers. He died December 31, 1588. His works have been translated into French by Mr. Girard, in 2 vols. folio, and 10 vols. 8vo. They are said to be written with uncommon eloquence of style, and contain solid instruction. The principal are, "The Sinner's Guide," 1 vol.; the "Memorial of the Christian Life," with the supplement, 3 vols.; a "Treatise on Prayer," 2 vols.; an excellent "Catechism," 4 vols.; the edition of 1709 is more complete than the preceding ones. "Instructions for Preachers," 8vo, a treatise on the duties of bishops; "Sermons," 6 vols. 8vo, Antwerp, 1604, in Latin; the Life of the Holy Priest, Avila, &c.[1]

GRESHAM (Sir THOMAS), descended of an ancient family distinguished by many honourable persons, which took its name from a town so called in Norfolk, was the younger son of sir Richard Gresham, knight, alderman, sheriff, and lord mayor of London, an opulent merchant, and a man of great public spirit, who died in February 1548. His brother, sir John Gresham, was also an opulent merchant, and had served the offices of alderman, sheriff, and lord mayor. He died of a pestilential fever in 1556, after, among other acts of munificence, endowing the free school of Holt in Norfolk, and bestowing the government of it on the fishmongers' company in London. Thomas, the son of the preceding sir Richard, was born in 1519 at London, and bound apprentice to a mercer there while he was young: but, to enlarge his mind by an education suitable to his birth and fortune, was sent to Caius college, then Gonvil-hall, in Cambridge; where he remained a considerable time, and made such improvements in learning, that Caius the founder of the college styles him "doctissimus mercator," the very learned merchant. However, the profits of trade were then so great, and such large estates had been raised by it in his own family, that he afterwards engaged in it, and was admitted a member of the Mercers' company in 1543. About this time he

[1] Dict. Hist.—Moreri.

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married Anne, the daughter of William Fernley, esq. of West Creting, in Suffolk, and widow of William Reade, of Fulham, in Middlesex, esq., by whom he had a son named Richard, who not long after succeeded his father in the office of agent to king Edward for taking up money of the merchants at Antwerp, and removed to that city with his family in 1551.

The business of his employ gave him a great deal of trouble and much uneasiness. The usual method in which the business of taking up money of the merchants at Antwerp for the king's use, had been managed, was greatly to the prejudice of the crown of England, as well by giving a very large interest for the money borrowed, as other inconveniencies, when the principal was not paid within the time of the contract. And as the money which was now taken up in Mr. Gresham's agency, was not paid at the time agreed on, this gave him great uneasiness, his business being then to get it prolonged, which was not to be done without the consideration of the king's purchasing jewels or some other commodities to a large amount, as a consideration for prolonging the debt, besides continuing the interest. But this way of proceeding he neither thought for his majesty's honour nor his own credit, as his agent, and therefore projected the following scheme to bring the king wholly out of debt in two years—Provided the king and council would assign him 1200*l.* or 1300*l.* a week, to be secretly received at one man's hands, that so it might be kept secret, he would so use that matter in Antwerp, that every day he would be seen to take up in his own name 200*l.* sterling by exchange, which would amount in one year to 73,000*l.* and so doing it should not be perceived nor give occasion to make the exchange fall. He proposed farther, that the king should take all the lead into his own hands, and making a staple of it, should put out a proclamation or shut up the custom-house, that no lead should be conveyed out of the kingdom for five years; by which the king might cause it to rise, and feed them at Antwerp from time to time, as they should have need. By which means he might keep his money within the realm, and bring himself out of the debts which his father and the late duke of Somerset had brought upon him. This scheme being put into execution, had the proposed effect in discharging his majesty's debts, which were very considerable, as well as in raising his majesty's credit so high

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abroad, that he might have borrowed what sums he pleased; and, by the advantageous turn which by this means was given to the exchange in favour of England, not only the price of all foreign commodities was greatly sunk and abated; but likewise gold and silver, which before had been exported in large quantities, were most plentifully brought back again.

In the performance of these services, Gresham often stretched his own credit, and kept up the exchange at his own risk, by which he frequently lost several hundred pounds at a time; and on one particular time he took up 50,000*l.* for the king's service. In the course of these transactions, he had frequently occasion to meddle with political affairs, as well as those immediately committed to his charge, through the application of the emperor's sister, then regent in the Netherlands, as well as that of the king his master; so that he made at least forty journeys from England to Antwerp during the remainder of the short reign of Edward VI. These services were so acceptable to the young monarch, that about three weeks before his death, he granted to Mr. Gresham, as a mark of his favour, 100*l.* a year to him and his heirs for ever. Mr. Gresham also obtained, in the course of that reign grants of estates and reversions to the value of about 300*l.* a year. He was but a young man when first employed by king Edward; and the skill and prudence displayed in the various matters in which he was employed, discovered an uncommon knowledge of mercantile affairs. But notwithstanding his abilities, and the considerable services he had rendered to the crown, he was, upon the accession of queen Mary, removed from his agency. This induced him to draw up a memorial of his services to the late king, which he sent to a minister of state to be laid before her majesty; and the services represented as done, not only to the king, but to the nation in general, by the increase both of money and trade, and the advancement of the public credit, being observed to be fact, he was taken soon after into the queen's service, and reinstated in his former employment, as appears by the commissions given him at different times during that reign. After the decease of queen Mary, in 1558, he was taken immediately into the service of queen Elizabeth, who employed him on her accession to provide and buy up arms; and in 1559 she conferred on him the honour of knighthood, and appointed him her agent in

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foreign parts. In this state of credit and reputation, he thought proper to provide himself with a mansion-house in the city, suitable to his station and dignity; and with this spirit built a large and sumptuous house for his own dwelling, on the west side of Bishopsgate-street, London, afterwards called Gresham-college, where he maintained an establishment becoming his character and station. But this flow of prosperity received a heavy check by the loss of his only son, aged 16 years, who died in 1564, and was buried in St. Helen's church, opposite to his mansion house.

At this time the merchants of London met in Lombard-street, exposed to the open air and all the injuries of the weather. To remedy which inconvenience, sir Thomas's father during his shrievalty wrote a letter to sir Thomas Audeley then lord-privy-seal, acquainting him that there were certain houses in that street belonging to sir George Monoux, which if purchased and pulled down, a handsome exchange might be built on the ground; he therefore desired his lordship to move his majesty, that a letter might be sent to sir George, requiring him to sell those houses to the mayor and commonalty of the city of London for that purpose. The building he supposes would cost upwards of 2000*l.*, 1000*l.* of which he doubts not to raise before he was out of his office: but nothing effectual was done in it. Sir Thomas therefore took up his father's design, and improving upon his spirit, proposed that if the citizens would give him a piece of ground in a proper place large enough for the purpose, he would build an exchange at his own expence with large and covered walks, where the merchants and traders of all sorts might daily assemble and transact business at all seasons, without interruption from the weather or impediments of any kind. This generous offer was gratefully accepted, and in 1566 several houses upon Cornhill and the back of it, with three alleys, called Swan-alley, New-alley, and St. Christopher's alley, containing in all eighty houses, were purchased by the citizens for more than 3532*l.* and sold for 478*l.* on condition of pulling them down, and carrying off the stuff. This done, the ground-plot was made plain at the charges of the city, and possession given to sir Thomas, who was styled "Agent to the queen's highness;" and who, on the 7th of June, laid the first stone of the foundation; and the work was forthwith followed with such diligence, that

by Nov. 1567, the same was covered with slate, and the shell shortly after fully finished. It is said that the timber of which this fabric was built, was first framed and put together at Battisford, near Ipswich, in Suffolk, and thence brought to London.

The plan of this edifice was formed from the exchange at Antwerp, being an oblong square, with a portico supported with pillars of marble, ten on the north and south sides, and seven on the east and west; under which stood the shops each seven feet and a half long, and five feet broad, in all 120, twenty-five on each side east and west, and thirty-four and an half north, and thirty-five and an half south, each of which paid sir Thomas 4*l.* 10*s.* a year upon an average. There were likewise other shops fitted up at first in the vaults below, but the dampness and darkness rendered these so inconvenient, that the vaults were soon let out to other uses; upon the roof stood at each corner, upon a pedestal, a grasshopper, which was the crest of sir Thomas's arms. This edifice was fully completed, and the shops opened in 1569; and Jan. 29, 1570, queen Elizabeth attended by her nobility, came from Somerset-house thither, and caused it by a trumpet and a herald to be proclaimed "The Royal Exchange." The story, however, of sir Thomas's having on this day reduced a costly pearl to powder, and drank it up in a glass of wine, seems to rest on very slender foundation, and is very inconsistent with his character, who knew how to unite the magnificence of the nobleman with the prudence of the merchant.

In the mean time he had scarcely entered upon the execution of this noble design, when in 1566, he was sent over to Antwerp to take up the sum of 14,667*l.* Flemish money, for her majesty, and prolong the time of payment for 34,385*l.* more; and in December of the same year, there was another debt of the queen's prolonged of 8532*l.* Flemish. Sir Thomas, however, perceiving the disadvantage of borrowing money from foreigners, at an exorbitant interest, advised her majesty to take up what money she wanted of her own merchants; which advice, however, was not immediately adopted, but in 1569 an opportunity occurred which rendered his advice necessary. The quarrel which at this time took place between queen Elizabeth and the king of Spain, obliged the English merchants to send their effects to Hamburgh, on which the duke of

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Alva, governor of the Netherlands, prohibited all commerce with England. Upon this, secretary Cecil, who was then at the head of the exchequer, had his fears lest the merchants would not have money enough to carry on their trade, and the queen lest the falling off in the duties on cloth might prevent her paying her debts abroad. Sir Thomas, however, when consulted, told the secretary that in his opinion the queen needed be at no difficulty to pay her creditors, if she saw her merchants well paid in London their first payment, which was half of her debt to them; for by the time the other half should be payable, the merchants would have plenty of money both here and at Hamburgh. He assured him, that the commodities shipped by our merchants from Hamburgh were well worth 100,000*l.*; and those shipped hence with our goods thither, were worth upwards of 200,000*l.* so that the duty upon cloths (10,000*l.* at least) would enable the queen to discharge her debt. As to the secretary's fears respecting the merchants, sir Thomas observed that there was no foundation for them, considering the great vent our commodities had at Hamburgh already, and were likely to have, and therefore he advised that the first payment agreed on at Hamburgh should above all things be provided for; assuring the secretary, that he knew certainly that the duke of Alva was more troubled with the queen's great credit, and with the vent of her commodities at Hamburgh, than he was with any thing else, and "quaked for fear;" that this was one of the principal hindrances to the payment of the tenth penny, then demanded by the duke for the sale of any kind of goods in the Netherlands; which he believed would be his undoing. He then renewed his advice respecting borrowing of her own subjects in preference to foreigners, urging many reasons grounded on facts. When, however, the motion of lending money to the queen was first proposed among the merchants by sir Thomas, it met with great opposition, and was negatived in the common-hall; but upon more mature consideration afterwards several of the merchants and aldermen lent her majesty various sums of money, to the value of 16,000*l.* for six months, at 6 *per cent.* interest for that time. She gave bonds to each of them separately for re-payment, and likewise other accustomed bonds to discharge them of the statute of usury; and when the six months were expired, she prolonged the payment for six months more, paying the same interest, with

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brokage. As her majesty was thus enabled to borrow money of her own subjects, instead of foreigners, and the commerce with Flanders, particularly Antwerp, was now prohibited, sir Thomas's office as agent for her majesty in those parts, ceased of course. But in 1572, to shew her regard for him, she was pleased to appoint him, together with the archbishop of Canterbury, the bishop of London, and other persons of eminence, assistants to the lord mayor for the government of the city of London during her intended progress that summer. This method was afterwards continued on similar occasions, and sir Thomas Gresham was joined in the commission till 1578.

Though sir Thomas had purchased very large estates in several counties of England, yet he thought a country seat near London, to which he might retire from business and the hurry of the city as often as he pleased, would be very convenient. With this view he bought Osterley-park, near Brentford, in Middlesex, where he built a large magnificent seat within the park, which he impaled, being well wooded, and furnished with many ponds stocked with fish and fowl, and of great use for mills, as paper-mills, oil-mills, and corn-mills. In 1578, queen Elizabeth visited Osterley, where sir Thomas entertained her magnificently. On this occasion, having given it as her opinion that the court before the house would look better divided with a wall, sir Thomas in the night sent for workmen from London, who so speedily and so silently performed their task, that before morning the wall was finished, to the great surprize of the queen and her courtiers, one of whom, however, observed, that it was no wonder that he who could build a change should so soon change a building. This became afterwards the property of the family of Child, and is now that of the right hon. the earl of Jersey, by marriage into that family.

Before Osterley was completed, sir Thomas projected and executed that noble design of converting his mansion-house in Bishopsgate-street into a seat for the muses, and endowing it with the revenues arising from the royal exchange after his decease. While he was meditating this design, the university of Cambridge wrote him an elegant Latin letter, reminding him of a promise, as they had been informed, to give them 500*l.* either towards building a new college there, or repairing one already built. This letter was dated March 14, 1574-5; and it was followed

by another of the 25th, to acquaint him with a report they had heard, that he had promised lady Burghley both to found and endow a college for the profession of the seven liberal sciences. They observe, that the only place proper for such a design, was either London, Oxford, or Cambridge; they endeavour to dissuade him from London, lest it should prove prejudicial to the two universities; and they hope he will not make choice of Oxford, since he was himself bred at Cambridge, which might presume upon a superior regard from him on that account. At the same time, they wrote another letter to the lady Burghley, in which they earnestly request that she will please to use her interest with him, to fix upon Cambridge for the place of his intended college.

But these letters had not the desired effect; he persisted in his resolution to settle it in his house at London; and accordingly, by an indenture dated May 20, 1575, he made a disposition of his several manors, lands, tenements, and hereditaments; with such limitations and restrictions, particularly as to the royal exchange and his mansion-house, as might best secure his views with regard to the uses for which he designed them. This indenture was soon followed by two wills, one of his goods, and the other of his real estates: the former of these bears date July 4th ensuing, whereby he bequeaths to his wife, whom he makes his sole executrix, all his goods, as ready money, plate, jewels, chains of gold, with all his stock of sheep and other cattle if within the realm of England, and likewise gives several legacies to his relations and friends and to all his servants, amounting in the whole to upwards of 2000*l.* besides some small annuities. The other will is dated July the 5th, wherein he gives one moiety of the royal exchange to the mayor and commonalty of London, and the other to the Mercers company, for the salaries of seven lecturers in divinity, law, physic, astronomy, geometry, music, and rhetoric, at 50*l.* per annum for each, with his house in Bishopsgate-street for the lecturers' residence, where the lectures were to be read. He likewise leaves 53*l.* 6*s.* 8*d.* yearly for the provision of eight almsfolks residing in the alms-houses behind his house, and 10*l.* yearly to each of the prisons in Newgate, Ludgate, King's-bench, the Marshalsea, and Compter in Wood-street, and the like sum to each of the hospitals of Christ-church, St. Bartholomew, Bedlam, Southwark, and the

Poultry-compter; and 100*l.* yearly to provide a dinner for the whole Mercers company in their hall on every of their quarter days, at 25*l.* each dinner. By this disposition sufficient care was taken that the two corporations, to whom the affair was trusted, should receive no damage by the execution of it; for the stated annual payments amount to no more than 603*l.* 6*s.* 8*d.* and the yearly rents of the exchange received by sir Thomas were 740*l.* besides the additional profits that must arise from time to time by fines, which were very considerable. But the lady Anne his wife was to enjoy both the mansion-house and the exchange during her life if she survived sir Thomas, and then they were both vested in the two corporations for the uses declared in the will for the term of fifty years; which limitation was made on account of the statutes of mortmain, that prohibited the alienation of lands or tenements to any corporation, without licence first had from the crown. And that space of time the testator thought sufficient for procuring such licence, the doing of which he earnestly recommends to them without delay; in default whereof, at the expiration of fifty years, these estates were to go to his heirs at law.

Having thus settled his affairs so much to his own honour, the interest of the public, and the regards due to his family, he was at leisure to reap the fruits of his industry and success. But he did not long enjoy this felicity, for Nov. 21, 1579, coming from the exchange to his house in Bishopsgate-street, he suddenly fell down in his kitchen, became speechless, and presently died. He was buried in his own parish church of St. Helen's. His obsequies were performed in a very solemn manner, the corpse being attended by 100 poor men, and the like number of poor women, whom he had ordered to be cloathed in black gowns of 5*s.* 8*d.* per yard at his own expence. The charges of the funeral amounted to 800*l.* His corpse was deposited in a vault at the north-east corner of the church, which he had before provided for himself and family, with a curious marble tomb over it; on the south and west sides of which are his own arms, and on the north and east the same impaled with those of his lady. The arms of sir Thomas, together with the City of London and Mercers company, are likewise painted in the glass of the east window of the church, above the tomb, which stood as he left it without any inscription, till 1736, when the following words, taken from

the parish register, were cut on the stone that covers it, by order of the church-wardens: "Sir Thomas Gresham, knight, was buried December 15, 1579." By his death many large estates in several counties of England, amounting at that time to the clear yearly value of 2300*l.* and upwards, came to his lady, who survived him many years, and continued to reside after his decease in the mansion-house at London, in the winter, and at Osterley-park in the summer season, at which last place she died Nov. 23, 1596, very aged. Her corpse was brought to London, and buried in the same vault with her husband.

Mr. Ward has drawn sir Thomas's character at large, and observes, that he had the happiness of a mind every way suited to his fortune, generous and benign; ready to perform any good actions and encourage them in others. He was a great friend and patron of our celebrated martyrologist John Fox. He was well acquainted with the ancient and several modern languages; he had a very comprehensive knowledge of all affairs relating to commerce, whether foreign or domestic; and his success was not less, being in his time esteemed the richest commoner in England. He transacted queen Elizabeth's mercantile affairs so constantly, that he was called "The Royal Merchant," and his house was sometimes appointed for the reception of foreign princes upon their first arrival at London. As no one could be more ready to perform any generous actions which might contribute to the honour of this country, so he very well knew how to make the best use of them for the most laudable purposes. Nor was he less serviceable both to the queen and her ministry on other occasions, who often consulted him, and sought his advice in matters of the greatest importance relating to the welfare of the government. But the most shining part of his character appears in his public benefactions. The royal exchange was not only a singular ornament to the city of London, and a great convenience to the merchants, who wanted such a place to meet and transact their affairs in, but likewise contributed very much to the promotion of trade, both by the number of shops erected there, and the much greater number of the poor, who were employed in working for them. And the donation of his own mansion-house for a seat of learning and the liberal arts, with the handsome provision made for the endowment and support of it, was such an instance of a generous and public spirit

as has been equalled by few, and must perpetuate his memory with the highest esteem and gratitude so long as any regard to learning and virtue is preserved among us. Nor ought his charities to the poor, his alms-houses, and the liberal contributions to the ten prisons and hospitals in London and Southwark, to be omitted.

His public benefactions, the royal exchange, and his mansion-house on the decease of his lady, immediately came into the hands of the two corporations, the City of London and the Mercers' company, who, according to their trust, obtained a patent from the crown, dated Feb. 3, 1614, 12 Jacobi I. to hold them for ever upon the terms expressed in the will of the donor.[1]

GRESSET (JOHN BAPTIST LEWIS), a French poet of considerable eminence, was born 1709, at Amiens, entered among the Jesuits at 16, and quitted the society at the age of 26, about the end of 1735. It was about this time his "Ver Vert" first came out, which has been so justly admired, as the production of a genius (in Rousseau's judgment) "at once refined, embellished, ornamented;" appearing in short, "in all its perfection." This great poet considers the author as "displaying in his familiar style, whatever is most brilliant in poetry, and every idea with which a complete knowledge of the world could furnish a man who had passed his whole life in it." He thought the same of the "Chartreuse," another of his productions, but accused its author of negligence in his other pieces, being of opinion that the familiar style did not exclude the perfection of poetry. M. Gresset was admitted into the French academy in 1748, and gave up poetry that he might devote himself wholly to works of piety, and died June 16, 1777, at Amiens, after having received letters of nobility, and been appointed historiographer of the order of St. Lazore. He married in 1751, mademoiselle Galland, daughter of a merchant of Amiens, but had no children. Besides the pieces above-mentioned, he wrote "Le Lutrin vivant;" "Les Ombres;" "Epistles;" "Odes;" a poetical translation of Virgil's Eclogues; "Edward III." a tragedy; "Sidney," and "Le Mechant," comedies; the latter of which is deservedly admired. They have all been collected in 1748, 2 vols. 12mo. Two little poems in the style of "Ver Vert" were found among

[1] Biog. Brit.—Ward's Gresham Professors.—Lodge's Illustrations, vol. I.

his papers, one entitled "Le Gazetin;" the other, "Le Parrain Magnifique," but not the two cantos which he had added to the Ver Vert. This last poem has been versified in English by Gilbert Cooper, and by Dr. Geddes.[1]

GRETSER (JAMES), a learned German, was born at Marcdorf about 1561, and entered among the society of Jesuits at the age of seventeen. When he had finished his studies, he was appointed a professor at Ingolstad, where he spent twenty-four years, teaching philosophy, morality, and school-divinity, employments which did not hinder him from composing an unusual number of books. The catalogue of them, as given by Niceron, consists of near 153 articles; which, he tells us, were copied by him from the proposals, published in 1753, for printing an edition of all Gretser's works at Ratisbon, in 17 vols. folio. His great erudition was equalled by his modesty, and we are told he could not bear to be commended. The inhabitants of Marcdorf were desirous of having his picture; but when informed of the earnest application they had made to his superiors for that purpose, he expressed his chagrin, and told them, that if they wanted his picture, they need but draw that of an ass. Still, however, to shew their regard, and in a way more acceptable to him, they purchased all his works, and devoted them to the use of the public. He died at Ingolstad, in 1635. He spent his whole life in writing against foreign and English protestant authors (See THOMAS JAMES), and in defending the order to which he belonged. Some authors have bestowed very great encomiums upon him, but others think his works only compilations of materials that may be useful to writers of more judgment. They were printed according to the proposals above-mentioned, at Ratisbon, 1739, 17 vols. folio.[2]

GREVILLE (FULK or FOULK), lord Brooke, an ingenious writer, was the eldest son of sir Fulk Greville, of Beauchamp-court (at Alcaster) in Warwickshire, and born there in 1554. It is conjectured, that he was educated at the school in Shrewsbury; whence he was removed to Cambridge, and admitted a fellow-commoner at Trinity-college; and some time after, making a visit to Oxford, he became a member of that university, but of what college is not certain. Having completed his academical

[1] Dict. Hist.—Eloge by Bailly.
[2] Dupin.—Gen. Dict.—Moreri.—Niceron, vol. XXVIII.—Saxii Onomast.

studies, he travelled abroad to finish his education; and upon his return, being well accomplished, was introduced to the court of queen Elizabeth by his uncle Robert Greville, where he was esteemed a most ingenious person, and particularly favoured by the lovers of arts and sciences. He was soon nominated to some beneficial employment in the court of marches of Wales by his kinsman, sir Henry Sidney, then lord-president of that court and principality.

Our author was not then above twenty-two years of age, so that this post may be esteemed an honourable attestation of his merit. But the nature of it did not please him; his ambition prompted him to another course of life. He had already made some advances in the queen's favour, had attained a competent familiarity with the modern languages, and some expertness in the martial exercises of those times; these were qualifications for a foreign employment, which was more agreeable to the activity of his temper, and promised a quicker access to some of the first posts in the state. In reality he was so eager to advance his fortune in this line, that to gratify his desire, he ventured to incur his royal mistress's displeasure, and made several attempts in it, not only with, but even without her majesty's consent. Out of many of these we have an account of the few following from his own pen. First, when the two mighty armies of Don John and the duke Casimire were to meet in the Low-countries, he applied and obtained her majesty's leave under her own hand, to go thither; but after his horses with all other preparations were shipped at Dover, the queen (who always discouraged these excursions) sent her messenger, sir Edward Dyer, with her mandate to stop him. He was so much vexed at this disappointment, that afterwards, when secretary Walsingham was sent ambassador in 1578, to treat with those two princes, an opportunity of seeing an affair in which so much Christian blood and so many Christian empires were concerned, was so tempting, that he resolved not to risque a denial, and therefore stole away without leave, and went over with the secretary incog. The consequence was, that at his return the queen forbade him her presence for many months. To the same ambition may also be referred his engagement with sir Philip Sidney to accompany sir Francis Drake in his last expedition but one to the West-Indies in 1515, in which they were both frustrated by the same authority.

Again, when the earl of Leicester was sent general of her majesty's forces the same year, and had given Mr. Greville the command of one hundred horse, "Then I," to use his own words, "giving my humour over to good order, yet found that neither the intercession of this grandee, seconded with my own humble suit, and many other honourable friends of mine, could prevail against the constant course of this excellent lady (the queen) with her servants, so as I was forced to tarry behind, and for this importunity of mine to change my course, and seem to press nothing before my service about her; this princess of government as well as kingdoms made me live in her court a spectacle of disfavour too long as I conceived."

During his excursions abroad, his royal mistress granted him the reversion of two of the best offices in the court of the marches of Wales, one of which falling to him in 1580, he met with some difficulties about the profits. In this contest he experienced the friendship of sir Philip Sidney, who by a letter written to his father's secretary, Mr. Molyneux, April 10, 1581, prevailed on him not to oppose his cousin Greville's title in any part or construction of his patents; and a letter of sir Francis Walsingham to the president, the next day, April 11, put an end to the opposition that had been made from another quarter. This office appears to be clerk of the signet to the council of Wales, which is said to have brought him in yearly above 2000*l.* arising chiefly from the processes which went out of that court, all of which are made out by that officer. He was also constituted secretary for South and North Wales by the queen's letters patent, bearing date April 25, 1583. In the midst of these civil employments he made a conspicuous figure when the French ambassadors, accompanied by great numbers of their nobility, were in England a second time to treat of the queen's marriage with the duke of Anjou, in 1581. Tilts and tournaments were the courtly entertainments in those days; and they were performed in the most magnificent manner on this occasion by two noblemen, beside sir Philip Sidney and Fulk Greville, who with the rest behaved so bravely as to win the reputation of a most gallant knight. In 1586 these two friends were separated by the unfortunate death of the former, who bequeathed to his dear friend one moiety of his books.

In 1558 Mr. Greville attended his kinsman, the earl of Essex, to Oxford, and among other persons in that

favourite's train was created M. A. April 11, that year. In 1558 he was accused to the lords of the council, by a certificate of several gentlemen borderers upon Farickwood in Warwickshire, of having made waste there to the value of 14,000*l.* but the prosecution seems to have been dropped, and, October 1597, he received the honour of knighthood. In the beginning of March the same year, he applied for the office of treasurer of the war; and about two years afterwards, in the 41st of Elizabeth, he obtained the place of treasurer of marine causes for life. In 1599 a commission was ordered to be made out for him as rear-admiral of the fleet, which was intended to be sent forth against another threatened invasion by the Spaniards.

During this glorious reign he frequently represented his county in the house of commons, together with sir Thomas Lacy; and it has been observed that a better choice could not have been made, as both of them were learned, wise, and honest. He continued a favourite of queen Elizabeth to the end of her reign. The beginning of the next opened no less in his favour. At the coronation of James I. July 15, 1603, he was made K. B. and his office of secretary to the council of the court of marches of Wales was confirmed to him for life, by a patent bearing date July 24. In the second year of this king he obtained a grant of Warwick castle. He was greatly pleased with this favour; and, the castle being in a ruinous condition, he laid out at least 20,000*l.* in repairing it.

He was afterwards possessed of several very beneficial places in the marches court of Wales, and at this time he seems to have confined his views within the limits of these offices. He perceived the measures of government quite altered, and the state waning from the lustre in which he had seen it shine; besides, he had little hopes of being preferred to any thing considerable in the ministry, as he met with some discouragements from sir Robert Cecil, the secretary, and the persons in power. In this position of affairs he seems to have formed some schemes of retirement, in order to write the history of queen Elizabeth's life. With this view he drew up a plan, commencing with the union of the two roses in the marriage of Henry VII. and had made some progress in the execution of it; but the perusal of the records in the council chest being denied him by the secretary, as he could not complete his work in that authentic and substantial manner which would do

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him credit, he broke off the design, and disposed himself to revise the product of his juvenile studies and his poetical recreations with sir Philip Sidney.

During the life of the treasurer Cecil, he obtained no advancement in the court or state; but, in 1615, some time after his death, was made under-treasurer and chancellor of the exchequer; in consequence of which he was called to the board of privy-council. In 1617 he obtained from the king a special charter, confirming all such liberties as had been granted to any of his ancestors in behalf of the town of Alcester, upon a new reserved rent of ten shillings a year; and, in 1620, was created lord Brooke of Beauchamp-court. He obtained this dignity as well by his merit and fidelity in the discharge of his offices as by his noble descent from the Nevils, Willoughbys de Brook, and Beauchamps. In September 1621, he was made one of the lords of the king's bed-chamber; and on this, resigning his post in the exchequer, he was succeeded therein by Richard Weston, afterwards earl of Portland. After the demise of king James, he continued in the privy-council of Charles I. in the beginning of whose reign he founded a history-lecture in the university of Cambridge, and endowed it with a salary of 100*l.* per annum. He did not long survive this last act of generosity; for, though he was a munificent patron of learning and learned men, he at last fell a sacrifice to the extraordinary outrage of a discontented domestic. The account we have of this fatal event is, that his lordship, neglecting to reward one Ralph Heywood, who had spent the greatest part of his life in his service, this attendant expostulated thereupon with his lordship in his bed-chamber, at Brook-house in Holborn; and, being severely reproved for it, presently gave his lordship a mortal stab in the back with a knife or sword; after which he withdrew into another room, and, locking the door, murdered himself with the same weapon. He died September 30, 1628, and his corpse being wrapt in lead, was conveyed from Brook-house, Holborn, to Warwick; where it was interred on the north side of the choir of St. Mary's church there, in his own vault, which had formerly been a chapter-house of the church; and where, upon his monument, there is this inscription: "Fulke Greville, servant to queen Elizabeth, counsellor to king James, and friend to sir Philip Sidney. Tropheum peccati." He made that dear friend the great exemplar of his life in every thing;

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and Sidney being often celebrated as the patron of the muses in general, and of Spenser in particular, so we are told, lord Brooke desired to be known to posterity under no other character than that of Shakspeare's and Ben Jonson's master, lord-chancellor Egerton and bishop Overal's patron. His lordship also obtained the office of clarencieux at arms for Mr. Camden, who very gratefully acknowledged it in his life-time, and at his death left him a piece of plate in his will. He also raised John Speed from a mechanic to be an historiographer.

His lordship had an inclination to history and poetry. Hence, with respect to the former, it was that lord Bacon submitted his "Life of Henry VII." to his perusal and animadversions. And his extraordinary kindness to sir William Davenant must be added to other conspicuous evidences of the latter; that poet he took into his family when very young, and was so much delighted with his promising genius, that, as long as the patron lived, the poet had his residence with him, and probably formed the plan of some of his first plays under his lordship's encouragement, since they were published soon after his death. This noble lord was never married, so that his honour falling by the patent to his kinsman Robert Greville, he directed his estate also by his will to go along with it to the same relation, being next of kin to him.

Notwithstanding lord Orford's flippant and detracting estimate of lord Brooke's talents and character, he appears to have cherished a taste for all kinds of polite learning, though, as just noticed, his inclination led him more particularly to poetry and history. Phillips, or Milton, remarks, that in all his poems is observable a close, mysterious, and sententious way of writing, but without much regard to elegance of style or smoothness of verse. His principal works are, 1. "The Life of the renowned sir Philip Sidney," London, 1652, 12mo, rather a kind of dissertation than a life, but sufficiently expressive of his connection with, and attachment to that eminent character. 2. "Certaine learned and elegant workes of the right hon. Fulke lord Brooke, written in his youth, and familiar exercise with sir Philip Sidney," Lond. 1633; all the copies extant of this work want twenty-two pages at the beginning. These pages are said to have contained "A treatise on Religion," and were cancelled, as Mr. Malone (in his History of the

Stage) surmises, by order of archbishop Laud. The rest of the volume consists of poetical treatises and letters, and the tragedies of Alaham and Mustapha. 3. "The Remains of sir Fulk Greville, lord Brooke; being poems of Monarchy and Religion, never before printed," Lond. 1670, 8vo*.

The Robert Greville, whom we have mentioned as the adopted heir of lord Brooke, was educated by him as became the estate and dignity to which he was to succeed; but when the civil war commenced, he joined the parliament army, in whose cause he had written some treatises, and was killed in battle at Litchfield, in 1643, in the thirty-fifth year of his age. He wrote, 1. "The Nature of Truth; its union and unity with the soule, which is one in its essence, faculties, acts; one with truth," Lond. 1641, 12mo, an abstruse piece of metaphysical reasoning, which, however, Mr. (afterwards Dr.) Wallis, professor of geometry, understood so well as to be able to answer it, in 1643. 2. "A Discourse opening the nature of that Episcopacie which is exercised in England," ibid. 1641, 4to. 3. "Two Speeches, spoken in the Guildhall, London, concerning his majesty's refusal of a Treaty of Peace," ibid. 1642. 4. "Answer to the Speech of Philip earl of Pembroke, concerning Accommodation, in the house of lords, Dec. 19, 1642," printed by order of the house, and reprinted in lord Somers's tracts; but which appears to have been drawn up by lord Clarendon, as containing the substance of lord Brooke's sentiments. 5. "Speech at the Election of his captains and commanders at Warwick-castle," London, 1643.[1]

GREVIN (JAMES), a French poet and physician, was born at Clermont, in Beauvoisis, in 1538. He began early to write, producing his tragedy of the "Death of Cæsar" in his fifteenth year; and practised physic with success. He was long retained in the service of Margaret of France, duchess of Savoy, whom he followed to Piedmont. He

* Lord Orford erroneously attributes to him "Sir Fulke Greville's Five Yeares of king James, or the condition of the state of England, and the relation it had to other provinces," 1643, 4to, which was evidently written by one of the presbyterian party, and was afterwards republished, with additions, under the title of "The first Fourteen Years of king James," 1651, 4to.

[1] Biog. Brit.—Lloyd's State Worthies.—Park's edition of lord Orford's Royal and Noble Authors.—Censura Literaria, vol. I.—Lodge's Illustrations, vol. II.—Ellis's Specimens.—Cooper's Muses Library.—Lord Clarendon's Life and History.

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died at Turin the 5th of November 1573. There are three plays extant of his: "The Treasurer's Wife," a comedy, in 1558; the "Death of Cæsar," a tragedy; and the "Frighted Ones, (Les Esbahis)" a comedy, both acted the same day at the college of Beauvais in 1560. Grevin, though snatched away by a premature death, had acquired a great reputation, not only as a poet, but as a physician. Some of his countrymen, speaking of his dramas, give him this favourable testimony, "that he effaced all who preceded him on the French stage, and that eight or ten such poets as he would have put it on a good footing, his versification being easy and smooth, especially in his comedies, and his plots well contrived." His poems and plays were printed at Paris, 1561, 8vo. He left also a "Treatise on Poisons," and another "against Antimony," both translated into Latin, and printed in 4to. It was by his means that the absurd decree of the faculty of Paris, afterwards confirmed by parliament, against the use of antimony in medicine, was passed. He was a Calvinist, and united with Rochandieu and Florence Christian in their ingenious poem entitled "The Temple," which they wrote against Ronsard, who had abused the Calvinists in his discourse on the "Miseries of Time."[1]

GREVIUS. See GRÆVIUS.

GREW (OBADIAH), a worthy parish priest, was born in November 1607, at Atherston, in the parish of Manceter, Warwickshire; and, having been well grounded in grammar-learning under his uncle Mr. John Denison, was admitted a student of Baliol college, Oxford, in 1624. Here pursuing his studies carefully, he became qualified for academical honours; and, taking both his degrees in arts at the regular times, he was ordained at twenty-eight years of age by Dr. Wright, bishop of Coventry and Lichfield. In the beginning of the civil wars he sided with the parliament party, took the covenant, and, at the request of the corporation of Coventry, became minister of the great parish of St. Michael in that city, in which station he was admired for his conscientious performance of all his duties. The soundness of his doctrine according to his persuasion, the prudence and sanctity of his conversation, the vigilancy and tenderness of his care, were of that constant tenor, that he seemed to do all which the best writers upon the

[1] Niceron, vol. XXVI.—Moreri.—Freheri Theatrum.—Saxii Onomast.

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pastoral office tell us should be done. As he sided with the presbyterians against the hierarchy, so he joined with that party also against the design of destroying the king. In this, as in other things, he acted both with integrity and courage, of which we have the following remarkable instances. In 1648, when Cromwell, then lieutenant-general, was at Coventry upon his march towards London, Mr. Grew took this opportunity to represent to him the wickedness of the design, then evidently on foot, for taking off his majesty, and the sad consequences thereof, should it take effect; earnestly pressing him to use his endeavours to prevent it, and not ceasing to solicit him till he obtained his promise for it. Nor was he satisfied with this; for afterwards, when the design became more apparent, he addressed a letter to him, reminding him of his promise, and took care to have his letter delivered into Cromwell's own hands. At another time he was required to read in the church the proclamation against sir George Booth, and threatened by Lambert's soldiers, then in Coventry, with the loss of his place if he refused, yet he determined not to read it. Of his liberality we have this instance: When Mr. Panton, a minister of the royalist party, was obliged to sell his library, Dr. Grew bought some of the books, and being afterwards requested to return them, with an offer of the money he paid, he returned the books, but refused the money, as he knew that Mr. Panton could not yet afford the money so well as himself.

In 1651 he accumulated the degrees of divinity, and completed that of doctor the ensuing act, when he preached the "Concio ad Clerum" with applause. In 1654 he was appointed one of the assistants to the commissioners of Warwickshire, for the ejection of such as were then called scandalous, ignorant, and insufficient ministers and schoolmasters. He continued at St. Michael's greatly esteemed and beloved among his parishioners, till his majesty's restoration; after which he resigned his benefice in pursuance to the act of conformity in 1661, although bishop Hacket was urgent with him to conform, and allowed him to preach a month beyond the prescribed time, but he delivered his farewell sermon, and afterwards restricted his labours to a few private hearers. Even in this, however, he was carefully watched, and underwent some severe trials, particularly an imprisonment of six months. He still, however, preserved the respect and affection of the citizens

of Coventry till his death, which happened October 22, 1689. He published "A Sinner's Justification by Christ, &c. delivered in several Sermons on Jer. ii. 6, 1670," 8vo; and "Meditations upon our Saviour's Parable of the Prodigal Son, &c. 1678," 4to, both at the request, and for the common benefit, of some of his quondam parishioners.[1]

GREW (NEHEMIAH), the first and most universal vegetable anatomist and physiologist of this country, the son of the preceding, was born at Coventry. The year of his birth is not mentioned, but from some circumstances appears to have been 1628. He was brought up a presbyterian, his father having taken the covenant; and on the change of the national form of religion, at the restoration of Charles II. he was sent to study in some foreign university, where he took his degree of doctor of physic. He settled first at Coventry, and probably resided there in 1664, when, as he informs us in the preface to his Anatomy of Plants, he first directed his thoughts to the subject of that work, "upon reading some of the many and curious inventions of learned men, in the bodies of animals. For considering that both of them came at first out of the same hand, and were therefore the contrivances of the same wisdom; I thence," says he, "fully assured myself, that it could not be a vain design to seek it in both.—That so I might put somewhat upon that side the leaf which the best botanicks had left bare and empty." Four years afterwards he consulted his brother-in-law, Dr. Henry Sampson, who encouraged him to go on, by pointing out a passage in Glisson's book "De Hepate," chap. 1, in which the anatomy of plants is hinted at as an unexplored, but very promising line of study for a practical observer. For some time he resided at Coventry, but determining to settle in London, he came thither about 1672. Before this his first essay on the anatomy of plants was communicated to the royal society in 1670, by bishop Wilkins, under the title of an "Idea of a Philosophical History of Plants." It was received with the honour and attention it deserved, being ordered to be printed, and its author, in that year also, on the recommendation of the same learned divine, became a fellow of the royal society. He was appointed secretary in 1677, in which capacity he published the Phi-

[1] Biog. Brit. note in art. Nehemiah Grew.—Calamy.—Miscellaneous Antiquities, in continuation of the Bibliotheca Topographica Britannica, No. I. by Benjamin Bartlett, esq. F. S. A.

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losophical Transactions from Jan. 1677-8, to Feb. in the following year. In 1680 he was made an honorary fellow of the college of physicians.—He is said to have attained to considerable practice in his profession, nor did his being a nonconformist deprive him of the credit justly due to his piety and philosophical merit, even in the worst times. He lived indeed to see various changes of opinions and professions, apparently with the tranquillity becoming a philosopher and a good man, and died suddenly, March 25, 1711.

Dr. Grew's Anatomy of Vegetables, of Roots, and of Trunks, originally formed three separate publications in 8vo, but were subsequently collected into a folio volume, and published in 1682, with 83 plates. In this work, truly original, though Malpighi had about the same time, or rather before, pursued the same line of inquiry, scarcely any thing relative to the vegetable anatomy is left untouched. It was the character of Grew to observe every thing, and if a more philosophical observer, more aware of what is best worth remarking, be, in general estimation, a superior character, the latter is more likely to see through the false medium of dazzling theory. The works of Grew are a storehouse of facts, for the use of less original and more indolent authors. They seldom require correction, except where theory is interwoven with observation, and even his theories have passed current till very lately. His chemistry is, of course, that of his time, but his remarks on vegetable secretions, and their multifarious and peculiar properties, abound with ingenuity and originality, as well as his comparative examinations of the various kinds of fruits and seeds. If he had no correct ideas of the propulsion or direction of the sap, we must not forget that he was one of the first who adopted and illustrated the doctrine of the sexes of plants, nor did even the principles of methodical arrangement entirely escape his notice.

In 1681 Dr. Grew published a folio volume, entitled "Museum Regalis Societatis," or a catalogue and description of the natural and artificial rarities belonging to the Royal Society, and preserved at Gresham college. This is a scientific and descriptive catalogue, with learned references to preceding writers. It is accompanied by "the Comparative Anatomy of Stomachs and Guts begun, being several lectures read before the Royal Society in 1676." Twenty-two plates illustrate the first part of this volume,

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and nine the latter, which were given to him by Daniel Colwell, esq. the founder of the collection. The latest publication of our author was "Cosmographia Sacra, or a Discourse of the Universe, as it is the creature and kingdom of God." He was an illustrious proof that it is the *fool*, and not the *philosopher*, "who hath said in his heart *there is no God*." The works of Grew were soon translated into French and Latin, but the latter very incorrectly. His funeral sermon was preached at the meeting in the Old Jewry by the rev. John Shower. It appears by this discourse that Dr. Grew illustrated his learned character by a life of strict piety, humility, and charity.[1]

GREY (Lady JANE), was an illustrious personage of the blood royal of England by both parents: her grandmother on her father's side, Henry Grey marquis of Dorset, being queen-consort to Edward IV.; and her grandmother on her mother's side, lady Frances Brandon, being daughter to Henry VII. queen-dowager of France, and mother of Mary queen of Scots. Lady Jane was born, 1537, at Bradgate, her father's seat in Leicestershire, and very early gave astonishing proofs of the pregnancy of her parts; insomuch that, upon a comparison with Edward VI. who was partly of the same age, and thought a kind of miracle, the superiority has been given to her in every respect. Her genius appeared in the works of her needle, in the beautiful character in which she wrote; besides which, she played admirably on various instruments of music, and accompanied them with a voice exquisitely sweet in itself, and assisted by all the graces that art could bestow. These, however, were only inferior ornaments in her character; and, as she was far from priding herself upon them, so, through the rigour of her parents in exacting them, they became her grief more than her pleasure.

Her father had himself a tincture of letters, and was a great patron of the learned. He had two chaplains, Harding, and Aylmer afterwards bishop of London, both men of distinguished learning, whom he employed as tutors to his daughter; and under whose instructions she made such a proficiency as amazed them both. Her own language she spoke and wrote with peculiar accuracy: the French, Italian, Latin, and it is said Greek, were as natural to her

[1] Biog. Brit.—Ward's Gresham Professors.—Rees's Cyclopædia.—Funeral Sermon, by Shower.

as her own. She not only understood them, but spoke and wrote them with the greatest freedom: she was versed likewise in Hebrew, Chaldee, and Arabic, and all this while a mere child. She had also a sedateness of temper, a quickness of apprehension, and a solidity of judgment, that enabled her not only to become the mistress of languages, but of sciences; so that she thought, spoke, and reasoned, upon subjects of the greatest importance, in a manner that surprized all. With these endowments, she had so much mildness, humility, and modesty, that she set no value upon those acquisitions. She was naturally fond of literature, and that fondness was much heightened as well by the severity of her parents in the feminine part of her education, as by the gentleness of her tutor Aylmer in this: when mortified and confounded by the unmerited chiding of the former, she returned with double pleasure to the lessons of the latter, and sought in Demosthenes and Plato, who were her favourite authors, the delight that was denied her in all other scenes of life, in which she mingled but little, and seldom with any satisfaction. It is true, her alliance to the crown, as well as the great favour in which the marquis of Dorset her father stood both with Henry VIII. and Edward VI. unavoidably brought her sometimes to court, and she received many marks of Edward's attention; yet she seems to have continued for the most part in the country at Bradgate.

Here she was with her beloved books in 1550, when the famous Roger Ascham called on a visit to the family in August; and all the rest of each sex being engaged in a hunting-party, he went to wait upon lady Jane in her apartment, and found her reading the "Phædon" of Plato in the original Greek. Astonished at it, after the first compliments, he asked her, why she lost such pastime as there needs must be in the park; at which smiling, she answered, "I wist all their sport in the park is but a shadow to that pleasure that I find in Plato. Alas, good folk, they never felt what true pleasure meant." This naturally leading him to inquire how a lady of her age had attained to such a depth of pleasure both in the Platonic language and philosophy, she made the following very remarkable reply: "I will tell you, and I will tell you a truth, which perchance you will marvel at. One of the greatest benefits which ever God gave me is, that he sent me so sharp and severe parents, and so gentle a schoolmaster. For

when I am in presence either of father or mother, whether I speak, keep silence, sit, stand, or go, eat, drink, be merry or sad, be sewing, playing, dancing, or doing any thing else, I am so sharply taunted, so cruelly threatened, yea presently sometimes with pinches, nips, and bobs, and other ways (which I will not name, for the honour I bear them), so without measure misordered, that I think myself in hell, till time come that I must go to Mr. Aylmer, who teacheth me so gently, so pleasantly, with such fair allurements to learning, that I think all the time nothing while I am with him; and, when I am called from him I fall on weeping, because whatsoever I do else but learning is full of grief, trouble, fear, and wholly misliking unto me. And thus my book hath been so much my pleasure, and bringeth daily to me more pleasure and more, and that in respect of it all other pleasures in very deed be but trifles and troubles unto me." What reader is not melted with this speech? What scholar does not envy Ascham's felicity at this interview? He was indeed very deeply affected with it, and to that impression we owe the discovery of some farther particulars concerning this lovely scholar.

At this juncture he was going to London in order to attend sir Richard Morrison on his embassy to the emperor Charles V. and in a letter wrote the December following to Sturmius, the dearest of his friends, having informed him that he had had the honour and happiness of being admitted to converse familiarly with this young lady at court, and that she had written a very elegant letter to him, he proceeds to mention this visit at Bradgate, and his surprise thereon, not without some degree of rapture. Thence he takes occasion to observe, that she both spoke and wrote Greek to admiration; and that she had promised to write him a letter in that language, upon condition that he would send her one first from the emperor's court. But this rapture rose much higher while he was penning a letter addressed to herself the following month. There, speaking of this interview, he assures her, that among all the agreeable varieties which he had met with in his travels abroad, nothing had occurred to raise his admiration like that incident in the preceding summer when he found her, a young maiden by birth so noble, in the absence of her tutor, and in the sumptuous house of her most noble father, at a time too when all the rest of the family, both male and female, were regaling themselves with the plea-

sures of the chace; "I found," continues he, "ὦ Ζεῦ καὶ Θεοὶ, O Jupiter and all ye gods! I found, I say, the divine virgin diligently studying the divine 'Phædo' of the divine Plato in the original Greek. Happier certainly in this respect than in being descended, both on the father and mother's side, from kings and queens." He then puts her in mind of the Greek epistle she had promised; and prompted her to write another also to his friend Sturmius, that what he had said of her, whenever he came, might be rendered credible by such authentic evidence.

If lady Jane received this letter in the country, it is probable she did not stay there long after, since some changes happened in the family which must have brought her to town; for, her maternal uncles, Henry and Charles Brandon, both dying at Buckden, the bishop of Lincoln's palace, of the sweating sickness, her father was created duke of Suffolk, October 1551. Dudley earl of Warwick was also created duke of Northumberland the same day, and in November the duke of Somerset was imprisoned for a conspiracy against him as privy-counsellor. During this interval came the queen-dowager of Scotland from France, who, being magnificently entertained by king Edward, was also, among other ladies of the blood royal, complimented as her grandmother, by lady Jane, who was now at court, and much in the king's favour. In the summer of 1552 the king made a great progress through some parts of England, during which, lady Jane went to pay her duty to his majesty's sister, the lady Mary, at Newhall, in Essex; and in this visit her piety and zeal against popery prompted her to reprove the lady Anne Wharton for making a curtesy to the host, which, being carried by some officious person to the ear of the princess, was retained in her heart, so that she never loved lady Jane afterwards; and, indeed, the events of the following year were not likely to work a reconciliation.

The dukes of Suffolk and Northumberland, who were now, upon the fall of Somerset, grown to the height of their wishes in power, upon the decline of the king's health in 1553, began to think how to prevent that reverse of fortune which, as things then stood, they foresaw must happen upon his death. To obtain this end, no other remedy was judged sufficient but a change in the succession of the crown, and transferring it into their own families. What other steps were taken, preparatory to this bold

attempt, may be seen in the general history, and is foreign to the plan of this memoir, which is concerned only in relating the part that was destined for lady Jane to act in the intended revolution: but this was the principal part; in reality the whole centered in her. Those excellent and amiable qualities, which had rendered her dear to all who had the happiness to know her, joined to her near affinity to the king, subjected her to become the chief tool of an ambition, notoriously not her own. Upon this very account she was married to the lord Guilford Dudley, fourth son to the duke of Northumberland, without being acquainted with the real design of the match, which was celebrated with great pomp in the latter end of May, so much to the king's satisfaction, that he contributed bounteously to the expence of it from the royal wardrobe. In the mean time, though the populace were very far from being pleased with the exorbitant greatness of the duke of Northumberland, yet they could not help admiring the beauty and innocence which appeared in lord Guilford and his bride.

But the pomp and splendor attending their nuptials was the last gleam of joy that shone in the palace of Edward, who grew so weak in a few days after, that Northumberland thought it high time to carry his project into execution. Accordingly, in the beginning of June, he broke the matter to the young monarch; and, having first made all such colourable objections as the affair would admit against his majesty's two sisters, Mary and Elizabeth, as well as Mary queen of Scots, he observed, that, "the lady Jane, who stood next upon the royal line, was a person of extraordinary qualities; that her zeal for the reformation was unquestioned; that nothing could be more acceptable to the nation than the prospect of such a princess; that in this case he was bound to set aside all partialities of blood and nearness of relation, which were inferior considerations, and ought to be over-ruled by the public good." To corroborate this discourse, care was taken to place about the king those who should make it their business to touch frequently upon this subject, enlarge upon the accomplishments of lady Jane, and describe her with all imaginable advantages: so that at last, the king's affections inclining to this disposition of the crown, he consented to overlook his sisters, and set aside his father's will. Agreeably to which, a deed of settlement being drawn up

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in form of law by the judges, was signed by his majesty, and all the lords of the council.

This difficult affair once accomplished, and the letters patent having passed the seals before the close of the month, the next step was to concert the properest method for carrying this settlement into execution, and till that was done to keep it as secret as possible. To this end Northumberland formed a project, which, if it had succeeded, would have made all things easy and secure. He directed letters to the lady Mary in her brother's name, requiring her attendance at Greenwich, where the court then was; and she had got within half a day's journey of that place when the king expired, July 6, 1553; but, having timely notice of it, she thereby avoided the snare which had been so artfully laid to entrap her. The two dukes, Suffolk and Northumberland, found it necessary to conceal the king's decease, that they might have time to gain the city of London, and to procure the consent of lady Jane, who was so far from having any hand in this business, that as yet she was unacquainted with the pains that had been taken to procure her the title of queen. At this juncture, Mary sent a letter to the privy council, in which, though she did not take the title of queen, yet she clearly asserted her right to the crown; took notice of their concealing her brother's death, and of the practice into which they had since entered; intimating, that there was still room for reconciliation, and that, if they complied with their duty in proclaiming her queen, she could forgive and even forget what was past: but in answer to this they insisted upon the indubitable right, and their own unalterable fidelity to queen Jane, to whom they persuaded the lady Mary to submit.

These previous steps being taken, and the tower and city of London secured, the council quitted Greenwich and came to London; and July 10, in the forenoon, the two last mentioned dukes repaired to Durham-house, where the lady Jane resided with her husband, as part of Northumberland's family. There the duke of Suffolk with much solemnity explained to his daughter the disposition the late king had made of his crown by letters patent; the clear sense the privy-council had of her right; the consent of the magistrates and citizens of London; and, in conclusion, himself and Northumberland fell on their knees, and paid their homage to her as queen of England. The

poor lady, somewhat astonished at their discourse, but not at all moved by their reasons, or in the least elevated by such unexpected honours, returned them an answer to this effect: "That the laws of the kingdom and natural right standing for the king's sisters, she would beware of burdening her weak conscience with a yoke which did belong to them; that she understood the infamy of those who had permitted the violation of right to gain a sceptre; that it were to mock God and deride justice, to scruple at the stealing of a shilling, and not at the usurpation of a crown. Besides," said she, "I am not so young, nor so little read in the guiles of fortune, to suffer myself to be taken by them. If she enrich any, it is but to make them the subject of her spoil; if she raise others, it is but to pleasure herself with their ruins; what she adored but yesterday is to-day her pastime; and, if I now permit her to adorn and crown me, I must to-morrow suffer her to crush and tear me to pieces. Nay, with what crown does she present me! a crown which hath been violently and shamefully wrested from Catharine of Arragon, made more unfortunate by the punishment of Anne Boleyn, and others that wore it after her: and why then would you have me add my blood to theirs, and be the third victim, from whom this fatal crown may be ravished with the head that wears it? But in case it should not prove fatal unto me, and that all its venom were consumed, if fortune should give me warranties of her constancy, should I be well advised to take upon me these thorns, which would dilacerate, though not kill me outright; to burden myself with a yoke, which would not fail to torment me, though I were assured not to be strangled with it? My liberty is better than the chain you proffer me, with what precious stones soever it be adorned, or of what gold soever framed. I will not exchange my peace for honourable and precious jealousies, for magnificent and glorious fetters. And, if you love me sincerely and in good earnest, you will rather wish me a secure and quiet fortune, though mean, than an exalted condition, exposed to the wind, and followed by some dismal fall."

However, she was at length prevailed upon, by the exhortations of her father, the intercession of her mother, the artful persuasions of Northumberland, and above all, the earnest desires of her husband, whom she tenderly loved, to yield her assent to what had been and was to be

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done. And thus, with a heavy heart, she suffered herself to be conveyed by water to the Tower, where she entered with all the state of a queen, attended by the principal nobility, and, which is very extraordinary, her train supported by the duchess of Suffolk, her mother, in whom, if in any of this line, the right of succession remained. About six in the afternoon she was proclaimed with all due solemnities in the city; the same day she also assumed the regal, and proceeded afterwards to exercise many acts of sovereignty; but, passing over the transactions of her short reign, which are the subject of general history, it is more immediately our business to conclude this article with her behaviour on her fall. Queen Mary was no sooner proclaimed, than the duke of Suffolk, who then resided with his daughter in the Tower, went to her apartment, and, in the softest terms he could, acquainted her with the situation of their affairs, and that, laying aside the state and dignity of a queen, she must again return to that of a private person: to which, with a settled and serene countenance, she made this answer: "I better brook this message than my former advancement to royalty; out of obedience to you and my mother, I have grievously sinned, and offered violence to myself. Now I do willingly, and as obeying the motions of my soul, relinquish the crown, and endeavour to salve those faults committed by others (if at least so great a fault can be salved) by a willing relinquishment and ingenuous acknowledgement of them."

Thus ended her reign, but not her misfortunes. She saw the father of her husband, with all his family, and many of the nobility and gentry, brought prisoners to the tower for supporting her claim to the crown; and this grief must have met with some accession from his being soon after brought to the block. Before the end of the month, she had the mortification of seeing her own father, the duke of Suffolk, in the same circumstances with herself; but her mother, the duchess, not only remained exempt from all punishment, but had such an interest with the queen as to procure the duke his liberty on the last day of the month. Lady Jane and her husband, being still in confinement, were November 3, 1553, carried from the Tower to Guildhall with Cranmer and others, arraigned and convicted of high treason before judge Morgan, who pronounced on them sentence of death, the remembrance of which afterwards affected him so far, that he died raving.

However, the strictness of their confinement was mitigated in December, by a permission to take the air in the queen's garden, and other little indulgences. This might give some gleams of hope; and there are reasons to believe the queen would have spared her life, if Wyat's rebellion had not happened; but her father's being engaged in that rebellion gave the ministers an opportunity of persuading the queen, that she could not be safe herself, while lady Jane and her husband were alive: yet Mary was not brought without much difficulty to take them off. The news made no great impression upon lady Jane: the bitterness of death was passed; she had expected it long, and was so well prepared to meet her fate, that she was very little discomposed.

But the queen's charity hurt her more than her justice. The day first fixed for her death was Friday February the 9th; and she had, in some measure, taken leave of the world by writing a letter to her unhappy father, who she heard was more disturbed with the thoughts of being the author of her death than with the apprehension of his own*. In this serene frame of mind, Dr. Feckenham, abbot of Westminster, came to her from the queen, who was very desirous she should die professing herself a papist, as her father-in-law had done. The abbot was indeed a very fit instrument, if any had been fit for the purpose, having, with an acute wit and a plausible tongue, a great tender-

* There is something so striking in this letter, and so much above her years, that we cannot debar the reader from it. It is in these terms: "Father, although it pleaseth God to hasten my death by you, by whom my life should rather have been lengthened; yet can I so patiently take it, as I yield God more hearty thanks for shortening my woeful days than if all the world had been given into my possession with life lengthened to my will. And albeit I am well assured of your impatient dolors, redoubled many ways, both in bewailing your own wo, and also, as I hear, especially my unfortunate estate; yet, my dear father, if I may without offence rejoice in my mishaps, methinks in this I may account myself blessed; that, washing my hands with the innocency of my fact, my guiltless blood may cry before the Lord, mercy to the innocent; and yet, though I must needs acknowledge, that being constrained, and, as you well know continually assayed in taking the crown upon me, I seemed to consent, and therein grievously offended the queen and her laws; yet do I assuredly trust, that this my offence towards God is so much the less, in that, being in so royal an estate as I was, mine enforced honour never mixed with my innocent heart. And thus, good father, I have opened my state to you, whose death at hand, although to you perhaps it may seem right woful, to me there is nothing that can be more welcome than from this vale of misery to aspire to that heavenly throne of all joys and pleasure with Christ our Saviour; in whose stedfast faith, if it be lawful for the daughter to write so to her father, the Lord, that hitherto hath strengthened you, so continue you, that at last we may meet in heaven, with the Father, Son, and Holy Ghost." Fox's Acts and Monuments.

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ness in his nature. Lady Jane received him with much civility, and behaved towards him with so much calmness and sweetness of temper, that he could not help being overcome with her distress: so that, either mistaking or pretending to mistake her meaning, he procured a respite of her execution till the 12th. When he acquainted her with it, she told him, "that he had entirely misunderstood her sense of her situation; that, far from desiring her death might be delayed, she expected and wished for it as the period of her miseries, and her entrance into eternal happiness." Neither did he gain any thing upon her in regard to popery; she heard him indeed patiently, but answered all his arguments with such strength, clearness, and steadiness of mind, as shewed plainly that religion had been her principal care *. On Sunday evening, which was the last she was to spend in this world, she wrote a letter in the Greek tongue, as some say, on the blank leaves at the end of a testament in the same language, which she bequeathed as a legacy to her sister the lady Catharine Grey; a piece which, if we had no other left, it is said, were sufficient to render her name immortal. In the morning, the lord Guilford earnestly desired the officers, that he might take his last farewell of her; which though they willingly permitted, yet upon notice she advised the contrary, "assuring him that such a meeting would rather add to his afflictions then increase his quiet, wherewith they had prepared their souls for the stroke of death; that he demanded a lenitive which would put fire into the wound, and that it was to be feared her presence would rather weaken than strengthen him; that he ought to take courage from his reason, and derive constancy from his own heart; that if his soul were not firm and settled, she could not settle it by her eyes, nor conform it by her words; that he should do well to remit this interview to the other world; that there, indeed, friendships were happy, and unions indissoluble, and that theirs would be eternal, if their souls carried nothing with them of terrestrial, which might hinder them from rejoicing." All she could do was, to give him a farewell out of a window, as he passed to the place of his dissolution, which he suffered on the scaffold on

* The particulars that passed betwixt her and Feckenham are well worth the reader's perusal in Fox; and an account drawn up by herself of her dispute with him about the real presence is printed in the "Phœnix," Vol. II. p. 28.

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Tower-hill with much Christian meekness. She likewise beheld his dead body wrapped in a linen cloth, as it passed under her window to the chapel within the Tower *.

And, about an hour after, she was led to a scaffold: she was attended by Feckenham, but was observed not to give much heed to his discourses, keeping her eyes stedfastly fixed on a book of prayers which she had in her hand. After some short recollection, she saluted those who were present, with a countenance perfectly composed: then, taking leave of Dr. Feckenham, she said, "God will abundantly requite you, good Sir, for your humanity to me, though your discourses gave me more uneasiness than all the terrors of my approaching death." She next addressed herself to the spectators in a plain and short speech; after which, kneeling down, she repeated the Miserere in English. This done, she stood up and gave to her women her gloves and handkerchief, and to the lieutenant of the Tower her Prayer-book. In untying her gown, the executioner offered to assist her; but she desired he would let her alone; and turning to her women, they undressed, and gave her a handkerchief to bind about her eyes. The executioner, kneeling, desired her pardon, to which she answered, "most willingly." He desired her to stand upon the straw; which bringing her within sight of the block, she said, "I pray dispatch me quickly;" adding presently after, "Will you take it off before I lay me down?" The executioner answered, "No, madam." Upon this, the handkerchief being bound close over her eyes, she began to feel for the block, to which she was guided by one of the spectators. When she felt it, she stretched herself forward, and said, "Lord, into thy hands I commend my spirit;" and immediately her head was separated at one stroke.

Her fate was universally deplored even by the persons best affected to queen Mary; and, to a woman of any

* After this sad sight, she wrote three short sentences in a table-book, in Greek, Latin, and English, to this purport. In Greek: "If his slain body shall give testimony against me before men, his most blessed soul shall render an eternal proof of my innocence in the presence of God." In Latin to this effect: "The justice of man took away his body, but the divine mercy has preserved his soul." The English ran thus; "If my fault deserved punishment, my youth at least and my imprudence were worthy of excuse. God and posterity will shew me favour."—This book she gave to sir John Bridges, the lieutenant of the Tower, on the scaffold, at his intreaty to bestow some memorial upon him, as an acknowledgement of his civility. Heylin.

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feeling, it must certainly have given much disquiet to begin her reign with such an unusual effusion of blood; especially in the present case of a near relation, one formerly honoured with her friendship and favour, who had indeed usurped, but without desiring or enjoying, the royal diadem which she assumed, by the constraint of an ambitious father and an imperious mother, and which at the first motion she chearfully and willingly resigned. This made her exceedingly lamented at home and abroad; the fame of her learning and virtue having reached over Europe, excited many commendations, and some express panegyrics in different nations and different languages. Immediately after her death, there came out a piece, entitled, "The precious Remains of Lady Jane Grey," in 4to.

Besides the pieces already mentioned, there are three Latin epistles to Bullinger printed in the "Epistolæ ab Ecclesiæ Helveticæ reformatoribus vel ad eos scriptæ," 1742, 8vo, and the letter she wrote the night before her death to her sister Katherine which is here printed in Latin. Of her writing also are four Latin verses from her prison, and her speech on the scaffold. Holinshed and Baker say she wrote other things, and Bale mentions "The Complaint of a Sinner," and "The Devout Christian." A letter to Harding, her father's chaplain, on his apostatizing to popery, is in the "Phœnix." Other notices respecting fragments of her writing may be seen in our authorities.[1]

GREY, or GRAY (NICHOLAS), a learned schoolmaster of the seventeenth century, was born in London in 1590, and was educated at Westminster-school, whence he was elected student of Christ-church, Oxford, in 1606. Here he made great proficiency under the tuition of Dr. Samuel Fell, and was considered even at this early period as eminent for his learning in the Greek and Latin languages. Having taken his degrees in arts, he was in 1614 appointed first master of the Charter-house, or Sutton's new foundation of the hospital school; but some years afterwards, having rendered himself incapable of holding that office by marriage, the governors gave him the living of Castle Camps in Cambridgeshire. On the 29th of January 1624, he was admitted chief master of Merchant Taylors' school,

[1] Biog. Brit.—Fox's Acts and Monuments.—Ballard's Memoirs.—Strype's Cranmer, p. 295, 303.—Park's edition of Walpole's Royal and Noble Authors.—Archæol. vol. XIII.—See also Nichols's Leicestershire, under Bradgate Park.

on a disputed election, which, however, terminated in his favour, and he enjoyed the place with much reputation until 1631, when he resigned and was elected head master of Eton school, and a fellow. He was ejected by the usurping powers from both his mastership and living, and reduced to much distress. At length he obtained the mastership of Tunbridge school, in which he continued until the restoration, when he was re-appointed to his former preferments, but did not long live to enjoy them. He died very poor at Eton in October 1660, and was buried in the choir of the chapel, near the stairs leading to the organ-loft. He published 1. "A Dictionary" in Latin and English, and English and Latin, an improvement on Rider's, but afterwards superseded by Holyoak's. 2. "Luculenta e sacra scriptura testimonia, ad Hugonis Grotii baptizatorum puerorum institutionem," Lond. 1647, 8vo, dedicated to his learned and excellent fellow collegian John Hales. This catechism of Grotius, which was written in Latin verse, was such a favourite as to be translated into Greek verse by Christopher Wase, and into English verse by Francis Gouldsmith, of Gray's-inn, esq. 3. "Parabolæ evangelicæ, Lat. redditæ carmine paraphrastico varii generis in usum scholæ Tunbrigiensis," Lond. 8vo, no date. Of the second article above-mentioned, we have an edition of 1668, the title of which is, "Hugonis Grotii Baptizatorum Puerorum Institutio, alternis interrogationibus et responsionibus." This contains Wase's translation into Greek, with grammatical notes, and other notes by Barth. Beale, and Gouldsmith's English version.[1]

GREY (Dr. RICHARD), an ingenious and learned English divine, the son of John Grey of Newcastle, was born there in 1694, and in 1712 was entered of Lincoln college, Oxford, where he took the degree of B. A. May 15, 1716, and that of M. A. January 16, 1718-19. May 1, he was ordained deacon, and priest April 10, 1720, by Crew bishop of Durham, to whom he was chaplain and secretary, and who gave him, in 1721, the rectory of Hinton, near Brackley, in Northamptonshire; and obtained for him, from lord Willoughby de Broke, the rectory of Kimcote in Leicestershire. He was also a prebendary of St. Paul's. In 1746, he was official and commissary of the archdeaconry

[1] Athen. Oxon. vol. II.—Wilson's History of Merchant Taylors School.—Harwood's Alumni Etonenses.

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of Leicester. In 1730, he published at Oxford a "Visitation-Sermon;" and, the same year, "Memoria Technica; or a new Method of artificial Memory:" a fourth edition of which came out in 1756. At this time also appeared his "System of English Ecclesiastical Law, extracted from the Codex Juris Ecclesiastici Anglicani" of bishop Gibson, 8vo. This was for the use of young students designed for orders; and for this the university gave him the degree of D. D. May 28, 1731. He printed an assize sermon in 1732, called "The great Tribunal," and in 1736, was the author of a large anonymous pamphlet, under the title of "The miserable and distracted State of Religion in England, upon the Downfall of the Church established," 8vo; and, the same year, printed another Visitation-Sermon. He also published "A new and easy Method of learning Hebrew without points, 1738;" "Historia Josephi," and "Paradigmata Verborum, 1739;" "Liber Jobi, 1742;" "Answer to Warburton's Remarks," 1744; "The last Words of David," 1749; "Nova Methodus Hebraicè discendi diligentius recognita & ad Usum Scholarum accommodata, &c." 1751; "A Sermon at the opening of Steane chapel, Northampt." 1752; and, lastly, an English translation of Mr. Hawkins Browne's poem "De Animi Immortalitate," 1753. He died Feb. 28, 1771, in his 77th year. He married Joyce, youngest daughter of the rev. John Thicknesse of Brazen-nose-college, Oxford, and sister of the late Philip Thicknesse, esq. by whom he left three daughters, the eldest of whom married Dr. Philip Lloyd, dean of Norwich, and was well-known for her genius in working in worsted, and for her painted windows in that cathedral. Dr. Grey was buried at Hinton, as is his widow, who died Jan. 12, 1794, aged eighty-nine. His "Memoria Technica" was at one time a very popular book, and the system has lately in part been revived by a foreigner, which has been the means of again directing the public attention to Dr. Grey's book; but it seems agreed that such helps are of very little substantial efficacy, and that attention and exercise are the only means to assist or prolong memory. Dr. Grey was a man of piety and liberality, as appears by his frequent correspondence with Dr. Doddridge.[1]

GREY (ZACHARY), LL. D. an English divine, and miscellaneous writer, was of a Yorkshire family, originally

[1] Nichols's Bowyer.—Doddridge's Letters, p. 123, 323—325.

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om France. He was born in 1687, and was admitted a ensioner in Jesus college, Cambridge, April 18, 1704, ut afterwards removed to Trinity-hall, where he was admitted scholar of the house, Jan. 6, 1706-7; LL. B. 1709; LL. D. 1720; and though he was never fellow of that college, he was elected one of the trustees for Mr. Ayloffe's benefaction to it. He was rector of Houghton Conquest in Bedfordshire: and vicar of St. Peter's and St. Giles's parishes in Cambridge, where he usually passed the winter, and the rest of his time at Ampthill, the neighbouring market-town to his living. He died Nov. 25, 1766, at Ampthill, and was buried at Houghton Conquest. Very little of his history has descended to us. How he spent his life will appear by a list of his works. He is said to have been of a most amiable, sweet, and communicative disposition; most friendly to his acquaintance, and never better pleased than when performing acts of friendship and benevolence. Being in the commission of the peace, and a man of reputable character, he was much courted for his interest in elections. He was not, however, very active on those occasions, preferring literary retirement. His works were, 1. "A Vindication of the Church of England, in answer to Mr. Pearce's Vindication of the Dissenters; by a Presbyter of the Church of England," 1720, 8vo. 2. "Presbyterian Prejudice displayed," 1722, 8vo. 3. "A pair of clean Shoes and Boots for a Dirty Baronet; or an answer to Sir Richard Cox," 1722. 4. "The Knight of Dumbleton foiled at his own weapons, &c. In a Letter to Sir Richard *Cocks*, knt. By a Gentleman and no Knight," 1723. 5. "A Century of eminent Presbyterians: or a Collection of Choice Sayings, from the public sermons before the two houses, from Nov. 1641 to Jan. 31, 1648, the day after the king was beheaded. By a Lover of Episcopacy," 1723. 6. "A Letter of Thanks to Mr. Benjamin Bennet," 1723. This Bennet published "A memorial of the Reformation," full of gross prejudices against the established church, and "A defence of it." 7. "A Caveat against Mr. Benj. Bennet, a mere pretender to history and criticism. By a lover of history," 1724, 8vo. 8. "A Defence of our ancient and modern Historians against the frivolous cavils of a late pretender to Critical History, in which the false quotations and unjust inferences of the anonymous author are confuted and exposed in the manner they deserve. In two parts," 1725,

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8vo. In reply, Oldmixon, the critical historian alluded to, published "A Review of Dr. Zachary Grey's Defence of our ancient and modern historians. Wherein, instead of dwelling upon his frivolous cavils, false quotations, unjust inferences, &c. it is proved (to his glory be it spoken) that there is not a book in the English tongue, which contains so many falsehoods in so many pages. Non vitiosus homo es, Zachary, sed vitium. By the author," &c. 9. "An Appendix by way of Answer to the Critical Historian's Review," 1725. 10. "A Looking-glass for Fanatics, or the true picture of Fanaticism; by a gentleman of the university of Cambridge," 1725. 11. "The Ministry of the Dissenters proved to be null and void from Scripture and antiquity," 1725. 12. In 1732 he wrote a preface to his relation dean Moss's sermons, "by a learned hand." Mr. Masters in his history of C. C. C. C. ascribes this to Dr. Snape, who might perhaps have been editor of the sermons, but it was written by Dr. Grey. 13. "The spirit of Infidelity detected, in answer to Barbeyrac, with a defence of Dr. Waterland," 1735, 8vo. 14. "English Presbyterian eloquence. By an admirer of monarchy and episcopacy," 1736, 8vo. 15. "Examination of Dr. Chandler's History of Persecution," 1736, 8vo. 16. "The true picture of Quakerism," 1736. 17. "Caveat against the Dissenters," 1736, 8vo. 18. "An impartial Examination of the second volume of Mr. Daniel Neal's History of the Puritans," 1736, 8vo. The first volume of Neal had been examined by Dr. Madox, assisted in some degree by Dr. Grey, who published his examination of the third volume in 1737, and that of the fourth in 1739. 19. "An examination of the fourteenth chapter of Sir Isaac Newton's Observations upon the prophecies of Daniel," 1736, 8vo. This is in answer to sir Isaac's notion of the rise of Saint-worship. 20. "An attempt towards the character of the Royal Martyr, king Charles I.; from authentic vouchers," 1738. 21. "Schismatics delineated from authentic vouchers, in reply to Neal, with Dowsing's Journal, &c. By Philalethes Cantabrigiensis," 1739, 8vo. 22. "The Quakers and Methodists compared," &c. 1740. 23. "A Review of Mr. Daniel Neal's History of the Puritans, with a Postscript. In a letter to Mr. David Jennings;" a pamphlet, Cambridge, 1744. 24. "Hudibras—with large annotations, and a preface," &c. 1744, 2 vols. 8vo. 26. "A serious address to Lay Methodists: by a sincere Protestant,"

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1745, 8vo. 27. "Popery in its proper colours, with a list of Saints invocated in England before the Reformation," 17—, 8vo. 28. "Remarks upon a late edition of Shakspeare, with a long string of emendations borrowed by the celebrated editor from the Oxford edition without acknowledgement. To which is prefixed, a Defence of the late sir Thomas Hanmer, bart. addressed to the rev. Mr. Warburton, preacher of Lincoln's-Inn," 8vo, no date, but about 1745. 29. "A word or two of Advice to William Warburton, a dealer in many words; by a friend. With an Appendix, containing a taste of William's Spirit of Railing," 1746, 8vo. 30. "A free and familiar Letter to that great refiner of Pope and Shakspeare, the rev. William Warburton, preacher at Lincoln's-Inn. With Remarks upon the epistle of friend W. E. (query? if not T. E. i. e. Thomas Edwards). In which his unhandsome treatment of this celebrated writer is exposed in the manner it deserves. By a Country Curate," 1750, 8vo. 31. "A Supplement to Hudibras," 1752, 8vo. 32. "Critical, historical, and explanatory notes on Shakspeare, with emendations on the text and metre," 1755, 2 vols. 8vo. 33. "Chronological account of Earthquakes," 1757, 8vo. In 1756 he assisted Mr. Whalley in his edition of Shakspeare; he had also contributed to Mr. Peck's "Desiderata," and "Life of Cromwell," and collected some materials for a Life of Baker, the Cambridge antiquary, which were afterwards enlarged and published by the rev. Robert Masters. Dr. Grey left some other MSS. and a collection of letters, now in Mr. Nichols's possession.

From this copious account of Dr. Grey's literary employments, an idea may be formed of his character and sentiments. It would appear that in early life he had studied the history of the church to which he belonged, particularly during the seventeenth century when she suffered the severest shock; and having examined into the personal history of the artful agents, as well as the more artful means by which the hierarchy and civil government were overthrown, conceived an implacable dislike to the whole body of non-conformists, which by an easy transition, he continued towards their immediate successors, the dissenters. Finding the latter frequently employed in vindicating the cause of republican church-government, and bestowing all their pity on those who suffered by the restoration, without any notice of those whom they made

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to suffer by the previous revolution, he directed his powers of controversy to some of those advocates, and by his laborious researches into the private history, annals, and pamphlets of the Cromwell period, was enabled to become a very formidable antagonist. His Examinations of Neal are, in this respect, the most valuable of his writings, and strict impartiality will be found to require a close attention, in the readers of Neal, to what Dr. Grey and his precursor bishop Madox have advanced. The same researches which Dr. Grey had occasion to pursue in answering Neal and others of that party, seem to have furnished him with the matter of the notes by which he afterwards illustrated his edition of Butler's Hudibras, a work which will probably preserve his memory to a very long date, as his plan was entirely new. Yet, he did not escape attacks, both serious and jocular on this publication. Warburton, in his preface to Shakspeare, "hardly thinks there ever appeared, in any learned language, so execrable an heap of nonsense, under the name of Commentaries, as hath lately been given us on this satiric poet:" and Fielding, in the preface to his "Voyage to Lisbon," has introduced "the laborious much-read Dr. Zachary Grey, of whose redundant notes on Hudibras he shall only say, that it is, he is confident, the single book extant, in which above 500 authors are quoted, not one of which could be found in the collection of the late Dr. Mead." But Dr. Warton has very well observed, that, "if Butler is worth reading, he is worth explaining; and the researches used for so valuable and elegant a purpose merit the thanks of genius and candor, not the satire of prejudice and ignorance."

The above attack by Warburton produced, from Dr. Grey, the pamphlets mentioned above, No. 28, 29, and 30, in which there is much of the grossness as well as the acuteness of the controversial spirit. Warburton's conduct, however, appears wanton and unprovoked, for he not only was at one time on good terms with Grey, and had himself some thoughts of illustrating Hudibras, but had actually supplied Grey with the result of his own inquiries, and was therefore a contributor to "so execrable an heap of nonsense;" for which Grey makes very grateful acknowledgment in his preface. To account for Warburton's contempt for a commentator whom he had thus assisted, and for a plan which he meant to have executed (perhaps as he executed his plan on Shakspeare), we are inclined to prefer the conjec-

ture of a gentleman whom extensive reading, reflection, and taste have constituted an able umpire in literary quarrels. Mr. D'Israeli thinks that Warburton's motive was jealousy, and that "though he had half reluctantly yielded the few notes he had prepared, his proud heart sickened when he beheld the amazing subscription Grey obtained for his first edition of Hudibras; he received for that work, 1500*l.*; a proof that this publication was felt as a want by the public." Grey, however, may be entitled to a higher merit than that of gratifying the public taste by his edition of Hudibras. He was unquestionably the founder of that species of commentary which has since been so successfully employed in illustrating Shakspeare, by bringing together all the information, the contemporary writing, and the style, manners, prejudices, and peculiarities of the age, however distant, in which the author to be explained wrote. And although this example has been followed, perhaps in some instances, to a degree of minuteness that exposes the commentator to the ridicule of the wits, and although it must be allowed that some of the Shakspeare commentators have "bestowed all their tediousness" upon us with a too liberal hand, yet it cannot be controverted, that they have pursued the only just and legitimate process for elucidating the writings of distant ages. The merit of this example, therefore, is due to Grey, and is that on which his fame as a writer and literary antiquary will rest, long after his other publications, with the exception perhaps of his Examinations of Neal, are forgotten. He had also made some progress in an edition of Shakspeare upon the plan of his Hudibras, which we presume his advanced age prevented his completing. What he had collected, however, appeared in his "Critical, historical, and explanatory notes" above-mentioned. Of this work Dr. Johnson says that "what Dr. Grey undertook he has well enough performed, but as he neither attempts judicial nor emendatory criticism, he employs rather his memory than his sagacity;" and he adds, "It were to be wished that all would endeavour to imitate his modesty, who have not been able to surpass his knowledge."[1]

GRIBALDUS (MATTHEW), surnamed Mofa, was a learned civilian of Padua, who, after being a law professor

[1] Nichols's Bowyer.—D'Israeli's Calamities of Authors.—Cole's MS Athenæ in Brit. Museum.

at Padua, Pisa, and Pavia, as far as 1557, left Italy, in order to make a public profession of the Protestan religion; but who, like some other Italian converts, imbed the heresy of the Antitrinitarians. After having be professor of civil law at Tubingen for some time, he itted the employment, in order to escape the punishmt he would have incurred, had he been convicted of hisrrors. He was seized at Bern, where he feigned to renoue his opinions, in order to escape very severe treatment; ut, as he relapsed again, and openly favoured the hereti, who had been driven from Geneva, he would, as Bea intimates, certainly have been put to death, if he had nt died of the plague in September 1567, or as others say in 156. In a journey to Geneva, during the trial of Servetus, h desired to have a conference with Calvin, which Calvin t first refused, but afterwards granted; and then Gribaldu, though he came according to the appointed time and pla refused to confer, because Calvin would not give him a hand, till they should be agreed on the articles of e Trinity. He was afterwards cited to appear before e magistrates, in order to give an account of his faith; it, his answers not being satisfactory, he was command to leave the city. He wrote several works, which are esteed by the public; as "Commentarii in legem de rum mistura, & de jure fisci," printed in Italy. "Commentarii in pandectas juris," at Lyons. "Commentarii aliquot præcipuos Digesti," &c. Francfort, 1577, fol. Historia Francisci Spiræ, cui anno 1548, familiaris ader secundum quæ ipse vidit & audivit," Basil, 1550. idan declares, that Gribaldus was a spectator of the sadndition of the apostate Spira, and that he wrote and pished an account of his case and sufferings. "De metdo ac ratione studendi in jure civili libri tres," Lyons, 14 and 1556. He is said to have written this last book in week.[1]

GRIBNER (MICHAEL HENRY), an eminent pressor of law, was born in 1682, at Leipsic. His father, o was minister in that city, dying in 1685, the celebrate lencke married the widow, and took great care of her so education. Gribner assisted in the "Leipsic Journal," as professor of law at Wittenburgh, then at Dresden, d finally at Leipsic, where he was chosen to succeed Mencke. He died in 1734. Besides several academical dertations,

[1] Gen. Dict.—Moreri.—Dupin.—Saxii Onomast.

he left "Principia processûs Judiciarii;" "Principia Jurisprudentiæ naturalis;" a small work much esteemed; "Oscula Juris publici et privati." He was also a benefactor to the university of Leipsic, by leaving a considerable legacy to the library, a sum of money as a provision for the widows of the professors, and an annual sum as an exhibition for a law student.[1]

GIERSON (CONSTANTIA), a very extraordinary woman, whose maiden name is nowhere mentioned), was born in the county of Kilkenny in Ireland, and married to Mr. George Grierson, printer in Dublin. She died in 1733, at the age of twenty-seven; and was allowed to be an excellent scholar, not only in Greek and Roman literature, but in history, divinity, philosophy, and mathematics. She gave a proof of her knowledge in the Latin tongue by her edition of the Dublin edition of Tacitus to lord Carteret, and by that of Terence to his son, to whom she likewise wrote a Greek epigram. Dr. Harwood esteems her Tacitus one of the best edited books ever published. Among the editions of her husband's press, is a very fine one of Dupin's Ecclesiastical History, 1724, 3 vols. folio, a rare book in this country. Mrs. Grierson composed some poetry in English, several of which are inserted by Mrs. Barbauld amongst her own. When lord Carteret was lord-lieutenant of Ireland, he obtained a patent for Mr. Grierson, her husband, to be the king's printer; and, to distinguish and reward her uncommon merit, had her life inserted in it. Besides her parts and learning, she was also a woman of great virtue and piety. Mrs. Pilkington has recorded some particulars of her, and tells us, that, "when about thirteen years of age, she was brought to her father, to be instructed in midwifery; that she was mistress of Hebrew, Greek, Latin, and French, and understood the mathematics as well as most men: and what," says Mrs. Pilkington, "made these extraordinary talents yet more surprising was, that her parents were poor illiterate country people, so that her learning appeared like the gift poured down on the apostles, of speaking all the languages without the pains of study." Mrs. Pilkington inquired of her, when she had gained this prodigious knowledge: to which Mrs. Grierson said, that "she had received some little instruction from the minister of the parish, when she

[1] Bibliothèque germanique, vol. XXIX.—Moreri.—Saxii Onomast.

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could spare time from her needle-work, to which she was closely kept by her mother." Mrs. Pilkington adds, that "she wrote elegantly both in verse and prose; that her turn was chiefly to philosophical or divine subjects; that her piety was not inferior to her learning; and that some of the most delightful hours she herself had ever passed were in the conversation of this female philosopher." Her son, who was also his majesty's printer at Dublin, and instructed by her, was a man of uncommon learning, great wit, and vivacity. He died in Germany, at the age of twenty-seven. Dr. Johnson highly respected his abilities, and often observed, that he possessed more extensive knowledge than any man of his years he had ever known. His industry was equal to his talents, he particularly excelled in every species of philological learning, and was perhaps the best critic of his time.[1]

GRIFFET (HENRY), a French writer of considerable reputation, was born October 9, 1698, at Moulins. He entered early among the Jesuits at Paris, was professor of belles lettres in the college of Louis le Grand, and distinguished himself afterwards in the pulpit. On the dissolution of his order, he retired to Brussels, where he died of a nephritic cholic, February 22, 1775. His works are, 1. An edition of Daniel's "History of France," Paris, 1756, 17 vols. 4to, in which the reign of Louis XIII. occupying three volumes, is entirely his own. 2. "Traité des differentes sortes de preuves qui servent à etablir la verité de l'Histoire," Liege, 1769, 12mo, a very judicious performance. 3. "Sermons," Liege, 1767, 4 vols. 8vo, not remarkable for spirit or eloquence. 4. Several pious works, among which the most popular is his "Année du Chretien," Paris, 1747, 18 vols. 12mo. 5. "Latin Poems," written at college, of indifferent character. 6. An improved edition of D'Avrigny's Memoirs, 1757, 5 vols. 12mo. 7. "Insuffisance de la religion naturelle," Liege, 2 vols. 12mo. 8. An enlarged edition of the "Delices des Pays Bas," Liege, 1769, 5 vols. 12mo.[2]

GRIFFIER (JOHN), a landscape painter, born at Amsterdam in 1645, was a pupil of Roland Roghman, whose manner he relinquished after he became acquainted with the more perfect one of A. Vandervelde and Lingelbach.

[1] Ballard's Memoirs.—Cibber's Lives.—Preface to Mrs. Barber's Poems.—Boswell's Life of Johnson. [2] Dict. Hist.

He settled in England, and made views of many of the principal places, which are highly wrought, but with rather an artificial tone of colouring. His execution was minute and laboured, but his pictures are very well completed in that style. He likewise employed his talents in imitations of Rembrandt, Rysdael, Polemburg, and Teniers; and so successfully, that his productions are often taken for originals. He died in the seventy-third year of his age, in 1718. He was known by the appellation of the old Griffier.—His son, ROBERT Griffier, or the young Griffier, practised the same profession as his father, and in the same style. He resided chiefly upon the continent, and produced a great number of elaborate pictures of views on the Rhine, &c. with many figures in them. He was alive in 1713.[1]

GRIFFITH (ELIZABETH), a lady once of some note as a writer of novels and plays, whose maiden name was Griffith, was of Welch descent, and early in life married Richard Griffith, a gentleman of a good family, but reduced fortune, in Ireland. The first performance by which she became known was entitled "The Letters of Henry and Frances," which are said to contain the genuine correspondence between her and her husband before their marriage, and for some years after. They were published at the particular request of Margaret countess of Cork, who was one of her friends, and privy to her connexion with Mr. Griffith, which was at first kept secret. From these letters, a few particulars of the private history of the parties may be collected. Mr. Griffith appears to have received no regular education, although in his youth he had evinced some talents for poetry; he introduced himself, however, by degrees into "the genteelest and most reputable company;" but tired of a city life, passed several years with a relation in the country of Ireland, where he read, learned French, and "studied husbandry philosophically." He then engaged in a farm and the linen manufacture; and about 1760 appears to have received a place from the duke of Bedford, at that time lord lieutenant of Ireland. His acquaintance with Mrs. Griffith was accidental, and commenced on his part, to use his own phrase, "as an act of gallantry;" but finding "no probability of success," a strange declaration!—and being ena-

[1] Argenville, vol. III.—Pilkington and Strutt.—Walpole's Anecdotes, &c.

moured with her writings, conversation, and character, became, at last, a real and *honourable* lover, but declined matrimony for several years, as she had no fortune, and his expectations from his father were much larger than they were likely to turn out. At length, however, they married, about the year 1752; and their first publication was this correspondence, published by subscription, and not very successful with any class of readers, not even the sentimentalists, for whom it was chiefly calculated. Some of the letters, however, are of a superior cast, and contain many sensible remarks on books, men, and manners. Their next publication, which was also written in conjunction, was "Two Novels, in Letters, 4 vols.; the first and second, entitled *Delicate Distress*, by Frances; the third and fourth, entitled the *Gordian Knot*, by Henry," 1769, 12mo. Both these are of a strict moral tendency; but, like the correspondence of the authors, too much tinged with the pedantry of quotation and philosophizing, instead of natural description and feeling. Previously to this, Mr. Griffith had published in 1764, "The Triumvirate; or the authentic Memoirs of A. B. and C." 2 vols. 12mo, a novel of so loose a kind, that even his wife could not venture to recommend it to the fair sex, and yet adds her opinion that "every *gentleman* will read it with pleasure, and I trust without any injury to his morals." Of Mr. Griffith's performances we hear no more, nor have been able to ascertain the time of his death. Mrs. Griffith's other novels were "Lady Barton," and "Juliana Harley." She also wrote some dramas which had various success, but none of them have preserved their station on the stage. One of her most agreeable publications was "The Morality of Shakspeare's Drama illustrated," 1775, 8vo. She published also some translations, "The Adventures of Pierre Viaud," and the "Letters of Ninon de L'Enclos," &c. She died Jan. 3, 1793, at Millecent, in the county of Kildare. She was unquestionably a woman of considerable literary talents, but does not appear to have found in her lover and husband the judgment which could give them a proper direction. Nor did he contribute much to her happiness in his latter days. He had long accustomed himself to the cant of sentiment, which is too frequently mistaken for genuine moral feeling. When in his grand climacteric, he seduced a girl of fortune and consequence, with whom he lived the remainder of his days. The libertine notions in his "Trium-

virate" appear to have been more predominant than the sense he affected to entertain of pure morals in his "Letters."[1]

GRIMALDI (JOHN FRANCIS), called BOLOGNESE, was born at Bologna in 1606, and studied under A. Caracci, to whom he was related. He was a good designer of figures, but became chiefly distinguished for his landscapes. When he arrived at Rome, Innocent X. did justice to his merit, employed him to paint in the Vatican and the Quirinal, and even in churches. This pope used to visit him when at work, and talk familiarly with him. His reputation reached cardinal Mazarine at Paris, who sent for him, settled a large pension on him, and employed him for three years in embellishing his palace and the Louvre, by the order of Lewis XIII. The troubles of the state, and the clamours raised against the cardinal, whose party he warmly espoused, put him so much in danger, that his friends advised him to retire among the Jesuits, for whom he painted a decoration for the exposition of the sacrament during the holy days, according to the custom of Rome. This piece was much relished at Paris: the king honoured it with two visits, and commanded him to paint a similar piece for his chapel at the Louvre. Grimaldi after that returned to Italy, and at his arrival at Rome found his great patron Innocent X. dead; but his two successors Alexander VII. and Clement IX. honoured him equally with their friendship, and found him variety of employment. His chief power lay in landscape, though he designed figures well, and his pencil equalled his design, light, and flowing with great depth of colour, bolder in the masses and the dash of bushy foliage than Caracci's, but perhaps too green. The gallery Colonna, at Rome, has many of his views, which remained chiefly in Italy, less known on this side of the Alps than those of Poussin and Claude. He understood architecture, and has engraved in aqua fortis forty-two landscapes in an excellent manner, five of which are after Titian. Grimaldi was amiable in his manners, as well as skilful in his profession: he was generous without profusion, respectful to the great without meanness, and charitable to the poor. The following instance of his benevolence may serve to characterise the man. A Sicilian gen-

[1] Gent. Mag. vol. XL. p. 264, LXIII. p. 104.—Victor's Works, vol. I. p. 303—313, 334.—Miss Seward's Letters, vol. III. p. 313—14.—Biog. Dramatica.

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tleman, who had retired from Messina with his daughter, during the troubles of that country, was reduced to the misery of wanting bread. As he lived over-against him, Grimaldi was soon informed of it; and in the dusk of the evening, knocking at the Sicilian's door, without making himself known, tossed in money and retired. The thing happening more than once, raised the Sicilian's curiosity to know his benefactor; who, finding him out, by hiding himself behind the door, fell down on his knees to thank the hand that had relieved him: Grimaldi remained confused, offered him his house, and continued his friend till his death. He died of a dropsy at Rome in 1660, and left a considerable fortune among six children; of which the youngest, named Alexander, was a pretty good painter.[1]

GRIMANI (DOMINICK), a learned cardinal, was born at Venice in 1460. His father being procurator of St. Mark, and afterwards doge of the city, the son was soon brought into public notice, and employed by the state in important offices. In 1493 he was raised to the purple by pope Alexander VI. having previously acquired great fame on account of the piety which he displayed towards his father, who was commander of a fleet, and being defeated by the Turks, was imprisoned and treated with great rigour. The son offered to take his place, which being refused, he attended him in prison, and rendered him all the service in his power. Grimani was also an eminent patron of the fine arts: he collected a choice and valuable library, consisting of eight thousand volumes in all languages, which, at his decease, in 1523, he bequeathed to the canons regular of St. Salvadore, in Venice. It was afterwards increased by the addition of many valuable works by the cardinal patriarch Marino Grimani, and was preserved until nearly the end of the seventeenth century, when it was unfortunately destroyed by fire. Dominick Grimani also made a fine collection of statues, and other remains of antiquity. In 1509, he was visited by Erasmus, who relates the particulars of his reception, in one of his letters, with interesting minuteness, and afterwards dedicated to him his "Paraphrasis in Epistol. Pauli ad Romanos." On another occasion we find Erasmus soliciting cardinal Grimani for a copy of Origen's commentary on the Psalms, a translation of which he had been urged to undertake by War-

[1] D'Argenville, vol. II.—Pilkington and Strutt.

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ham, archbishop of Canterbury. Grimani is said to have translated from the Greek some homilies of Chrysostom.[1]

GRIMBOLD, GRIMBALD, or GRIMOALD (NICHOLAS), a poet of considerable rank in his time, was a native of Huntingdonshire, and received the first part of his academical education at Christ's college in Cambridge, where he became B. A. in 1539 or 1540. Removing to Oxford in 1542, he was elected fellow of Merton college; but, about 1547, having opened a rhetorical lecture in the refectory of Christ church, then newly founded, he was transplanted to that society, which gave the greatest encouragement to such students as were distinguished for their proficiency in criticism and philology. The same year he wrote a Latin tragedy, which probably was acted in the college, entitled "Archipropheta, sive Joannes Baptista," dedicated to the dean, Richard Cox, and printed Colon. 1548, 8vo. In 1548, he explained all the four books of Virgil's Georgics in a regular prose Latin paraphrase, in the public hall of his college, which was printed at London in 1591, 8vo. He wrote also explanatory commentaries, or lectures, on the "Andria" of Terence, the Epistles of Horace, and many pieces of Cicero, perhaps for the same auditory. He translated Tully's Offices into English, which he dedicated to the learned Thirlby, bishop of Ely, printed at London, 1553, 8vo, and reprinted in 1574 and 1596. He also made translations from some of the Greek classics; but these, Mr. Warton thinks, were never published; among others was the "Cyropædia." Bale mentions some plays and poems, but not with sufficient precision to enable us to know whether they were in Latin or English. It is allowed, however, that he was the second English poet after lord Surrey who wrote in blank verse, and added to Surrey's style new strength, elegance, and modulation. In the disposition and conduct of his cadences, says our poetical historian, he often approaches to the legitimate structure of the improved blank verse, although he is not quite free from those dissonancies and asperities, which in his time adhered to the general character and state of English diction. Both Mr. Warton and Mr. Ellis have given specimens of his poetry from "The Songes written by N. G." annexed to the "Songes and Sonnettes of uncertain Auctours" in Tottell's edition of

[1] Tiraboschi.—Moreri.—Greswell's Politian.—Roscoe's Leo.

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lord Surrey's Poems (reprinted in the late edition of the English poets). As a writer of verses in rhyme, Mr. Warton thinks that Grimbold yields to none of his contemporaries, for a masterly choice of chaste expression, and the concise elegancies of didactic versification; and adds that some of the couplets in his "Praise of Measure-keeping," or moderation, have all the smartness which mark the modern style of sententious poetry, and would have done honour to Pope's ethic epistles. It is supposed that he died about 1563. Wood and Tanner, and after them, Warton, are decidedly of opinion that he is the same person, called by Strype "one Grimbold," who was chaplain to bishop Ridley, and who was employed by that prelate while in prison, to translate into English Laurentius Valla's book against the fiction of Constantine's Donation, with some other popular Latin pieces against the papists. In Mary's reign, it is said that he was imprisoned for heresy, and saved his life by recantation. This may be true of the Grimbold mentioned by Strype, but we doubt whether he be the same with our poet, who is mentioned in high terms by Bale, on account of his zeal for the reformed doctrines, without a syllable of his apostacy, which Bale must have known, and would not have concealed.[1]

GRIMSTON (Sir Harbottle), a celebrated lawyer, and master of the rolls in the seventeenth century, descended from a very ancient family, was born at Bradfield-hall, near Manningtree, in Essex, about 1594. Where he had his early education is not known, but he studied law in Lincoln's-inn, and practised with considerable success. In August 1638 he was chosen recorder of Colchester, and representative for that place in the parliament which met at Westminster April 13, 1640, and again in the parliament which met Nov. 3 of the same year. The measures he at first supported were those of the party which finally overthrew the government, and although he argued chiefly against such abuses as might have been reformed by a better understanding between the conflicting parties, yet his violence against the court, and particularly a bitter speech he made against archbishop Laud, seem to prove that he was too much swayed by the popular clamour of the times, and too readily became one of the committees

[1] Bale and Tanner.—Warton's Hist. of Poetry.—Ellis's Specimens.—Athen. Oxon. vol. I. new edit. by Bliss.

for the redress of grievances, real or imaginary, as well as for bringing those to punishment who were most obnoxious to the people. In 1642 he was made one of the lieutenants of the county of Essex, in pursuance of the parliament's ordinance for the militia, and in August the same year, came down to Colchester and proclaimed sir John Lucas a traitor, for intending to assist the king. When he came, however, to penetrate more deeply into the designs of the reformers, he began to withdraw his countenance from them, and when in 1647 he was appointed one of the commissioners to treat with the king at Newport, in the isle of Wight, his majesty had every reason to be pleased with his candour and moderation. On his return to parliament, he argued for accepting the king's concessions, and being at the same time one of the commissioners for disbanding the army, was, among others, forcibly excluded from the house by a party of soldiers. After the murder of the king, he went abroad for some time, but in 1656 we find him elected to Cromwell's parliament as one of the sixteen representatives for the county of Essex, but not approved by the council, against whose decision he signed a spirited remonstrance. In February 1659-60 he was chosen one of the new council of state, in whom the executive power was lodged by the remains of the long parliament that restored Charles II.; and a few months after, he was also chosen speaker of the house of commons in what was called the "Healing parliament" which met April 25, 1660. In May following, he waited on the king at Breda, and on his majesty's arrival, and the settlement of the government, was appointed master of the rolls Nov. 3, 1660, which office he filled for nearly twenty-four years with great ability and integrity. He was also appointed in the same year chief steward of the borough of St. Alban's, and recorder of Harwich, and from the restoration to the time of his death, continued to represent Colchester in parliament. For several years he entertained Dr. Gilbert Burnet, afterwards bishop of Salisbury, as his chaplain, or preacher at the rolls; and much assisted him in his "History of the Reformation." Burnet in his "Own Times" has given an affectionate and probably faithful character of sir Harbottle, who appears to have been a man of real worth, piety, and moderation in his latter days. Sir Harbottle died Dec. 31, 1683, aged about ninety, and was buried in the chancel of St. Michael's church, St. Alban's. He was twice married, first to Mary,

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daughter of sir George Croke, an edition of whose "Reports" he published, 3 vols. folio; and secondly to Anne, daughter of sir Nathaniel Bacon, of Culford-hall, in Suffolk. Other particulars of his family may be seen in our authorities.[1]

GRINDAL (EDMUND), archbishop of Canterbury, was born in 1519, at Hinsingham, a small village in Cumberland. After a suitable foundation of learning at school, he was sent to Magdalen-college, in Cambridge, but removed thence to Christ's, and afterwards to Pembroke-hall; where, having taken his first degree in arts, he was chosen fellow in 1538, and commenced M. A. in 1541, having served the office of junior bursar of his college the preceding year. In 1548 he was appointed senior proctor of the university, and is said to have often sat as assessor to the vice-chancellor in his courts. In 1549 he became president [vice-master] of his college; and being now B. D. was unanimously chosen lady Margaret's public preacher at Cambridge; as he was also one of the four disputants in a theological extraordinary act, performed that year for the entertainment of king Edward's visitors.

Thus distinguished in the university, his merit was observed by Ridley, bishop of London, who made him his chaplain in 1550; perhaps by the recommendation of Bucer, the king's professor of divinity at Cambridge, who soon after his removal to London, in a letter to that prelate, styles our divine "a person eminent for his learning and piety." And thus a door being opened to him into church-preferments, he rose by quick advances. His patron the bishop was so much pleased with him, that he designed for him the prebend of Cantrilles, in St. Paul's church, and wrote to the council (some of whom had procured it for furnishing the king's stables) for leave to give this living, as he says, "to his well deserving chaplain, who was without preferment, and to whom he would grant it with all his heart, that so he might have him continually with him and in his diocese to preach," adding, that "he was known to be both of virtue, honesty, discretion, wisdom, and learning." What effect this application had does not appear, but the præcentor's place becoming vacant soon after, his lordship on August 24, 1551, col-

[1] Biog. Brit.—Burnet's Own Times.—Collins's Peerage, by Sir E. Brydges, art. Verulam.—Clarendon's History.—Chauncy's Hertfordshire.

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lated him to that office, which was of much greater value, and likewise procured him to be made one of his majesty's chaplains, with the usual salary of 40*l.* in December of the same year. On July 2, 1552, he obtained a stall in Westminster-abbey; which, however, he resigned to Dr. Bonner, whom he afterwards succeeded in the bishopric of London. In the mean time, there being a design on the death of Dr. Tonstall, to divide the rich see of Durham into two, Grindal was nominated for one of these, and would have obtained it, had not one of the courtiers got the whole bishopric dissolved, and settled as a temporal estate upon himself.

In 1553, he fled from the persecution under queen Mary into Germany; and, residing at Strasbourg, made himself master of the German tongue, in order to preach in the churches there; in the disputes at Francfort about a new model of government and form of worship, which was to be different from the last liturgy of king Edward, he sided with Cox and others against Knox and his followers. Returning to England on the accession of Elizabeth, in 1558, he was employed among others, in drawing up the new liturgy to be presented to the queen's first parliament; and was also one of the eight protestant divines, chosen to hold a public dispute with the popish prelates about that time. His talent for preaching was likewise very serviceable, and he was generally appointed to that duty on all public occasions. On May 15, 1559, he preached at St. Paul's at the first reading of the common-prayer before the privy-council, nobility, lord mayor, and aldermen. About the same time he was appointed one of the commissioners in the north, on the royal visitation for restoring the supremacy of the crown, and the protestant faith and worship. This visitation extended also to Cambridge, where Dr. John Young being removed for refusing the oath of supremacy, from the mastership of Pembroke-hall, Grindal was chosen by the fellows to succeed him in 1559. This office, however, he accepted with reluctance, and finding that he could not reside, he resigned it in May 1562, if not before; yet so highly was he beloved by the society, that the three succeeding masters were chosen by his recommendation.

In July the same year, he was nominated to the bishopric of London, vacant by the deposition of Bonner. The juncture was very critical, and the fate of the church

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revenues depended upon the event. An act of parliament had lately passed, whereby her majesty was empowered to exchange the ancient episcopal manors and lordships for tithes and impropriations; a measure extremely regretted by these first bishops, who scrupled whether they should comply in a point so injurious to the revenue of their respective sees, which must suffer considerably by these exchanges; and which too would cut off all hope of restoring the tithes, so long unjustly detained from the respective churches, for the maintenance of the incumbents. In this important point our new-nominated bishop consulted Peter Martyr in a letter dated August of this year; nor did he accept of the bishopric till he had received an opinion in favour of it from that divine, who said that the queen might provide for her bishops and clergy in such manner as she thought proper, that being none of Grindal's concern. He also communicated to that divine his scruples concerning the habits and some customs then used in the church, on both which Martyr gave him the advice of a sensible and moderate man who regarded more weighty matters. Before this answer could be received, Grindal was consecrated Dec. 1, but the exchange of lands with the queen not being fully settled, he could not compound for his first fruits, and consequently he was hindered from exercising his episcopal function, and was obliged to have the queen's express authority for that purpose. We may here remark that Cox bishop of Ely, Barlow of Chichester, and Scory of Hereford, were consecrated at the same time by archbishop Parker, with whom they all joined in a petition to her majesty to stop these exchanges, and they offered her as an equivalent, 1000 marks a year during their lives. In 1560, he was made one of the ecclesiastical commissioners, in pursuance of an act of parliament to inspect into the manners of the clergy, and regulate all matters of the church; and the same year he joined with Cox and Parker, in a private letter to the queen, persuading her to marry. In 1561, he held his primary visitation. In 1563 he assisted the archbishop of Canterbury, together with some civilians, in preparing a book of statutes for Christ church, Oxford, which as yet had none fixed. This year he was also very serviceable, in procuring the English merchants, who were ill used at Antwerp and other parts of the Spanish Netherlands, and who had been very kind to the English exiles in the late reign, a new settlement at

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Embden, in East-Friesland; and the same year, at the request of sir William Cecil, secretary of state, he wrote animadversions upon a treatise entitled "Christiani Hominis Norma," &c. "The Rule of a Christian Man," the author of which, one Justus Velsius, a Dutch enthusiast, had impudently, in some letters to the queen, used menaces to her majesty; but being at last cited before the ecclesiastical commission, was charged to depart the kingdom.

On April 15, 1564, he took the degree of D. D. at Cambridge, and the same year executed the queen's express command, for exacting uniformity in the clergy; but proceeded so tenderly and slowly, that the archbishop thought fit to excite and quicken him; whence the puritans supposed him inclined to their party. However, he brought several nonconformists to comply; to which end he published a letter of Henry Bullinger, minister of Zurich, in Switzerland, to prove the lawfulness of compliance, which had a very good effect. The same year, October 3, on the celebration of the emperor Ferdinand's funeral, he preached a sermon at St. Paul's, afterwards printed, from which Strype has given extracts. In 1567 he executed the queen's orders in proceeding against the prohibited and unlicensed preachers; but was so treated by some with reproaches and rude language, that it abated much of his favourable inclinations towards them, which was felt and resented on their part. Even although some years afterwards he both procured the liberty of some separatists who had been imprisoned according to law, and indulged their ministers with a licence to preach on their promising not to act against the laws, yet they immediately abused that liberty, and when he proceeded against them for it, they had the boldness to lodge a complaint in the privy council representing his dealings with them. The archbishop, touched with their ingratitude, joined with the council in opinion that such men ought to be severely punished as a warning to others. Grindal was also threatened with a premunire by some of his clergy for raising a contribution upon them the preceding year for the persecuted Protestants abroad, without the queen's licence. But this did not discourage him, and having procured a commission from her majesty to visit the Savoy, the hospital appointed for the relief and entertainment of poor travellers, he deprived the master, who had almost ruined the charity by his abuses and mismanagement.

This was the last piece of service he performed for his diocese, being on May 1, 1570, translated to the see of York. He owed this promotion to secretary Cecil and archbishop Parker, who liked his removal from London, as not being resolute enough for the government there. The same year he wrote a letter to his patron Cecil, that Cartwright the famous nonconformist might be silenced; and in 1571, at his metropolitical visitation, he shewed a hearty zeal, by his injunctions, for the discipline and good government of the church. In 1572 he petitioned the queen to renew the ecclesiastical commission. In 1574 he held one for the purpose of proceeding against papists, whose number daily diminished in his diocese, which he was particularly careful to provide with learned preachers, as being in his opinion the best method of attaining that end. He rejected therefore such as came for institution to livings if they were found deficient in learning, and in this policy he was encouraged by the queen, to whom it was highly agreeable. In other respects he had frequently to contend with the avarice of the courtiers, some of whom would have greatly impoverished the church, if he and other prelates had not opposed them.

His patron, Cecil, then lord treasurer, recommended him to the first chair in the church, which became vacant by the death of archbishop Parker. Accordingly he was translated to the see of Canterbury, in which he was confirmed, February 15, 1575. On May 6, 1576, he began his metropolitical visitation, and took measures for the better regulation of his courts; but the same year fell under her majesty's displeasure, upon account of the favour he shewed to what was called the exercise of prophesying.

These prophesyings had been used for some time, the rules of which were, that the ministers of a particular division at a set time met together at some church, and there each in their order explained, according to their abilities, some portion of scripture allotted to them before; this done, a moderator made his observations on what had been said, and determined the true sense of the place, a certain time being fixed for dispatching the whole. The advantage was the improvement of the clergy, who hereby considerably profited in the knowledge of the scripture; but this mischief ensued, that at length confusions and disturbances took place at those meetings, by an ostentation of superior parts in some, by advancing heterodox

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opinions, and by the intrusion of some of the silenced separatists, who took this opportunity of declaiming against the liturgy and hierarchy, and even speaking against states and particular persons. The people also, of whom there was always a great conflux as hearers, fell to arguing and disputing much about religion, and sometimes a layman would take upon himself to speak. In short, the exercises degenerated into factions.

Grindal laboured to redress these irregularities by setting down rules and orders for the management of these exercises; however, the queen still disapproved of them, as seeing probably how very apt they were to be abused. She did not like that the laity should neglect their secular affairs by repairing to those meetings, which she thought might fill their heads with notions, and so occasion dissentions and disputes, and perhaps seditions in the state. And the archbishop being at court, she particularly declared herself offended at the number of preachers as well as the exercises, and ordered him to redress both; urging, that it was good for the church to have few preachers, that three or four might suffice for a county, and that the reading of the Homilies to the people was sufficient. She therefore required him to abridge the number of preachers, and put down the religious exercises. This did not a little afflict him. He thought, and very properly, the queen infringed upon his office, to whom, next to herself, the highest trust of the church of England was committed; especially as this command was peremptory, and made without at all advising with him, and that in a matter so directly concerning religion: he wrote a letter to her majesty, declaring, that his conscience would not suffer him to comply with her commands.

This refusal was dated December 20, 1576. The queen therefore having given him sufficient time to consider well his resolution, and he continuing inflexible, she sent letters next year to the bishops, to forbid all exercises and prophesyings, and to silence all preachers and teachers not lawfully called, of which there were no small number; and in June the archbishop was sequestered from his office, and confined to his house by an order of the court of star-chamber. In November the lord-treasurer wrote to him about making his submission, with which he not thinking fit to comply, his sequestration was continued; and in January there were thoughts of depriving him, which, how-

ever, were laid aside. June 1579, his confinement was either taken off, or else he had leave to retire to his house at Croydon; for we find him there consecrating the bishop of Exeter in that year, and the bishops of Winchester, and Lichfield and Coventry, the year following. This part of his function was exercised by a particular commission from the queen, who in council appointed two civilians to manage the other affairs of his see, the two of his nomination being set aside. Yet sometimes he had special commands from the queen and council to act in person, and issued out orders in his own name; and in general was as active as he could be, and vigilant in the care of his diocese as occasion offered. In 1580, for instance, when there happened a violent earthquake, our archbishop having issued an order for prayer and humiliation, composed a prayer for families throughout his diocese, which was allowed by the council, who in a letter to him commended his great zeal, and required him to enjoin the observation of his new order of prayer in all other dioceses. The council also referred to him the decision of a dispute that happened the same year at Merton college, Oxford, of which he was visitor, as archbishop; and soon after he was employed by the lord treasurer in a controversy between the university and town of Cambridge.

This year (1580), a convocation met at St. Paul's, at which, though he could not appear, yet he had a principal share in the transactions of it. He drew up an expedient for preserving the authority of the spiritual courts in the point of excommunications; he laid before them also a new form of penance to be observed for the future, better calculated than the former to produce a proper effect on offenders. It was moved in this convocation, that no business should be entered upon, nor any subsidy granted, till he was restored, and although the motion was negatived, yet they unanimously presented a petition in his favour to her majesty, which they thought was a more respectful proceeding. This, however, proved ineffectual, nor was he restored until after he made his submission, in which, among other things, to clear himself of the charge of a refractory disobedience in the matter of the exercises, he proved that in his own bishopric, and other peculiar jurisdictions, he never suffered the practice after the time of her majesty's command.

The precise time of his restitution does not clearly ap-

pear, yet several of his proceedings shew, that he was in the full possession of the metropolitical power in 1582, in which yet it is also certain he lost his eye-sight. Sir John Harrington imagines that his being blind was only a report circulated by his friends, in order to conceal his being in confinement by the queen's order in his own house, but Strype has amply refuted this supposition. He was also much broken down by hard study and infirmities, especially the strangury and colic, with which he had long been afflicted; and losing all hopes of recovering his sight, he resigned his see towards the latter end of 1582, and although by no means a favourite with his royal mistress at this time, she thought proper to grant him a pension for his life. With this provision he retired to Croydon, where he died July 6, 1583, and was interred in that church, where a stone monument was erected to his memory.

Strype has ably vindicated his memory from the misrepresentations of Fuller and Heylin, who consider him as too much inclined to puritanism; and observes, that in the times in which he lived, when he was better known, his episcopal abilities, and admirable endowments for spiritual government, as well as his great learning, were much celebrated. He was a man, says Strype, of great firmness and resolution, though of a mild and affable temper, and friendly disposition; in his deportment courteous and engaging, not easily provoked, well spoken, and easy of access; and in his elatim not at all affecting grandeur or state, always obliging in his carriage, as well as kind and grateful to his servants, and of a free and generous spirit. Strype allows, what indeed is obvious, that he used great moderation towards the puritans, to whose interest in the cabinet, joined to his own merits, his preferment was in a great measure owing; and had they repaid this moderation by a corresponding behaviour, he would have less seldom incurred the displeasure of the court *, who thought his favours ill-bestowed on men of restless and turbulent dis-

* Grindal had the misfortune to serve a queen who meddled too much in matters above her comprehension; but it was not on account of religion only that he lost her favour. At one time, Julio Borgarucci, an Italian physician, was in great estimation in this country with the people of quality, though infamous for his proficiency in the composition of poisons. The earl of Leicester, who was perhaps indebted to him for services of this kind, was excessively attached to him; and through that nobleman's interference, Grindal, who had condemned the marriage of Julio to another man's wife, lost the queen's favour for ever.—Lodge's Illustrations, vol. II. p. 157. See also Harrington's Brief View, and Camden's Annals.

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positions. He had a great respect for the eminent reformers abroad, Calvin, Luther, Melancthon, Bucer, Peter Martyr, Bullinger, Zanchius, and others, with whom he had contracted a friendship during his exile, and always carried on a correspondence; and he was very instrumental in obtaining a settlement for the French protestants in their own way of worship, approaching to the Genevan, who were allowed to assemble in the Walloon church in Threadneedle-street, which has ever since been a French church.

Collier, whose authority is of some consequence in this case, clears Grindal from all imputations of puritanism, and speaking of the articles at one of his metropolitical visitations, observes, that he was no negligent governor, nor a person of latitude or indifference for the ceremonies of the church; but, on the other hand, he was more deeply concerned for her doctrines, and a strenuous assertor of them. He was celebrated as a preacher in king Edward VI.'s time, both at court and in the university; and in the beginning of queen Elizabeth's reign, when the protestant religion was to be declared and inculcated to the people, he was one of the chief persons employed in the pulpit at St. Paul's, and before the queen and nobility.

Besides what have already been noticed, Grindal assisted Fox in his Martyrology, in which is printed a composition of his entitled a "Dialogue between Custom and Truth," written in a very clear manner, in refutation of the doctrine of the corporal presence in the sacrament. He lived and died unmarried, yet does not seem to have amassed much wealth amidst all his preferments. At his death, however, he became a considerable benefactor to learning. He left 30*l.* per annum for the maintenance of a free grammar-school at St. Begh's, in Cumberland, near the place of his birth; and for the building, &c. of it 366*l.* 13*s.* 4*d*; various sums to several colleges at Cambridge, and cups, pictures, &c. to various friends. It may be worth noticing, that Grindal, who, by the way, is the *Algrind* of Spenser, first brought the tamarisk to England, so useful in medicine, when he returned from his exile.[1]

GRISAUNT (WILLIAM), a physician, astronomer, and mathematician, and like his countryman, friar Bacon, vio-

[1] Strype's Life of Grindal.—Biog. Brit.—Hutchinson's Cumberland, vol. II. 35.—Harrington's Brief View.—Le Neve's Lives of the Bishops.

lently suspected of magic, lived in the fourteenth century. He studied at Merton college, Oxford; and, probably to escape the disagreeable consequences of such suspicions, went into France, where he devoted himself entirely to the study of medicine, first at Montpelier, and then at Marseilles. In this city he fixed his residence, and lived by the practice of his profession, in which he acquired much skill and eminence. There is no greater proof of his genius, besides the imputations he laboured under in his youth, than his assiduously pursuing the method instituted by the Greek physicians, of investigating the nature and cause of the disease and the constitution of the patient. The time of his death is not known; but we are told that he was an old man in 1350, and that he had a son, who was first an abbot of canons regular at Marseilles, and at length arrived at the pontificate under the name of Urban V. Bale and Pits both give lists of his works, none of which are known to be extant.[1]

GRIVE (JOHN DE LA), a French topographer and engraver, was born in 1689 at Sedan, and going to Paris, entered the congregation of the priests of St. Lazare, and was sent by them into Poland, to be professor of divinity at Cracow. In a short time, however, he returned, and afterwards quitted his congregation to devote himself entirely to mathematics and topography. He published the "Plan of Paris," 1728, a very good work in itself, but the engraving was too imperfect; at which the abbé de Grive was so vexed, that he broke the plates, and determined, in future, to engrave his works himself, which resolution he executed punctually. Being appointed geographer of Paris, he drew the course of the river Seine, from its source to its mouth. M. de la Grive assisted M. Cassini in determining the meridian of Paris, and undertook a very particular and circumstantial account of that capital, which work was far advanced at the time of his death, which happened April 1757. The first two drawings of this vast plan have been published by M. Hugnin, his pupil. The other most esteemed works of the abbé de la Grive are, his "Environs de Paris;" Jardins de Marly;" "Terrier du Domaine du Roi aux Environs de Paris;" "Plan de Versailles," &c. He also left "Le Manuel de Trigonometrie Sphérique," published in 1754.[2]

[1] Bale.—Pits.—Aikin's Biog. Memoirs of Medicine. [2] Moreri.—Dict. Hist.

GROCYN (William), a man eminently learned in his day, and one of the revivers of literature, was born at Bristol in 1442, and educated at Winchester-school. He was elected thence to New college, Oxford, in 1467; and in 1479, presented by the warden and fellows to the rectory of Newton-Longville, in Buckinghamshire. But his residence being mostly at Oxford, the society of Magdalen college made him their divinity reader, about the beginning of Richard the IIId's reign; and that king coming soon after to Oxford, he had the honour to hold a disputation before him, with which his majesty was so pleased, that he rewarded him graciously. In 1485 he was made a prebendary of Lincoln, and in 1488 he quitted his reader's place at Magdalen college, in order to travel into foreign countries; for though he might be reckoned a great master of the Greek and Latin languages in England, where the former especially was then scarcely understood at all, yet he well knew that a more perfect knowledge of it might be attained; and accordingly he went into Italy, and studied there some time under Demetrius Chalcondyles and Politian. He returned to England, and fixed himself in Exeter college, at Oxford, in 1491, where he took the degree of B. D. Here too he publicly taught the Greek language, and was the first who introduced a better pronunciation of it than had been known in this island before. But the introduction of this language alarming many, as a most dangerous innovation, the university divided itself into two factions, distinguished by the appellation of Greeks and Trojans, who bore each other a violent animosity, and proceeded to open hostilities. Anthony Wood says, "I cannot but wonder when I think upon it, to what a strange ignorance were the scholars arrived, when, as they would by no means receive it, but rather scoff and laugh at it; some against the new pronunciation of it, which was endeavoured to be settled; others at the language itself, having not at all read any thing thereof. It is said that there were lately a company of good fellows (Cambridge men as 'tis reported) who, either out of hatred to the Greek tongue, or good letters, or merely to laugh and sport, joined together and called themselves Trojans: one, who was the senior, and wiser than the rest, called himself Priam, another Hector, a third Parys, and the rest by some ancient Trojan names; who, after a jocular way, did oppose as Grecians, the students of the Greek tongue."

In this situation Grocyn was, when Erasmus came to Oxford; and if he was not this great man's tutor, yet he certainly assisted him in attaining a more perfect knowledge of the Greek. He was, however, very friendly to Erasmus, and did him many kind offices, as introducing him to archbishop Warham, &c. He also boarded him gratis in his house, although he was by no means in affluent circumstances. We cannot be surprized therefore that Erasmus speaks of him often in a strain which shews that he entertained the most sincere regard for him, as well as the highest opinion of his abilities, learning, and integrity. About 1590 he resigned his living, being then made master of Allhallows college, at Maidstone, in Kent, though he continued still to live mostly at Oxford. Grocyn had no esteem for Plato, but applied himself intensely to Aristotle, whose whole works he had formed a design of translating, in conjunction with William Latimer, Linacre, and More, but did not pursue it. While his friend Colet was dean of St. Paul's, Grocyn gave a remarkable evidence of the candour and ingenuousness of his temper. He read in St. Paul's cathedral a public lecture upon the book of Dionysius Areopagita, commonly called "Hierarchia Ecclesiastica;" it being customary at that time for the public lecturers, both in the universities, and in the cathedral churches, to read upon any book, rather than upon the scriptures, till dean Colet reformed that practice. Grocyn, in the preface to his lecture, declaimed with great warmth against those who either denied or doubted of the authority of the book on which he was reading. But after he had continued to read a few weeks, and had more thoroughly examined the matter, he entirely changed his sentiments; and openly and candidly declared that he had been in an error; and that the said book, in his judgment, was spurious, and never written by him who, in the Acts of the Apostles, is called Dionysius the Areopagite. But when dean Colet had introduced the custom of reading lectures upon some part of the scriptures at his cathedral, he engaged Grocyn, according to Dr. Knight, as one of the most learned and able men he could meet with, in that useful employment.

Grocyn died at Maidstone in 1519, of a stroke of the palsy, which he had received a year before, and which made him, says Erasmus, "sibi ipsi superstitem;" that is, outlive his faculties. Linacre, the celebrated physician

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just mentioned, was his executor, to whom he left a considerable legacy, as he did a small one to William Lilly, the grammarian, who was his godson. His will is printed in the appendix to Knight's "Life of Erasmus." He had indeed but little to leave, having never enjoyed preferment equal to his worth *; yet he was a man of great generosity, which at one time obliged him to pawn his plate to Dr. Young, who generously returned it by his will without taking principal or interest. A Latin epistle of Grocyn's to Aldus Manutius is prefixed to Linacre's translation of "Proclus de Sphæra," printed at Venice in 1449, fol. Erasmus says, that "there is nothing extant of his but this epistle: indeed a very elaborate and acute one, and written in good Latin." His publishing nothing more seems to have been owing to too much delicacy; for, Erasmus adds, "he was of so nice a taste, that he had rather write nothing than write ill." Some other things, however, of his writing are mentioned by Bale, Leland, and Tanner, as "Tractatus contra hostiolum Joannis Wiclevi;" "Epistolæ ad Erasmum et alios; "Grammatica;" "Vulgaria puerorum;" "Epigrammata;" "Nota in Terentium," and "Isagogicum quoddam."[1]

GROENVELT (JOHN), a physician, and member of the royal college of London, in the seventeenth century, was born at Deventer, in the province of Overyssel; he studied and graduated at Utrecht, where he began the practice of his profession. He likewise studied under a celebrated lithotomist of Amsterdam, from whom he learnt that art, and whose esteem he acquired by the dexterity with which he performed the operation, insomuch that by his will this master bequeathed all his instruments to Groenvelt, with a request that he should employ them for the good of mankind. After this time he practised this art almost exclusively. He left three treatises; the first entitled "Dissertatio lithologica variis observationibus et figuris illustrata," Lond. 1684. 2. "Practica qua humani morbi describuntur," Francfort, 1688. 3. "Tractatus de tuto Canthari-

* In the new edition of Wood's Athenæ we find that he became prebendary of South Searle in the church of Lincoln; in 1493 he appears to have resigned the rectory of Depden; in 1513 that of Shepperton in Middlesex; and in 1517 the vicarage of St. Lawrence Jewry. He is also said to have succeeded Cuthbert Tunstall in the church of East Peckham, in the diocese of Shereham.

[1] Leland.—Bale.—Tanner.—Ath. Ox. vol. I.—new edit. by Bliss.—Jortin's and Knight's Lives of Erasmus, and Knight's Life of Colet.—Wood's Annals.

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dum in Medicina usu interno," Lond. 1698, &c. These works were translated into English in 1691, 1706, 1710, and another of his works entitled "The grounds of physic." In all these the author's name was changed to GREENFIELD. None of our authorities specify the time of his death.[1]

GROLLIER (JOHN), an eminent patron of literature, was born at Lyons in 1479; and very early displayed a propensity towards those elegant and solid pursuits, which afterwards secured him the admiration and esteem of his contemporaries. His address was easy, his manners were frank, yet polished; his demeanour was engaging, and his liberality knew no bounds. As he advanced in years, he advanced in reputation; enjoying a princely fortune, the result, in some measure, of a faithful and honourable discharge of the important diplomatic situations which he filled. He was grand treasurer to Francis I. and ambassador from that monarch to pope Clement VII. During his abode at Rome he employed the Alduses to print for him an edition of Terence in 1521, 8vo, and another of Budæus's work "De Asse," 1522, 4to. Of his liberality while in this city, Egnatio gives the following instance: "I dined along with Aldus, his son Manutius, and other learned men at Grollier's table. After dinner, and just as the dessert had been placed on the table, our host presented each of his guests with a pair of gloves filled with ducats." De Thou speaks very highly of his character. During his travels he had secured from Basil, Venice, and Rome, the most precious copies of books that could be purchased, which he bound in a peculiar style, described in our authority. Every library and every scholar has boasted of a book from Grollier's library since it was dispersed, and during his life-time it was his pride to accommodate his friends with the use of them. He died at Paris in 1565.[2]

GRONOVIUS (JOHN FREDERIC), an eminent civilian, historian, and critic, was born at Hamburgh in 1613. He had a strong inclination to learning, which induced him to apply to books with indefatigable diligence from his infancy; and, having made great progress in his studies in his own country, he travelled into Germany, Italy, and France, where he searched all the treasures of literature that could be found in those countries, and was returning

[1] Rees's Cyclopædia.—Manget and Haller.
[2] Moreri.—Dibdin's Bibliomania.

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home by the way of the United Provinces, when he was stopt at Deventer in the province of Over-Issel, and there made professor of polite learning. After acquiring great reputation in this chair, he was promoted to that of Leyden in 1658, vacant by the death of Daniel Heinsius. He died at Leyden in 1672, much regretted. By his wife, whom he married at Deventer, he had two sons that survived him and were both eminent in the republic of letters: James, who is the subject of the ensuing article; and Theodore Laurent, who died young, having published "Emendationes Pandectarum, &c. Leyden, 1665," 8vo, and "A Vindication of the Marble Base of the Colossus erected in honour of Tiberius Cæsar, ibid. 1697," folio.

Frederic Gronovius was the author of many critical works. Besides his edition of Casaubon's Epistles, Hague, 1638, in 4to, he published the following: 1. "Diatribe in Statii Poetæ Sylvas," Hague, 1637, 8vo. This being attacked by Emeric Crucæus, who under the name of Mercurius Frondator published an "Anti-Diatribe" at Paris, 1639, 24mo, Gronovius published, 2. "Elenchus Anti-Diatribes Mercurii Frondatoris ad Statii Sylvas," Paris, 1640, 8vo. This occasioned Crucæus to publish "Muscarium ad Statii Sylvas," Paris, 1640, 8vo. 3. "De Sestertiis, sive subsecivorum Pecuniæ veteris Græcæ & Romanæ Libri IV. Accesserunt Lucius Volusius Mæcianus, J. C. & Balbus Mensor de Asse," &c. Deventer, 1643, 8vo, Amsterdam, 1656, 8vo, and Leyden, 1691, 4to, in which last edition, published by his son James Gronovius, are added "Paschasii Grosippi, (i. e. Casparis Schioppii) Tabulæ Numerariæ; Johannis Freder. Gronovii Mantissa pecuniæ veteris, & tres Ἀντεξηγήσεις de Fœnere Unciario & centesimis Usuris; item de Hyperpyro; Salmasii Epistola & ad eam Responsio; & Λογαριὴ Παλαιὰ καὶ Νέα, Græcè & Latinè." 4. "Notæ in Senecam Philosophum & Rhetorem;" first printed separately at Leyden, 1649, 12mo, and afterwards reprinted in the Elzevir edition of "Seneca cum Notis Variorum," 1673, 3 vols. 8vo. 5. "Monobiblos Ecclesiasticarum Observationum," 1651, 12mo. 6. "Observationum Lib. IV." Deventer, 1652, 12mo. 7. "Statius ex recensione J. F. Gronovii, cum ejusdem Notis," Amsterdam, 1653. Our author's notes were reprinted in the edition of Statius published by John Veenhusius at Leyden, 1671, in 8vo. And Statius as revised by him was published by Christian Daumius with the Commentaries of

Barthius in 2 vols. 4to, at Zwickaw in 1664. 8. "Senecæ Tragœdiæ cum Notis Johannis Frederici Gronovii & variis aliorum," Leyden, 1661, 8vo. His Notes were reprinted with improvements in the edition of Seneca's tragedies published by his son James Gronovius at Amsterdam, 1682, 8vo. 9. "Observationum Libri tres," Leyden, 1662, 8vo. 10. "Plautus ex recensione Joh. Fred. Gronovii, cum Notis Variorum," Leyden, 1664, and 1684, 8vo. 11. "Titus Livius ex recensione & cum Notis Joh. Frid. Gronovii, additis integris Caroli Sigonii & selectis Variorum Notis," Amsterdam, 1665, and 1679, 3 vols. 8vo; which last edition of 1679 is preferable to the former, on account of the notes of Henry Valesius and James Gronovius, which were added to it. Our author had published an edition of Livy revised by him at Leyden in 1645 and 1654 in 3 vols. 12mo, and in 1661 and 1678, in one volume, 12mo. His Notes upon Livy were printed separately at Leyden in 1645, 12mo. But several things in this edition of 1645 are omitted in the larger editions of 1675 and 1679. 12. "Plinii Historia Naturalis," Leyden, 1669, 3 vols. 8vo. 13. "Tacitus," Amsterdam, 1673, 2 vols. 8vo, reprinted at Amsterdam, 1685, 2 vols. 8vo. 14. "Notæ in Hugonis Grotii Libros tres de Jure Belli & Pacis," Amsterdam, 1680, 8vo. 15. "Observationes ad Bened. Petrocorii de Vita B. Martini carminum libros sex," published in Daumius's edition of Petrocorius, Leipsic, 1682, 8vo. 16. "Auli Gellii Noctes Atticæ," Leid. 1687, 8vo. His notes are reprinted in his son's edition, Leid. 1706. 17. "Notæ in Phædri Fabulas," published by his son in the edition of Leyden, 1703, 8vo. 18. "De Musæo Alexandrino Dissertatio," inserted in his son's "Thesaurus." 19. "Oratio de lege regia, &c." Leyden, 1678. A translation of this in French was published by Barbeyrac with Noodt's treatise upon liberty of conscience, Amst. 1714, 8vo. A great many of Gronovius's Letters are published in Burman's "Sylloge Epistolarum."[1]

GRONOVIUS (JAMES), son of the preceding, was born October 20, 1645, at Deventer, and learned the elements of the Latin tongue there; but, going with the family in 1658 to Leyden, he carried on his studies in that university with incredible industry under the eye of his father, who had the greatest desire to make him a complete scho-

[1] Gen. Dict.—Moreri.—Foppen Bibl. Belg.—Saxii Onomast.

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lar. In this view he not only read to him the best classic authors, but instructed him in the civil law. About 1670, he made the tour of England, and visited both the universities, consulting their MSS.; and formed an acquaintance with several eminent scholars, particularly Dr. Edward Pocock, Dr. John Pearson, and Dr. Meric Casaubon, which last died in his arms. He was much pleased with the institution of the royal society, and addressed a letter to them in approbation of it. After some months' stay in England, he returned to Leyden, where he published an edition of Macrobius that year in 8vo, and another of Polybius the same year at Amsterdam, in 2 vols. 8vo. The same year he was also offered the professorship held by Hogersius; but, not having finished the plan of his travels, he declined, though the professor, to engage his acceptance, proposed to hold the place till his return.

He had apparently other views at that time, for having experienced many advantages to his literary pursuits by his visit to England, he resolved to see France. In his tour thither, he passed through the cities of Brabant and Flanders; and arriving at Paris, was received with all the respect due to his father's reputation and his own merit, which presently brought him into the acquaintance of Chaplain, d'Herbelot, Thevenot, and several other persons of distinguished learning. This satisfaction was somewhat damped by the news of his father's death in 1672; soon after which he left Paris to attend Mr. Paats, ambassador extraordinary from the States-general to the court of Spain. They set out in the spring of 1672; and our author went thence into Italy, where, visiting Tuscany, he was entertained with extraordinary politeness by the great duke, who, among other marks of esteem, gave him a very considerable stipend, and the professor's place of Pisa, vacant by the death of Chimentel. This nomination was the more honourable, both as he had the famous Henry Norris, afterwards a cardinal, for his colleague; and as he obtained it by the recommendation of Magliabecchi, whom he frequently visited at Florence, where he had an opportunity of consulting the MSS. in the Medicean library.

Having spent two years in Tuscany, he quitted his professorship; and visiting Venice and Padua, he passed through Germany to Leyden, whence he went to take possession of an estate left him by his mother's brother, at Deventer. Here he sat down closely to his studies, and

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was employed in preparing an edition of Livy in 1679, when he was nominated to a professor's place at Leyden, which he accepted; and by his inaugural speech obtained an augmentation to the salary of 400 florins a year, which was continued to his death. He was particularly pleased with the honour shewn to his merit; and Leyden being the city preferred by him, as the place of his education and his father's residence, he resolved never to leave it for the sake of any other preferment. In this view he refused the chair of the celebrated Octavio Ferrari at Padua, and declined the invitation of Frederic duke of Sleswick to accept a considerable stipend for a lecture at Kell, in Holstein. This post was offered him in 1696, and two years afterwards the Venetian ambassador at the Hague made him larger offers to engage him to settle at Padua; but he withstood all attempts to draw him from Leyden, as his father had done before him; and, to engage him firmer to them, in 1702, the curators of that university gave him the lecture of geography, with the same augmentation to the stipend as had been given to his predecessor Philip Cluverius.

He was revising Tacitus in order to a new edition, when he lost his youngest daughter, September 12, 1716, and he survived her not many weeks. The loss proved insupportable; he fell sick a few days after it, and died of grief, October 21, aged seventy-one. He left two sons, both bred to letters; the eldest being a doctor of physic, and the youngest, Abraham, professor of history at Utrecht. His valuable library, long retained in the possession of the family, and for which 30,000 florins had been offered by the late empress of Russia, was sold by auction at Leyden about 1785, and produced only 5000 florins. It is remarked of James Gronovius, that he fell short of his father, in respect of modesty and moderation, as far as he exceeded him in literature: in his disputes, he treated his antagonists with such a bitterness of style as procured him the name of the second Scioppius, the justness of which censure appears throughout his numerous works, although they must be allowed to form a stupendous monument of literary industry and critical acumen. The following list is probably correct: 1. "Macrobius, cum notis variorum," Leyd. 1670, 8vo, London, 1694, 8vo. 2. "Polybius cum suis ac ineditis Casauboni, &c. notis," Gr. & Lat." Amst. 1670, 2 vols. 8vo. 3. "Tacitus," ibid. 1672, 2 vols. 8vo, and

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Utrecht, 1721, 4to, enlarged by his son Abraham. Harwood says it is an infinitely better and more useful edition than that of Brotier. 4. "Supplementa lacunarum in Ænea Tactico, Dione Cassio, et Arriano," Leyden, 1675, 8vo. 5. "Dissertationes Epistolicæ," Amst. 1678, 8vo, consisting of critical remarks on various authors. Those he made on Livy involved him in a dispute with Fabretti, who having attacked our critic in his work "De Aquis et Aquæductibus veteris Romæ," Gronovius answered him in, 6. "Responsio ad cavillationes R. Fabretti," Leyden, 1685, 8vo. Fabretti, who is treated here with very little ceremony, took his revenge in a work, the title of which is no bad specimen of literary railing, "Jasithei ad Gronovium Apologema, in ejusque Titivilitia seu de Tito Livio somnia animadversiones," Naples, 1686, 4to. 7. "Fragmentum Stephani Byzantini Grammatici de Dodone, &c." Leyden, 1681, 4to. 8. "Henrici Valesii Notæ, &c. in Harpocrationem," Leyden, 1682, 4to, reprinted in Blancard's edition of Harpocration, in 1683. 9. "Senecæ Tragediæ," Amst. 1682, 12mo. This is the edition which his father was preparing when he died. 10. "Exercitationes academicæ de pernicie et casu Judæ," Leyden, 1683, 4to, an endeavour to reconcile the accounts of St. Matthew and St. Luke of the death of Judas. This involved him in a quarrel with Joachim Feller, against whom Gronovius defended himself in a second edition of this tract published at Leyden in 1702, and opened there a controversy with Perizonius. This produced from Gronovius, N. "Notitia et illustratio dissertationis nuperæ de morte Judæ," Leyden, 1703, 4to; to which Perizonius replied, but the combatants became so warm that the curators of the university of Leyden thought proper to silence them both. 12. "Castigationes ad paraphrasim Græcam Enchiridii Epicteti ex codice Mediceo," Delft, 1683, 8vo. This includes the notes published in Berkelius's edition of 1670. 13. "Dissertatio de origine Romuli," Leyden, 1684, 8vo, in which he treats the commonly received notion of the origin of Romulus and Remus, and their being nursed by a wolf, as fabulous. 14. "Gemmæ et sculpturæ antiquæ, &c." a Latin translation of Leonard Augustini's Italian description of these antiquities, with a learned preface by our author. 15. "Pomponii Melæ libri tres de situ orbis," Leyden, 1685, 8vo, without his name, and containing an attack on Vossius's observations on that author. Vossius

having defended himself in an appendix to his "Observationes ad Melam," printed at London in 1686, 4to, Gronovius replied in, 16. "Epistola de argutiolis Isaaci Vossii," 1687, 8vo, with his usual severity, which he increased in his notice of Vossius in a new edition of P. Mela, in 1696. This edition, besides the extracts of the cosmography of Julius and Honorius, and that ascribed to Æthicus, which were inserted in the former edition, contains the anonymous geographer of Ravenna. 17. "Epistola ad Johannem Georgium Grævium V. Cl. de Pallacopâ, ubi Descriptio ejus ab Arriano facta liberatur ab Isaaçi Vossii frustrationibus," Leyden, 1686, 8vo. 18. "Notæ ad Lucianum," printed in Grævius's edition of Lucian in 2 vols. Amst. 1686, 8vo. 19. "Variæ Lectiones & Notæ in Stephanum Byzantinum de Urbibus:" inserted in the edition of that author published by Abraham Berkelius at Leyden in 1688, folio. 20. "Cebetis Thebani Tabula Græcè & Latinè," Amst. 1689, 8vo. 21. "Auli Gellii Noctes Atticæ, cum Notis & Emendationibus Johannis Frederici Gronovii," Leyden, 1687, 8vo, 1706, 4to. 22. "M. T. Ciceronis Opera quæ extant omnia," Leyden, 1692, 4 vols. 4to, and 11 in 12mo. 23. "Ammiani Marcellini Rerum gestarum, qui de XXXI supersunt, Libri XVIII." Leyden, 1693, in folio and 4to. 24. "Johannis Frederici Gronovii de Sestertiis seu subsecivarum Pecuniæ veteris Græcæ & Romanæ Libri IV. &c." Leyden, 1691, 4to, with several additions. 25. "De Icunculâ Smetianâ quâ Harpocratem indigitarunt," Leyden, 1693, 4to. 26. "Memoria Cossoniana; id est, Danielis Cossonii Vita breviter descripta, cui annexa nova Editio veteris Monumenti Ancyrani," Leyden, 1695, 4to. 27. "Abrahami Gorlæi Dactylotheca cum Explicationibus," Leyden, 1695, 4to. 28. "Harpocrationis de Vocibus Liber; accedit Diatribe Henrici Stephani ad locos Isocrateos," Leyden, 1696, 4to. 29. "Oratio de primis Incrementis Urbis Lugduni," Leyden, 1696, 4to. 30. "Thesaurus Græcarum Antiquitatum," Leyden, 1697, &c. 13 vols. folio. Gronovius cannot be sufficiently commended for having undertaken this work after the example of Grævius, who published a body of the Roman antiquities. Laurent Beger, having found some things to object to in the three first volumes of this work, published at Berlin in 1702, in folio, "Colloquii quorundam de tribus primis Thesauri Antiquitatum Græcarum voluminibus, ad eorum Auctorem Relatio." 31. "Geographia antiqua;

hoc est, Scylacis Periplus Maris Mediterranei, &c. &c." Leyden, 1697, 4to. 32. "Appendix ad Geographiam antiquam," Leyden, 1699, 4to. 33. "Manethonis Apotelesmaticorum Libri sex, nunc primum ex Bibliothecâ Mediceâ eruti," Leyden, 1698, 4to. 34. "De duobus Lapidibus in agro Duyvenvoordiensi repertis," Leyden, 1696, 4to. 35. "Rycquius de Capitolio Romano, cum Notis Gronovii," Leyden, 1696, 8vo. 36. "Q. Curtius cum Gronovii & Variorum Notis," Amsterdam, 1696, 8vo. 37. "Suetonius a Salmasio recensitus cum Emendationibus J. Gronovii," Leyden, 1698, 12mo. 38. "Phædri Fabulæ cum Joan. Fred. Gronovii & Jac. Gronovii Notis & Nicolai Dispontini collectaneis," Leyden, 1703, 8vo. 39. "Arriani Nicomediensis Expeditionis Alexandri Libri septem, & Historia Indica," Leyden, 1704, folio. This edition is a very beautiful one; and Gronovius displays in it the same extent of learning, which he does in all his other writings, and the same rude censure of all men of learning, who are not of his opinion. 40. "Minutii Felicis Octavius: accedunt Cæcilius Cyprianus de Idolorum Vanitate, & Julius Firmicus Maternus de Errore profanarum Religionum," Leyden, 1709, 8vo. 41. "Infamia Emendationum in Menandri Reliquias nuper editarum. Trajecti ad Rhenum, auctore Phileleuthero Lipsiensi. Accedit Responsio M. Lucilii Profuturi ad Epistolam Caii Veracii Philellenis, quæ extat parte IX. Bibliothecæ selectæ Jo. Clerici," Leyden, 1710, 12mo. In this he attacks Dr. Bentley, who had assumed the name of Phileleutherus Lipsiensis; and Le Clerc, who had published an edition of the fragments of Menander and Philander, and to whom he ascribes the letter inserted in the "Bibliotheque choisie," which he animadverts upon. 42. "Decreta Romana & Asiatica pro Judæis ad cultum divinum per Asiæ Minoris urbes secure obeundum, a Josepho collecta in Libro XIV. Archæologiæ, sed male interversa & expuncta, in publicam lucem restituta. Accedunt Suidæ aliquot loca a vitiis purgata," Leyden, 1711, 8vo. The notes on Suidas are levelled against Ludolfus Kuster, who had published an edition of Suidas at Cambridge in 1705 in 3 vols. folio, and who wrote in vindication of himself, "Diatriba L. K. in quâ Editio Suidæ Cantabrigiensis contra Cavillationes Jacobi Gronovii Aristarchi Leydensis defenditur," inserted in the 24th tome of the Bibliotheque choisie, p. 49, and printed separately in 12mo. There was likewise a new edition with additions published at Amster-

dam in 1712, 8vo, under the title of "Diatriba Anti-Gronoviana." 43. "Ludibria malevola Clerici, vel Proscriptio pravæ Mercis ac Mentis pravissimæ, quam exponit in Minutio Felice Joannes Clericus tom. 24. Bibliothecæ selectæ," Leyden, 1712, 8vo. 44. "Recensio brevis Mutilationum, quas patitur Suidas in Editione nuperâ Cantabrigiæ anni 1705, ubi varia ejus Auctoris loca perperam intellecta illustrantur, emendantur, & supplentur," Leyden, 1713, 8vo. 45. "Severi Sancti, id est, Endeleichii Rhetoris de Mortibus Boum Carmen ab Eliâ Vineto & Petro Pithæo servatum, cum Notis Job. Weitzii & Wolfgangi Seberi," Leyden, 1715, 8vo, with a preface, though without his name. 46. "Herodoti Halicarnassei Historiarum Libri IX. Græcè & Latinè, cum Interpretatione Laurentii Vallæ ex Codice Mediceo," Leyden, 1715, folio. This edition had not the general approbation of learned men, who discovered very gross errors in it. The reader may see upon this subject a piece of Kuster, entitled "Examen Criticum Editionis novissimæ Herodoti Gronovianæ," inserted in the 5th tome of M. le Clerc's Bibliotheque ancienne & moderne, p. 383, and another of Stephen Bergler in the Acta Eruditorum of Leipsic for 1716, p. 201, 337, and 417. Gronovius in this edition has attacked in the most furious manner several of the greatest men in the republic of letters, particularly Laurentius Valla, Æmilius Portus, Henry Stephens, Holstenius, Dr. Thomas Gale, Ezechiel Spanheim, Salmasius, Isaac Vossius, Tanaquil Faber, John le Clerc, Kuster, Bochart, Grævius, &c. He had a very extensive correspondence with the men of learning in Europe, and the utmost that can be said for his intemperate treatment of so many learned contemporaries, is, as we have been told, that his thoughts of many of them were kinder than his words.[1]

GRONOVIUS (JOHN FREDERICK), a physician and botanist of considerable learning, the son, we presume, of the preceding, was born in Holland, in 1690. He took his doctor's degree at Leyden in 1715, on which occasion he published a dissertation upon camphor, of the natural history and preparation of which he gives much new information. He settled at Leyden, and became one of the chief magistrates. He adopted the prevailing taste of his coun-

[1] Niceron, vol. II.—Gen. Dict.—Moreri.—Baillet Jugemens des Sçavans.—Morhoff Polyhistor.—Saxii Onomast.

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trymen for making collections of natural history, and in 1740 published his "Index Suppellectilis Lapideæ," or a scientific catalogue of his own collection of minerals, drawn up under the inspection, and with the assistance of Linnæus. In a letter to Haller, in 1737, Linnæus mentions Gronovius, with Burmann and Adrian Van Royen, as principally anxious to increase their collections of dried plants, instead of studying genera; which study Linnæus was destined to revive. Gronovius received from Clayton various specimens of Virginian plants, which he, with the assistance of Linnæus, then resident in Holland, arranged according to the sexual system, and with proper specific characters, descriptions, and synonyms, published under the title of "Flora Virginica," 1739, 8vo. A second part or supplement of the same work appeared in 1743, and a third was preparing when he died. This last being afterwards incorporated with the two former, the whole was published in 1762, 4to, by his son.

In 1755, came out his "Flora Orientalis," 8vo, the materials of which were afforded by the collection made by Rauwolf, in his travels in the East during 1573, 1574, and 1575, and which, by favour of queen Christina of Sweden, came afterwards into the hands of the learned Vossius, who allowed the chief British botanists of his day to study and quote it. Gronovius determined by it above 330 species of oriental plants, which was a valuable addition to the knowledge of that day. The work is arranged after the Linnæan method, but trivial names, though invented and published in the first edition of the "Species Plantarum," two years before, are not adopted, nor does the author appear to have used this publication. He was, however, in frequent correspondence with Linnæus, whom he furnished with numerous specimens of American plants sent by Clayton, and with whom he conferred on the subject of fishes amongst others. Haller mentions him as having written learned notes to the 20th and following books of Pliny. He continued to enrich his museum, and to devote it to the use of all who were desirous of consulting it, as long as he lived. In 1750 Gronovius is represented as labouring under the gout, as well as a hernia, but he lived to the age of seventy-two, dying in 1762. His herbarium was, after the death of his son, purchased by sir Joseph Banks.[1]

[1] Rees's Cyclopædia, to which we are indebted for the whole of this and the next article, not having found a notice of either in any other work.

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GRONOVIUS (LAURENCE THEODORE), son of the preceding, was born at Leyden in 1730. He took the degree of doctor of laws, and, like his father, attained to the chief civil honours of his native place. From him he imbibed a taste for natural history, and, as we have already mentioned, edited the latest and completest edition of the "Flora Virginica." He particularly excelled in the knowledge of fishes; but most departments of systematic zoology engaged his attention. He published in 1754, his "Museum Ichthyologicum," a handsome folio, with ample descriptions of the species. The second part appeared in 1756, accompanied by descriptions of the serpents in his father's museum. In 1763 appeared the "Zoophylacii Gronoviani fasciculus primus," containing descriptions of a few quadrupeds, more amphibia, and a still greater number of fishes, all from the same museum; the latter illustrated by 13 good plates, exhibiting 38 species. The second fasciculus of the same work, published in 1764, describes the insects of his collection, of which numerous species are engraved on four copper plates. A third and last, with three plates, came out in 1781, after the death of the author, which happened in 1777. He published in 1760 a very valuable work in 4to, entitled "Bibliotheca Regni Animalis atque Lapidei," on the plan of the "Bibliothecæ Botanicæ" of Linnæus and Seguier, with an excellent Index Rerum, highly useful in such a publication. He furnished, moreover, an appendix of 65 quarto pages to the said work of Seguier.[1]

GROS (NICHOLAS LE), a learned French theologian, was born in December 1675, at Rheims, of obscure and poor parents. The religious of St. Genevieve, who served the parish of St. Denis at Rheims, undertook his education, and he was admitted doctor of divinity in that city in 1702, and became successively chaplain at Notre Dame, canon of the collegiate church of St. Symphorien, and, in 1704, canon of the cathedral at Rheims. He was also made governor of the little seminary of St. James by M Le Tellier, but was deprived of that office on this gentleman's death in 1710, and forbidden to preach or confess, on account of his zealous opposition to the bull *Unigenitus*. Being afterwards excommunicated by M. de Maille, who succeeded M. le Tellier as archbishop of Rheims, he went

[1] Rees's Cyclopædia.

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to Paris, and afterwards to Holland, where he remained about a year with father Quesnel and Messrs. Petitpied and Fouillou; but when Louis XIV. died, the proceedings at Rheims were declared null, and M. le Gros returned thither in 1716. He was a zealous promoter of the appeal to a future council, and was the soul of the faculty of theology; but M. de Mailli obtained a *lettre de cachet* against him in 1721, by which he was banished to St. John de Luz. This sentence, however, he evaded, by living concealed four or five years. In 1725, he went into Italy to observe what passed in the council appointed by Benedict XIII. and at length retired to Holland, and there spent the last twenty-five years of his life, excepting a voyage he made to England. The archbishop of Utrecht chose him professor of divinity in his seminary at Amersfort, and he died at Rhinwick, near Utrecht, December 4, 1751, aged 76. His principal works are, 1. "Le Renversement des Libertés de l'Eglise Gallicane dans l'affaire de la Constitution Unigenitus," 2 vols. 12mo. 2. "La Sainte Bible traduite sur les textes originaux, avec les differences de la Vulgate," 1739, 8vo. M. Rondet published a new edition of this work 1756, in 6 small vols. 12mo.; but, on account of some alterations, it is not esteemed. 3. "Sept Lettres Théologiques contre le Traité des Prêts de Commerce, et en général contre toute Usure," 4to. 4. "Dogma Ecclesiæ circa Usurum expositum, et vindicatum;" with several other pieces in Latin against usury, 4to. 5. "Observations sur une Lettre attribuée à feu M. de Launoi sur l'Usure," 4to. 6. "Eclaircissement historique et dogmatique sur la Contrition," 12mo. 7. "Motifs invincibles d'Attachement à l'Eglise Romaine pour les Catholiques, ou de Re-union pour les pretendus Reformés," 12mo. 8. "Meditations sur la Concorde des Evangiles," 3 vols. 12mo. 9. "Sur l'Epître aux Romains," 2 vols. 12mo. 10. "Sur les Epîtres canoniques," 2 vols. 12mo. 11. "Mémoire sur les Droits du second Ordre," 4to. 12. "Mémoire sur l'Appel au futur Concile," 4to; several tracts on the Constitution, the Miracles, ascribed to M. Paris; the Convulsions, &c. 13. "Manuel du Chrétien," which contains the Psalms, the New Testament, and the Imitation, 24to. A book in twelves, entitled "Eclaircissement sur les Conciles généraux," is also attributed to M. Le Gros.[1]

[1] Moreri.—L'Avocat's Dict. Hist.

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GROSE (FRANCIS), an eminent English antiquary, was the son of Mr. Francis Grose, of Richmond, jeweller, who died in 1769. He was born in 1731, and having a taste for heraldry and antiquities, his father procured him a place in the college of arms, which, however, he resigned in 1763. By his father he was left an independent fortune, which he was not of a disposition to add to, or even to preserve. He early entered into the Surrey militia, of which he became adjutant and paymaster; but so much had dissipation taken possession of him, that in a situation which above all others required attention, he was so careless as to have for some time (as he used pleasantly to tell) only two books of accounts, viz. his right and left hand pockets. In the one he received, and from the other paid; and this too with a want of circumspection which may be readily supposed from such a mode of book-keeping. His losses on this occasion roused his latent talents: with a good classical education he united a fine taste for drawing, which he now began again to cultivate; and encouraged by his friends, he undertook the work from which he derived both profit and reputation: his Views of Antiquities in England and Wales, which he first began to publish in numbers in 1773, and finished in 1776. The next year he added two more volumes to his English views, in which he included the islands of Guernsey and Jersey, which were completed in 1787. This work, which was executed with accuracy and elegance, soon became a favourite with the public at large, as well as with professed antiquaries, from the neatness of the embellishments, and the succinct manner in which he conveyed his information, and therefore answered his most sanguine expectations; and, from the time he began it to the end of his life, he continued without intermission to publish various works, generally to the advantage of his literary reputation, and almost always to the benefit of his finances. His wit and good-humour were the abundant source of satisfaction to himself and entertainment to his friends. He visited almost every part of the kingdom, and was a welcome guest wherever he went. In the summer of 1789 he set out on a tour in Scotland; the result of which he began to communicate to the public in 1790, in numbers. Before he had concluded this work, he proceeded to Ireland, intending to furnish that kingdom with views and descriptions of her antiquities, in the same manner he had executed those of Great Britain; but soon after

his arrival in Dublin, being at the house of Mr. Hone there, he suddenly was seized at table with an apoplectic fit, on the 6th May 1791, and died immediately. He was interred in Dublin.

"His literary history," says a friend, "respectable as it is, was exceeded by his good-humour, conviviality, and friendship. Living much abroad, and in the best company at home, he had the easiest habits of adapting himself to all tempers; and, being a man of general knowledge, perpetually drew out some conversation that was either useful to himself, or agreeable to the party. He could observe upon most things with precision and judgment; but his natural tendency was to humour, in which he excelled both by the selection of anecdotes and his manner of telling them: it may be said too, that his figure rather assisted him, which was in fact the very title-page to a joke. He had neither the pride nor malignity of authorship: he felt the independency of his own talents, and was satisfied with them, without degrading others. His friendships were of the same cast; constant and sincere, overlooking some faults, and seeking out greater virtues."

Grose, to a stranger, says Mr. Noble, might have been supposed not a surname, but one selected as significant of his figure: which was more of the form of Sancho Pança than Falstaff; but he partook of the properties of both. He was as low, squat, and rotund as the former, and not less a sloven; equalled him too in his love of sleep, and nearly so in his proverbs. In his wit he was a Falstaff. He was the butt for other men to shoot at, but it always rebounded with a double force. He could eat with Sancho, and drink with the knight. In simplicity, probity, and a compassionate heart, he was wholly of the Pança breed; his jocularity could have pleased a prince. In the "St. James's Evening Post," the following was proposed as an epitaph for him:

"Here lies FRANCIS GROSE.
On Thursday, May 12, 1791,
Death put an end to his
Views and *prospects*."

Mr. Grose married Catherine, daughter of Mr. Jordan, of Canterbury, by whom he had two sons and five daughters; 1. Francis Grose, of Croydon-Crook in Surrey, esq. a colonel in the army, governor in 1790 of New South Wales; 2. Onslow Grose, esq. captain of the pioneer corps on the

Madras establishment, who died very lately in India; and four daughters, one of whom married to Anketel Singleton, esq. lieutenant-governor of Landguard-Fort, in Essex.

His works are, 1. "The Antiquities of England and Wales," 8 vols. 4to and 8vo. 2. "The Antiquities of Scotland," 2 vols. 4to and 8vo. 3. "The Antiquities of Ireland," 2 vols. 4to and 8vo, a posthumous work, edited by Mr. Ledwich, 1794. 4. "A Treatise on ancient Armour and Weapons," 1785, 4to. 5. "A Classical Dictionary of the Vulgar Tongue," 1785, 8vo. 6. "Military Antiquities; being a History of the English Army from the Conquest to the present Time," 1786, 1788, 2 vols. 4to. 7. "The History of Dover Castle, by the rev. William Darell," 1786, 4to. 8. "A Provincial Glossary, with a Collection of local Proverbs and popular Superstitions," 1788, 8vo. 9. "Rules for drawing Caricatures," 1788, 8vo. 10. "Supplement to the Treatise on ancient Armour and Weapons," 1789, 4to. 11. "A guide to Health, Beauty, Honour, and Riches," being a collection of humorous advertisements, pointing out the means to obtain those blessings; with a suitable introductory preface, 8vo. 12. "The Olio, a collection of Essays," jests, small pieces of poetry, all highly characteristic of Mr. Grose, but the collection was not made by him, and we suspect all the contents are not from his pen; 1793, 8vo.[1]

GROSLEY (PETER JOHN), a French antiquary and polite writer, was born at Troyes Nov. 18, 1718, and was educated in the profession of the law, but a decided turn for literary pursuits interrupted his legal studies, and induced him, in search of knowledge, to travel twice into Italy, twice into England, and once into Holland, besides passing a considerable part of every year at Paris, where he was received into the best company, but would never settle. His disposition appears to have been amiable and liberal, as when yet a youth he gave up a legacy of 40,000 livres in favour of his sister. At his own expence, too, he undertook to embellish the saloon of the town house of his native city, Troyes, with marble busts of the eminent natives of that city, executed by Vasse, the king's sculptor; and the first put up were those of Pithou, le Comte, Passerat, Girardon, and Mignard. He died in that city, Nov. 4, 1785, being then an associate of the academy of

[1] European Mag. 1791.—Gent. Mag. 1791.

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inscriptions and belles lettres, and a member of our royal society. His principal works are, 1. "Recherches pour l'histoire du Droit Français," Paris, 1752, 12mo, a work highly esteemed. 2. "Vie de Pithou," ibid. 1756, 2 vols. 12mo. 3. "Observations de deux gentil-hommes Suedois sur l'Italie," 1774, 4 vols. 12mo, a very lively work, and full of interesting anecdotes. 4. "Londres," 1770, 3 vols. 12mo, of which nearly the same may be said, although allowances must be made for the mistakes into which a foreigner is very liable to fall. It was translated in 1772, by Dr. Nugent, 2 vols. 8vo. 5. "Essais historiques sur la Champagne." 6. "Ephemerides Troyennes," continued for several years, and containing papers relative to the history of Troyes. He had also a part in the "Memoires de l'academie de Troyes," and in the last translation of Davila; and was an useful contributor to the "Journal Encyclopedique," from 1771 to 1785, and to the "Dictionnaire Historique." A Life, written by himself, and some posthumous pieces, have been lately published.[1]

GROSSETESTE (Robert), an English prelate, and the most learned ecclesiastic of his time, was born probably about 1175, of obscure parents at Stradbrook in Suffolk. He studied at Oxford, where he laid the foundation of his skill in the Greek tongue, and was thus enabled to make himself master of Aristotle, whose works had been hitherto read only in translations: at Oxford too he acquired a knowledge of the Hebrew. He afterwards went to Paris, where he prosecuted his studies of Greek and Hebrew, and made himself master of French. Here he also studied the divinity and philosophy of the age, his proficiency in which was so remarkable as to draw upon him the suspicion of being a magician. At Oxford, on his return, he became celebrated as a divine, and was the first lecturer in the Franciscan school in that university. In 1235 he was elected, by the dean and chapter, bishop of Lincoln, which see was then, and continues still, the largest in England, although Ely, Oxford, and Peterborough have been since taken from it. Grosseteste, who was of an ardent and active spirit, immediately undertook to reform abuses, exhorting both clergy and people to religious observances, and perhaps would have been in a considerable degree successful, had he not confided too much in the Dominican

[1] Dict. Historique.—Nugent's Preface.

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and Franciscan friars, as his helpers in the good work. But they being appointed by him to preach to the people, hear their confessions, and enjoin penance, abused these opportunities by exercising dominion over the superstitious minds of the laity, and enriched themselves at their expence. Although, however, the hypocrisy of the Dominicans and Franciscans in this instance escaped his penetration, he could not be deceived in the dissolute character and ignorance of the more ancient orders, and was very strict in his visitations, and very severe in his censures of their conduct. Partly through this sense of his duty, and his love of justice, and partly from his warmth of temper, he was frequently engaged in quarrels with convents, and other agents of the pope. At one time he was even excommunicated by the convent of Canterbury; but treating this with contempt, he continued to labour in promoting piety, and redressing abuses with his usual zeal, firmness, and perseverance. Although the friars continued to be his favourites, and he rebuked the rectors and vicars of his diocese, because they neglected to hear them preach, and because they discouraged the people from attending and confessing to them, in time he began to see more clearly into the character of those ecclesiastics. In 1247, two English Franciscans were sent into England with credentials to extort money for the pope; and when they applied, with some degree of insolence, to Grosseteste, for six thousand marks, as the contribution for the diocese of Lincoln, he answered them that (with submission to his holiness), the demand was as dishonourable as impracticable; that the whole body of the clergy and people were concerned in it as well as himself; and that for him to give a definitive answer in an instant to such a demand, before the sense of the kingdom was taken upon it, would be rash and absurd.

He continued afterwards to exert himself in promoting the good of the church as to doctrine and morals, with the most upright intentions, and to the best of his knowledge, although it must afford the present age but a poor opinion of his knowledge in such matters, when we find him translating, and illustrating with commentaries, such works as those of John Damascenus, and of the spurious Dionysius the Areopagite; and even "The Testaments of the Twelve Patriarchs," which he thought a valuable monument of sacred antiquity, and equal in importance with the scriptures. But the ignorance of the times, and the difficulties

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of acquiring divine knowledge, were in that age greatly beyond what can now be conceived. In the case, however, of external morals, Grosseteste showed more discernment. In 1248 he obtained, at a great expence, from pope Innocent IV. letters to empower him to reform the religious orders. Fortified by this authority, he first turned his attention to the waste of large revenues by the monastic orders, and determined to take into his own hand the rents of the religious houses, probably with a design to institute and ordain vicarages in his diocese, and to provide for the more general instruction of the people. But the monks having appealed to the pope, Grosseteste, in his old age, was obliged to travel to Lyons, where Innocent resided, and where he immediately decided against our bishop, and treated him with much harshness of language, to which Grosseteste replied with great spirit, and went so far as to insinuate the power of money at the court of Rome. All, however, that he could do was to leave a kind of remonstrance, in the shape of a long sermon, one copy of which he delivered to the pope, and others to two of the cardinals, in which he sharply inveighed against the flagitious practices of the court of Rome, particularly the appropriation of churches to religious houses, the appeals of the religious to the pope, and the scandalous clause in the bulls of *non obstante*, which was the great engine of the pope's dispensing power, and enabled him to set aside all statutes and customs. He was for some time so dejected with the disappointment he had met with, that he intended to resign his bishopric, but upon more mature reflection, thought it his duty to remain in his office, and do all the good which the bigotry and ignorance of the times would permit.

At home he still opposed the lazy Italians, who had procured the pope's letters for *provisions*, and were the objects of Grosseteste's greatest detestation, for he said "if he should commit the care of souls to them, he should be the friend of Satan." Upon such principles he would often, with indignation, cast the bulls out of his hand, and absolutely refused to comply with them. He was suspended at one time for disobeying a papal mandate of this kind. Pope Innocent, persisting in his old courses, notwithstanding all the fair promises and assurances he had given to the contrary, commanded the bishop to admit an Italian, entirely ignorant of the English language, to a rich benefice

in his diocese, and he refusing to comply, was suspended for it the Lent following. This sentence, however, seems to have been soon relaxed, as we find the bishop singing mass at Hales the same year. A more remarkable instance of Grosseteste's spirited opposition to the papal usurpations occurred in 1253, when Innocent ordered his nephew, an Italian youth, to be promoted to the first canonry that should be vacant in the cathedral of Lincoln, and declared that any other disposal of the canonry should be null and void; and that he would excommunicate every one who should dare to disobey his injunction. The pope also wrote to the archdeacon of Canterbury, and to one Mr. Innocent, both Italians, to see this business completed, with a clause of *non obstante*; and to cite all contraveners to appear before him without any manner of plea or excuse; and under another clause of *non obstante*, in two months time.

Grosseteste wrote immediately to the pope, or to his agents, in the most resolute and spirited terms, almost retorting, as Brown in his "Fasciculus rerum expetendarum," &c. observes, "excommunication for excommunication." This epistle, of which we have many copies now extant, both in manuscript and printed, is a most celebrated performance, and has immortalized the bishop's memory, and endeared it to all generations. He insists, that the papal mandates cannot be repugnant to the doctrine of Christ and his apostles, and that, therefore, the tenor of his holiness's epistles was not consonant to the sanctity of the holy see, on account of the accumulated clauses of *non obstante*. Then, that no sin can be more adverse to the doctrine of the apostles, more abominable to Jesus Christ, or more hurtful to mankind, than to defraud and rob those souls, which ought to be the objects of the pastoral care, of that instruction which by the scriptures they have a right to, &c. Hence he infers that the holy see, destined to edify and not to destroy, cannot possibly incur a sin of this kind; and that no one that is not an excommunicate, ought to obey any such absurd mandate, though an angel from heaven should command him, but rather to revolt and oppose them, &c.

The pope, on receiving this flat denial, which he little expected, written, as our readers may perceive, in a sarcastic style implying much more than is expressed, fell into a furious passion, exclaiming, with a stern countenance, and with all the pride of Lucifer, "Who is this old dotard, deaf,

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and absurd, that thus rashly presumes to judge of my actions? By Peter and Paul, if the goodness of my own heart did not restrain me, I should so chastise him, as to make him an example and a spectacle to all the world. Is not the king of England my vassal, my slave, and for a word speaking, would throw him into prison, and load him with infamy and disgrace?" And, when the cardinals interposed, they had much ado to mollify him, by telling him, "It was little for his interest to think of animadverting on the bishop; since, as they must all own, what he said was true, and they could not condemn or blame him, &c." giving the bishop, at the same time, a most noble testimony, in respect of his piety, learning, and general character, as acknowledged by all the world: in all which, they confessed frankly, they were none of them to be compared to him. The pope, however, excommunicated the bishop, and even named a successor to his see; but the bishop, on his part, contented himself with appealing from the sentence to the tribunal of Christ, after which he troubled himself no more about it, and remained quietly in possession of his dignity.

Towards the end of this summer (1253) he fell sick at his palace at Buckden, and sent for friar John de St. Giles, who was a physician and a divine, in both which capacities he wanted his assistance, as he foresaw, to the great uneasiness of his mind, the troubles that would shortly befall the church. He then gave orders to the clergy of his diocese to renew the sentence of excommunication upon all who should infringe the magna charta concerning the liberties of the kingdom, which made the incumbents very obnoxious to many of the courtiers. In all his conversations on this subject in his last illness, he appears to have retained the strength of his understanding, and conscious of the uprightness of his conduct towards the pope, he still fully approved it in his heart; nor was his courage in the least broken, or his spirits dejected, by any fulminations that had been launched against him from that quarter. His conversations on this occasion, given by his biographer, display his real sentiments on the depraved and corrupt state of the papacy in his time, the particulars or articles on which he grounded his charge, and that abhorrence of its proceedings which does him so much honour.

He died at Buckden, Oct. 9, 1253, and the corpse was carried to Lincoln, where it was met by archbishop Boni-

face, who attended the funeral. He was interred in the upper south transept. For an account of his tomb, &c. we must refer to our principal authority. The pope, who rejoiced at his death, ordered a letter to be written to king Henry, enjoining him to take up the bishop's bones, cast them out of the church, and burn them, but this letter was not sent. As Grosseteste was a person of acknowledged piety and strictness of manners, he easily arrived at the beatitude, or title of *Beatus*, and even at *sanctity*, in the general estimation; but he could never obtain these honours from the church, though they were solicited for him in the strongest terms. Indeed, as Dr. Pegge observes, it would have been improper and absurd for the popes to repute and proclaim a person to be now an holy beatified saint in heaven, who in their opinion had so openly traduced, insulted, and vilified both the see and court of Rome, which were still pursuing the very same measures he condemned, and continued to be invariably the same depraved, venal, and corrupt body. It is, however, for the honour of bishop Grosseteste, that for his piety and integrity, his learning and abilities, he still lives valued and revered in the breasts of all sober and reasonable men. It is plain that he did not suffer the least in the esteem of the world, any more than he did in his own opinion, by the anathema which pope Innocent had denounced against him. Indeed the papal censures, of which our prelates stood so much in dread at Lyons, in 1245, had been of late so infamously prostituted, that they seem to have lost their efficacy. Grosseteste, in particular, paid no regard to that which was denounced against him, for he still continued to exercise his function; his clergy also made no scruple of obeying him when under the sentence; and his exequies were solemnized not only by the secular, but even by the regular clergy of his diocese.

Few authors, ancient or modern, ever mention bishop Grosseteste without an eulogium, and from the many evidences brought by his biographer, he appears to have excelled all his contemporaries in learning, piety, judgment, and conscientious integrity in the discharge of his episcopal duties, and to have powerfully aided in producing what we may term the preliminaries of that reformation which was afterwards to take place in a church so corrupt, and so weak, that even at this time it was not able to support itself against the arguments of one English prelate. In

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point of religion, the papists are very desirous of having bishop Grosseteste for their own; and it must be acknowledged that he was much with them doctrinally, and at first entertained a high opinion of the power of the keys, and the personal authority of the pope; but at last, in a case manifestly unscriptural and injurious to the welfare of religion, he openly contemned it, and did not even regard dying in a state of excommunication. He had also at one time conceived a most elevated idea of the hierarchy in general, thinking it superior to the regal dignity. To this he was led, exceeding in this respect even Becket himself, by the authority of the "Testaments of the Twelve Patriarchs," and this is the best excuse that can be made for him; the blindness of the times being such, that men of the best learning, and the greatest acuteness, had not critical skill sufficient, though this be the first and proper object of criticism, to distinguish a spurious composition from the true word of God. But, however, he afterwards changed his mind in regard to the hierarchy. Had he lived in more enlightened times, when points formerly taken for granted as principles not to be controverted, were more maturely canvassed and considered, his ideas on many religious topics would have been greatly enlarged, and he would not have been at all averse to a separation from a church so venal and corrupt as that of Rome, nor to a reformation both of her doctrines and discipline.

Bishop Grosseteste was a severe student to the very end of life. He was a master of languages, of some that were not then generally known, and also of every branch of learning, both human and divine, as they were then usually studied and professed; and he improved many of them by the productions of his own pen. His erudition was truly multifarious, so that he may justly be said, both in respect of himself and his own acquirements, and of that general patronage and encouragement which he afforded the literati of his time, to stand at the head in this country at least, of all the learning of the age. His forte seems to have been logic, philosophy, and theology, and his knowledge of the scriptures was very intimate.

For a list of his works, both published, which are but few, and unpublished, we must necessarily refer to Dr. Pegge's elaborate life of our prelate, where it occupies twenty-five closely printed pages in quarto. It is thought Grosseteste was the most voluminous writer of any English-

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man, at least wrote more tracts, and on a greater variety of subjects, than any one. Archbishop Williams had once an intention of collecting them for publication; but as Dr. Pegge has very justly remarked, it is not much to be regretted that the design was not executed, when we consider the superior light and knowledge of our times, and how much better every thing is understood. His style is copious and verbose, and bordering frequently upon turgidity, abounding with uncouth words, which, though formed analogically, are yet new, and not very pleasing to a reader of the classics; but he expresses himself in general very intelligibly, particularly in his books "De Sphæra" and "De Cessatione Legalium."[1] He proceeds also in his compositions very methodically and perspicuously.[1]

GROSVENOR, or GRAVENOR (BENJAMIN), a pious dissenting divine, was born in London Jan. 1, 1675, where his father was an upholder. In 1693 he was placed under the tuition of the rev. Mr. Jollie, of Attercliffe, in Yorkshire, with whom he went through a course of studies preparatory to ordination among the dissenters; and afterwards studied Hebrew under Capell, formerly professor of oriental languages at Saumur, but at this time a refugee in London. In 1699 Mr. Grosvenor was admitted into the ministry, and officiated first as assistant to Mr. Oldfield, in Southwark, and afterwards was joint preacher of a lecture in the Old Jewry meeting. His biographers seem all unwilling to tell us that he was at first of the baptist persuasion, and having been baptised in 1689 by Mr. Benjamin Keach, became a member of his meeting for about seven or eight years; but in the course of his studies he changed his opinions, and was "dismissed in a general manner from his membership with" the baptists. In 1703 or 1704 he was chosen to succeed Mr. Slater in the meeting in Crosby-square, to which he was formally ordained in July 1704. In 1716 he was chosen one of the lecturers at Salter's-hall, which added much to his reputation, but which he resigned in 1740. In 1730 the university of

[1] Life of Robert Grosseteste, by Samuel Pegge, LL. D. 1793, 4to, which supersedes the necessity of any other references, except, perhaps, to Milner's Church History, who has ably analyzed the bishop's character as a divine, and the Archæologia, vol. XIII. where he is introduced as an Anglo-Norman poet. Dr. Pegge's work, one of his last and best, throws great light upon the history of the twelfth and thirteenth centuries.

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Edinburgh conferred the degree of D. D. upon him. After this he continued to preach until 1749, when the increasing infirmities of age obliged him to desist from all public services. He continued, however, his private studies, and kept up an amicable intercourse with his friends until his death, Aug. 27, 1758. Dr. Grosvenor possessed great mildness of temper, lively and brilliant wit, a candid disposition towards those who differed from him, and an habitual cheerfulness which rendered his visits peculiarly acceptable. He published various single sermons preached on funeral and other occasions; an "Essay on Health," 1748, 8vo; and a treatise on consolation, entitled "The Mourner," which has been repeatedly printed, and still preserves his memory.[1]

GROTESTE (CLAUDE, SIEUR DE LA MOTHE), a French protestant clergyman, born at Paris in 1647, was educated in the reformed religion, and after applying with success to classical studies, was advised by his father to follow the law. In 1664, accordingly, he was admitted to the title and privilege of a doctor of the civil and canon law, and the year following was received as an advocate at Paris, and was distinguishing himself, when by the persuasion of some friends, he quitted his profession, and began to study divinity at Saumur. In 1675 he was appointed minister of the church of Lisy, and was ordained. In 1677 and 1678 he received pressing invitations from the churches of Gien and Amiens, both which he declined, as it was his intention to spend a few more years in close study. At length, however, in 1682, he accepted an invitation from the church at Rouen, but did not remain long connected with it, a decree of council having separated him from his flock, and forbid him to come nearer the place than seven leagues. He was confined by sickness at the time this decree arrived, and on his recovery went to England in 1685, and connected himself in the exercise of his ministerial functions with Messieurs Allix and Lombard. In 1694 he became minister of the Savoy, which office he held until his death, Sept. 30, 1713. His widow is said to have given his library to the Savoy church, on condition of its being open to the public certain days in every week. He published "Traité de l'inspiration des livres sacrées," Amst.

[1] Protestant Dissent. Mag. where his name is spelt "Grovesnor."—Funeral Sermon by Barker.—Crosby's Hist. of the Baptists.

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1695, and several sermons and pious tracts. He appears to have been a very active member of the society for propagating the gospel.[1]

GROTIUS (HUGO), or HUGO DE GROOT, one of the most eminent names in literary history, was descended from a family of the greatest distinction in the Low Countries: his father, John de Groot, was burgomaster of Delft, and curator of the university of Leyden, and in 1582, married Alida Averschie, a lady of one of the first families in the country, by whom he had three sons and a daughter. His son Hugo, the subject of this article, was born at Delft on Easter-day, April 10, 1583, and came into the world with the most happy dispositions; a profound genius, a solid judgment, and a wonderful memory. These extraordinary natural endowments had all the advantages that education could give them, and he found in his own father a pious and an able tutor, who formed his mind and his morals. He was scarce past his childhood, when he was sent to the Hague, and boarded with Mr. Utengobard, a celebrated clergyman among the Arminians, who took great care of his trust; and, before he had completed his twelfth year, was removed to Leyden, under the learned Francis Junius. He continued three years at this university, where Joseph Scaliger was so struck with his prodigious capacity, that he condescended to direct his studies; and in 1597, Grotius maintained public theses in the mathematics, philosophy, and law, with the highest applause.

At this early age he ventured to form plans which required very great learning, but which he executed with such perfection, that the republic of letters were struck with astonishment. These, however, were not published till after his return from France. He had a strong inclination to see that country, and an opportunity offered at this time of gratifying it. The States-general came to a resolution of sending, on an embassy to Henry IV. in 1598, count Justin of Nassau, and the grand pensioner Barnevelt: and Grotius put himself into the train of those ambassadors, for the latter of whom he had a particular esteem*. His own reputation having preceded him in France,

* Their business was, in conjunction with lord Cecil, on the part of England, to negociate a triple alliance between England, Holland, and France, against Spain; but this was not successful: Grotius gives a history of this embassy in the 7th book of his Annals.

[1] Moreri.

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M. de Buzanval, who had been ambassador in Holland, introduced him to the king, who presented him with his picture and a gold chain, with which Grotius was so highly flattered, as to have a print engraved of himself, adorned with the chain. After almost a year's stay in France he returned home, much pleased with his journey; one thing only was wanting to complete his satisfaction, a sight of the celebrated M. de Thou, or Thuanus, the person among all the French whom he most esteemed. He had eagerly sought an acquaintance with that great man, and as he did not succeed, he now resolved to open a literary correspondence, and present him with the first-fruits of his studies in print, which he had just dedicated to the prince of Condé. This was his edition of "Martianus Capella." He had formed the plan of this work, when only fourteen years old, almost finished it before he left Holland, and published it presently after his return in 1599. M. de Thou was extremely well pleased with this address, and from this time to his death there subsisted an intimate correspondence between them. In 1600, Grotius sent de Thou an epithalamium he had written on the marriage of Henry IV. with Mary of Medicis, but this is not in the collection of his poems.

Grotius, having chosen the law for his profession, had taken an opportunity before he left France, to obtain a doctor's degree in that faculty; and upon his return he attended the law-courts, and pleaded his first cause at Delft with universal applause, though he was scarcely seventeen; and he maintained the same reputation as long as he continued at the bar. This employment, however, not filling up his whole time, he found leisure to publish the same year, 1599, another work, which discovered as much knowledge of the abstract sciences in particular as the former did of his learning in general. Stevin, mathematician to prince Maurice of Nassau, composed a small treatise for the instruction of pilots in finding a ship's place at sea; in which he drew up a table of the variations of the needle, according to the observations of Plancius, a celebrated geographer, and added directions how to use it. Grotius translated into Latin this work, which prince Maurice had recommended to the college of admiralty, to be studied by all officers of the navy; and, because it might be equally useful to Venice, he dedicated his translation to that republic. In 1600, he published his "Phænomena

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of Aratus," which discovers a great knowledge in physics, and especially astronomy. The corrections he made in the Greek are esteemed very judicious: the notes shew that he had reviewed several of the rabbies, and had some knowledge of the Arabic tongue; and the verses he made to supply those of Cicero that were lost have been thought very happy imitations of that writer's style. In the midst of these profound studies, this extraordinary young man found time to cultivate the muses, and with such success, that he was esteemed one of the best Latin poets in Europe. The prosopopœia, in which he makes the city of Ostend speak, after having been three years besieged by the Spaniards, was reckoned a masterpiece, and was translated into French by Du Vaër, Rapin, Pasquier, and Malherbe; and Casaubon turned it into Greek. Neither did Grotius content himself with writing small pieces of verse; he rose to tragedy, of which he produced three specimens; the first, called "Adamus Exul," was printed in Leyden, in 1601, with which, however, he became afterwards dissatisfied, and would not let it appear in the collection of his poems published by his brother. "Christus patiens," his second tragedy, was printed at Leyden in 1608, and much approved: Casaubon greatly admires its poetical fire. Sandys translated it into English verse, and dedicated it to Charles I. It was favourably received in England, and in Germany proposed as the model of perfect tragedy. His third was the story of Joseph, and its title "Sophomphanœus," which, in the language of Egypt, signifies the Saviour of the World; he finished this in 1633, and the following year, at Hamburgh.

In 1603, the glory which the United Provinces had obtained by their illustrious defence against the whole power of Spain, after the peace of Vervins, determined them to transmit to posterity the signal exploits of that memorable war; and for this purpose they sought out a proper historian. Several made great interest for the place, and among others Baudius, the professor of eloquence at Leyden. But the States thought young Grotius, who had taken no steps to obtain it, deserved the preference; and, what is singular, Baudius himself did not blame their choice, because he looked upon Grotius to be already a very great man. In the execution of this office, he undertook his "Annals," which were begun in 1614, though not finished long before his death, and not published until twelve years after.

All this while his principal employment was that of an advocate, in which he acquired great honour; but, upon the whole, the profession did not please him, though the brilliant figure he made at the bar procured him the place of advocate-general of the fisc for Holland and Zealand, which, becoming vacant, was immediately conferred on him by those provinces. He took possession of this important office in 1607, and filled it with so much reputation, that the States augmented his salary, and promised him a seat in the court of Holland. Upon this promotion, his father began to think of a wife for him, and fixed upon Mary Reigesberg, a lady of great family in Zealand, whose father had been burgomaster of Veer. The marriage was solemnized in July 1608, and celebrated by him in some Latin and French verses, the former of which he translated into Dutch. On this occasion his father likewise wrote an epithalamium, and another was composed by Heinsius. At the time of his marriage he was employed in writing his "Mare liberum," i. e. "the Freedom of the Ocean, or the Right of the Dutch to trade to the Indies." The work was printed in 1609, without his knowledge or consent. Indeed he appears not to have been quite satisfied with it: and though there came out several answers, particularly that of Selden, entitled "Mare clausum, seu de dominio maris," yet, being soon after disgusted with his country, he took no farther concern in the controversy. The ensuing year, he published his piece "De antiquitate Reipublicæ Batavæ," designed to shew the original independence of Holland and Friesland against the Spanish claim; and he accordingly dedicated it to those States, March 16, 1610, who were extremely pleased with it, returned thanks to the author, and made him a present. While it was in the press, Grotius and his father, who usually assisted him in his writings, translated it into Dutch.

Elias Oldenbarnevelt, pensionary of Rotterdam, and brother to the grand pensionary of Holland, dying in 1613, the city of Rotterdam offered that important place to Grotius; but it was some time before he yielded to the offer. By the ferment of men's minds he foresaw that great commotions would speedily shake the republic, which made him insist, that he should never be turned out; and, upon a promise of this, he accepted of the post, which gave him a seat in the assembly of the States of Holland, and after-

wards in that of the States-General. Hitherto he had but very little connexion with the grand pensionary Barnevelt; but from this time he contracted an intimate friendship with him, and it was even reported that Barnevelt designed to have his friend succeed him as grand pensionary of Holland*.

At this time a dispute arose between the English and the Dutch, concerning the right of fishing in the Northern seas. Two Amsterdam vessels, having caught some whales in the Greenland ocean, were met by some English ships bound to Russia; who, finding that the Dutch had no passports from the king of England, demanded the whales, which the Dutchmen, unable to resist, were obliged to deliver. On their arrival in Holland, they made their complaint; and the affair being laid before the States, it was resolved that Grotius, who had written on the subject, and was more master of it than any one, should be sent to England, where his demands were refused. On this the Dutch determined not to send to Greenland for the future without a force sufficient to revenge themselves on the English, or at least to have nothing to fear from them. The dispute growing serious, to prevent any acts of hostility, a conference was held, in 1615, between the commissioners of England and Holland, in which the debate turned chiefly on the whale-fishery; but, the English still insisting on the right to Greenland, which the Dutch refused, the conference broke up without any success. Grotius, who was one of the commissioners from Holland, gives the history of this conference, in a letter to Du Maurier, dated at Rotterdam, June 5, 1615. On this occasion, however, he had reason to be well satisfied with the politeness of king James, who gave him a gracious reception, and was charmed with his conversation. But the greatest pleasure he received at this visit, was the intimate friendship he contracted with Casaubon. Their esteem for each other was increased by a similarity of studies and sentiments, and they both entertained hopes of a scheme, which human agency at least will never render practicable, that of uniting all Christians in one faith. In the midst of these occupations, Du Maurier, the French ambassador in Holland, and his particular

* The business of this officer is to manage prosecutions, receive dispatches, and answer them, so that he is in a manner both attorney-general and secretary to the States; and though he has no deliberative voice, and is the lowest in rank, yet his influence is the greatest.

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friend, resolving to begin a course of study, applied to him for directions, and Grotius laid down that excellent plan printed by Elzevir in 1637, in the work "De omni genere studiorum recte instituendo," but the author informs us that it was printed without his consent.

Hitherto Grotius had passed his life with uninterrupted honour and fame; but a reverse was now approaching. The United Provinces had been kindled into a warm dispute about grace and predestination, from 1603, when Arminius first broached his opinions. His doctrines, being directly opposite to those of Calvin, gave great offence to that party, at the head of which appeared Gomar, who accused his antagonist before the synod of Rotterdam. Gomar's party prevailing there, Arminius applied to the States of Holland, who promised the disputants to have the affair speedily discussed in a synod. The dispute still continuing with much bitterness, in 1611 the States ordered a conference to be held between twelve ministers on each side: but the consequence of this was, that men's minds were the more inflamed. Arminius died October 19, 1609, some time before this conference; and Grotius made his eulogium in verse. He had hitherto applied little to these matters, and ingenuously owns he did not understand a great part of them, being foreign to his profession; and certainly every admirer of his unrivalled talents must wish that he never had involved himself; but having once studied the controversy, he embraced the Arminian doctrine. In 1610, the partisans of Arminius drew up a remonstrance, setting forth their belief; first negatively against their adversaries, and then positively their own sentiments, each comprehended in six articles. This remonstrance was drawn up by Utengobard, minister at the Hague, and was probably made in concert with Grotius, the intimate friend and quondam pupil of that minister. To this the Gomarists opposed a contra-remonstrance: the former proposed to end the matter by a toleration, the latter to decide it by a national synod; and, the disputes increasing, the States, at the motion of the grand pensionary, with the view of putting an end to them, revived an obsolete law made in 1591, placing the appointment of ministers in the civil magistrates. But this was so far from answering the purpose, that the Contra-remonstrants resolved not to obey it. Hence grew a schism, which occasioned a sedition, and many riots.

It was at this time that Grotius was nominated pensionary at Rotterdam, as mentioned above; and ordered to go to England, with secret instructions, as is thought, to persuade the king and principal divines of that kingdom to favour the Arminians, and approve the conduct of the States. He had several conferences with king James on that subject, and while here he wrote his tract in favour of the Arminians, entitled "A reconciliation of the different opinions on Predestination and Grace," which is printed among his theological works. On his return to Holland he found the divisions increased: Barnevelt and he had the direction of the States' proceedings in this matter; and he was appointed to draw up an edict which might restore tranquillity, the draught of which was approved by the States; but it was so favourable to the Arminians that it gave great offence to the Contra-remonstrants, who determined to pay no regard to it. Hence this edict serving to increase the troubles, by driving the Gomarists to despair, the grand pensionary Barnevelt, in hourly expectation of fresh riots, proposed to the States of Holland, that their magistrates should be empowered to raise troops for the suppression of the rioters, and the security of their towns. Dort, Amsterdam, and three others of the most favourable to the Gomarists, protested against this step, which they regarded, and in fact it was, as a declaration of war against the Contra-remonstrants. Barnevelt's motion however was agreed to, and, August 4, 1617, the States issued a placart accordingly. This fatal decree occasioned the death of the grand pensionary, and the ruin of Grotius, by incensing prince Maurice of Nassau against them, who looked upon the resolution of the States, taken without his consent, to be derogatory to his dignity, as governor and captain-general.

Amsterdam, almost as powerful singly as all Holland, favoured the Gomarists, and disapproved the toleration which the States wanted to introduce. These resolved therefore to send a deputation to that city, in order to reconcile them to their sentiments. Grotius was one of these deputies: they received their instructions April 21, 1616; and, arriving at Amsterdam next day, met the town-council on the 23d, when Grotius was their spokesman. But neither his speech nor all his other endeavours could avail any thing. The burgomasters declared their opinion for a synod, and that they could not receive the

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cachet of 1614 without endangering the church, and risquing the ruin of their trade. The deputies wished to answer, but were not allowed. Grotius presented to the States on his return an account in writing of all that had passed at this deputation, and he flattered himself for some time with the hopes of good effects from it; but his disappointment chagrined him so much, that he was seized with a violent fever, which had almost proved fatal. He was removed to Delft, where he recovered, but, being forbid to do any thing which required application, he wrote to Vossius, desiring his company, as the best restorative of his health. The time of his recovery he employed in examining the part he had acted in the present disputes; and, the more he reflected on it, the less reason he had for altering his sentiments; and although he foresaw the danger he incurred, his resolution was, not to change his conduct, but to refer the event to Providence. The States of Holland, wholly employed in endeavouring to compound matters, came to a resolution, February 21, 1617, to make a rule or formula, to which both parties should be obliged to conform; and such an instrument was accordingly drawn up at their request by Grotius, who presented it to prince Maurice. But the project did not please him; he wanted a national synod, which was at length determined by the States General, and to be convoked in Holland at Dort. In the mean time the prince, who saw with the utmost displeasure several cities, agreeably to the permission given them by the particular States, levy a new militia, under the title of attendant soldiers, without his consent, engaged the States General to write to the provinces and magistrates of those cities, enjoining them to disband the new levies. This injunction not being complied with, he considered the refusal as a rebellion; concerted with the States General, that he should march in person with the troops under his command, to get the attendant soldiers disbanded, depose the Arminian magistrates, and turn out the ministers of their party. He accordingly set out, accompanied by the deputies of the States General, in 1618; and, having reduced the province of Gueldres, he was proceeding to Utrecht, when the States of Holland sent thither Grotius, with Hoogerbetz, pensionary of Leyden, to put that city into a posture of defence against him. But, their endeavours proving ineffectual, the prince reduced the place; and soon after-

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wards sent Grotius and Hoogerbetz to prison in the castle at the Hague, where Barnevelt also was confined, August 29th this year. After this the States of Holland consented to the national synod, which was opened at Dort, Nov. 15, 1618, which, as is well known, ended in a sentence, condemning the five articles of the Arminians, and in imprisoning and banishing their ministers. This sentence was approved by the States General, July 2, 1619.

After the rising of that synod, our three prisoners were brought in order to their trial, the issue of which was the execution of Barnevelt, May 13, 1619. Five days after came on the trial of Grotius. He had been treated, as well as his fellow-prisoner, with inconceivable rigour during their imprisonment, and also while their cause was depending. He tells us himself, that, when they were known to be ill, it was concerted to examine them; that they had not liberty to defend themselves; that they were threatened and teazed to give immediate answers; and not suffered to have their examinations read over to them. Grotius, having asked leave to write his defence, was allowed only five hours, and one sheet of paper; he was also told, that if he would own he had transgressed, and ask pardon, he might obtain his liberty; but, as he had nothing to reproach himself with, he would never take any step that might imply consciousness of guilt. His wife, his father, brother, and friends, all approved this resolution. His sentence, after reciting the several reasons thereof, concludes thus: "For these causes, the judges, appointed to try this affair, administering justice in the name of the States General, condemn the said Hugo Grotius to perpetual imprisonment, and to be carried to the place appointed by the States General, there to be guarded with all precaution, and confined the rest of his days; and declare his estate confiscated. Hague, May 18, 1619*." In pursuance of this sentence he was carried from the Hague to the fortress of Louvestein near Gorcum in South Holland, June 6, 1619, and 24 sols per day assigned for his maintenance, and as much for Hoogerbetz; but their

* Bates tells us, that six of the nine months of his imprisonment had been employed in searching for his most inveterate enemies to be his judges, who certainly seem ignorant of the law, as they confiscated his estate, a punishment incurred only in case of treason, of which no mention was made in his sentence. But he was no great loser by this confiscation, as he was far from being rich; his father being still alive, what property belonged to him was only the savings of his salary, and his wife's fortune.

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respective wives declared they had enough to support their husbands, and that they chose to be without an allowance, which was considered as an affront. Grotius's father asked leave to see his son, but was denied; they consented to admit his wife into Louvestein, but, if she came out, not to be suffered to return. However, in the sequel, it was granted that she might go abroad twice a week.

Grotius now became more sensible than ever of the advantage of study; which became his business and consolation. We have several of his letters written from Louvestein, in which he gives Vossius an account of his studies, informing him that he had resumed the study of the law, which had been interrupted by the multiplicity of business; that the rest of his time he devoted to the study of morality, which had led him to translate Stobæus's Maxims of the poets, and the fragments of Menander and Philemon. He likewise proposed to extract from the tragic and comic authors of Greece what related to morality, and was omitted by Stobæus, and translate it into free verse, like that of the Latin comic writers. In translating the fragments of the Greek tragic poet, he intended that his verses should resemble those of the originals, excepting in the chorusses, which he would put into such verse as best suited him. Sundays he employed in reading treatises of the Christian religion, and used to spend some of his spare hours in this study on other days when his ordinary labour was over. He meditated some work in Flemish on the subject of religion; and the subject which he preferred at that time was Christ's love to mankind. He proposed likewise to write a commentary on Christ's Sermon on the Mount.

Time seemed to pass away very fast amidst these several projects. In a letter dated Dec. 5, 1619, he writes to Vossius, that the muses, which were always his delight, even when immersed in business, were now his consolation, and appeared more amiable than ever. He wrote some short notes on the New Testament, which he intended to send Erpenius, who was projecting a new edition of it; but a fit of illness did not suffer him to finish them. When he was able to resume his studies he composed, in Dutch verse, his "Treatise of the truth of the Christian Religion," and sent it to Vossius, who thought some places obscure. In 1620 he promises his brother to send him his observations on Seneca's tragedies, which he had written at Vossius's desire. In 1621 his friend Du Maurier losing

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his lady, Grotius wrote to him, February 27, a very consolatory letter, in which he deduced with great eloquence, every topic of support that philosophy and religion can suggest on that melancholy occasion. It would appear that the only method he took to unbend himself, was to go from one work to another. He translated the "Phenissæ of Euripides," wrote his "Institutions of the Laws of Holland in Dutch," and composed some short "Instructions for his Daughter" Cornelia, in the form of a catechism, in Flemish verse, containing 185 questions and answers. This was printed at the Hague in 1619, and he afterwards translated it into Latin verse, for the use of his son. This seems to be the catechism mentioned in our account of Nicholas Grey, master of Merchant Taylors' school. He wrote also, while under confinement, a dialogue in Dutch verse, between a father and a son, on the necessity of silence.

He had been above 18 months shut up at Louvestein, when, January 11, 1620, Muys van-Halli, his declared enemy, who had been one of his judges, informed the States general, that he had advice from good authority, that their prisoner was seeking to make his escape. Some persons were sent to examine into this matter; but, notwithstanding all the inquiry that could be made, they found no reason to believe that he had contrived any means to escape. His wife, however, was very industriously and ingeniously employed in contriving it, which she effected in the following manner. He had been permitted to borrow books of his friends, and when he had done with them they were carried back in a chest with his foul linen, which was sent to Gorcum to be washed. The first year his guards were very exact in examining the chest; but, being used to find nothing in it besides books and linen, they grew tired of searching, and even did not take the trouble to open it. His wife, observing their negligence, proposed to take advantage of it. She represented to her husband, that it was in his power to get out of prison when he pleased, if he would put himself into this chest; and not to endanger his health, she caused holes to be bored opposite where his face was to be, to breathe at, persuading him to try if he could continue shut up in that confined posture, as long as it would require to go from Louvestein to Gorcum. Finding it might be done, she resolved to seize the first favourable opportunity; which very soon

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offered. The commandant of Louvestein going to Heusden to raise recruits, she paid a visit to his lady, and told her in the course of conversation, that she was desirous of sending away a chest of books; for, her husband was so weak, that it gave her great uneasiness to see him study with such application. Having thus prepared the commandant's wife, she returned to her husband's apartment, and in concert with a valet and a maid who were in the secret, shut him up in the chest; and at the same time, that the people might not be surprised at not seeing him, she spread a report of his being ill. Two soldiers carried the chest; one of them, finding it was heavier than usual, said there must be "an Arminian in it." Grotius's wife, who was present, said with great coolness, "There are indeed Arminian books in it." The chest was brought down on a ladder with great difficulty; the soldier insisted on its being opened, to see what was in it; he even went and informed the commandant's wife, that the weight of the chest gave him reason to suspect the contents, and that it would be proper to have it opened. She told him that Grotius's wife had said there was nothing but books in it, and that they might carry it to the boat. It is even affirmed that a soldier's wife, who was present, reminded them there was more than one example of prisoners making their escape in boxes. In this way, however, either by negligence, or connivance, which there seems some reason to suspect, the chest was brought down, and put into the boat; and Grotius's maid, who was in the secret, had orders to go to Gorcum with it, and put it into a house there. When it came to Gorcum, they wanted to put it on a sledge; but the maid telling the boatman that there were some brittle things in it, and begging of him to take care how it was carried, it was put on a horse, and carried by two chairmen to David Dazelaor's, a friend of Grotius, and brother-in-law to Erpenius; and, when every body was gone, the maid opened the chest. Grotius had felt no inconvenience in it, though its length was not above three feet and a half. He got out, dressed himself like a mason with a rule and a trowel; and was secretly conveyed in this disguise to Valvic in Brabant. Here he made himself known to some Arminians, and hired a carriage to Antwerp; and, at Antwerp, he alighted at the house of Nicolas Grevincovius, who had been formerly a minister at Amsterdam, but did not make himself known to

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any other person. It was on March 22, 1621, that he thus recovered his liberty.

In the mean time, his wife's account, that he was ill, gained credit at Louvestein; and, to give him time to get off, she gave out that his illness was dangerous: but as soon as she learnt by the maid's return that he was at Brabant, and consequently in safety, she told the guards what had happened. They informed the commandant, by this time returned from Heusden, who, finding it true, confined Grotius's wife more closely; but upon her petition to the States-General, April 5, 1621, she was discharged two days after, and suffered to carry away every thing that belonged to her in Louvestein. From Antwerp, Grotius wrote to the States-General, March 30, that, in procuring his liberty, he had employed neither violence nor corruption with his keepers; that he had nothing to reproach himself with in what he had done; that he gave those counsels which he thought best for appeasing the troubles that had arisen in public business; that he only obeyed the magistrates of Rotterdam his masters, and the States of Holland his sovereigns; and that the persecution he had suffered would never diminish his love for his country, for whose prosperity he heartily prayed. He continued some time at Antwerp, deliberating what course to take; and at length, principally by the advice of Du Maurier, determined to go to France, where he had many friends. He arrived at Paris, April 13, 1621, and his wife in October following; but their expences had so much exceeded the small revenue she had still left, that in the beginning of December, he wrote to Du Maurier, that if something was not soon done, he must seek a settlement in Germany, or hide himself in some corner of France. At length the king coming to Paris in January 1621, Grotius was presented to him by the chancellor and the keeper of the seals, in the beginning of March, and on a day when the court was very numerous. His majesty received him graciously, and granted him a pension of 3000 livres, and upon his account granted a protection to all the Dutch refugees, a very singular exchange of the principles of toleration between the two countries. But, notwithstanding the king's grant, he could not touch the money; they had forgot to put it on the civil list, and the commissioners of the treasury found daily some new excuse for delaying the payment; and at length, when by the solicitation of some

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powerful friends, he received it, it continued to be paid as grants were paid at that time, that is to say, very slowly. These difficulties did not diminish his passion for literature, "I persist," he says in a letter to Vossius, dated Sept. 29, 1621, "in my respect for sacred antiquity; there are many people here of the same taste. My six books in Dutch will appear soon (i. e. his book on the truth of the Christian religion.) Perhaps I shall also publish my disquisition on Pelagianism, with the precautions hinted to me by you and some other persons of learning. In the mean time, I am preparing an edition of Stobæus; and to render it more perfect, I collate the Greek MSS. with the printed copies." Thus he spent the greatest part of his time; and as the ministers of Charenton, who had accorded with the decisions of the synod of Dort, would not admit him into their communion, he resolved to have divine service performed at home in his family.

Having collected some materials in prison for his Apology, he printed it in the beginning of 1622; and it was translated into Latin, and published the same year at Paris. It was sent to Holland immediately, where it caused so much disgust, that the States-General proscribed it as slanderous, tending to asperse by falsehoods the sovereign authority of the government of the United Provinces; the person of the prince of Orange, the States of the particular provinces, and the towns themselves; and forbad all persons to have it in their custody on pain of death. Grotius presented a petition to the king of France, to be protected against this edict, because it imported, that he should be apprehended wherever found; on which his majesty took him into his special protection, the letters for that purpose being issued at Paris, February 25, 1623. The malevolence of those who were then in place made no change in Grotius. In the height of this new persecution, he wrote to his brother, that he would still labour to promote the interest of Holland; and that, if the United Provinces were desirous of entering into a closer union with France, he would assist them with all his credit. This candour enabled him still to preserve many friends, who ardently wished for his return; though they were not able to facilitate it. In 1623, he published at Paris his edition of Stobæus.

He had now lived a year in the noise of Paris, and began to think of retiring into the country, when the president De Meme offered him one of his seats at Bologne, near

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Senlis. Grotius accepted the offer, and passed there the spring and summer of 1623. In this castle he began his great work, which alone is sufficient to render his name immortal, his "Treatise of the Rights of Peace and War." He had visited the most distinguished men of learning; among others Salmasius and Rigault, and had the free use of de Thou's library: he sometimes also made excursions to St. Germain's, where the court was; but, having learned that De Meme wanted to reside at Bologne, he returned to Paris in October. Burigny informs us, which somewhat diminishes our respect for Grotius's firmness of mind, that he took particular care not to offend De Meme, who was a zealous catholic, and was even so submissive as to eat meagre on Fridays, to receive none of his Dutch refugee ministers, and to abstain from every public or private exercise of the protestant religious worship. In April 1625, prince Frederic Henry succeeding to the post of stadtholder on the death of his brother Maurice, Grotius's friends conceived great hopes of obtaining leave for his return to Holland: and, at their request, he wrote to the new stadtholder for this purpose, but without effect; as he had before conjectured. However, he was now in the height of his glory by the prodigious success of his book "De Jure Belli & Pacis," which was published this year. In the mean time he began to grow tired of that city. His pension was ill-paid, and his revenue insufficient to keep him decently with a wife and a family. He had an offer of being professor of law in a college at Denmark; but, though he was satisfied with the salary, he thought the place beneath his acceptance. While he remained in suspense, cardinal Richelieu was nominated prime minister in 1626, and being very desirous of becoming acquainted with Grotius, invited him to his house at Limours. Here it is supposed that he wished to engage Grotius to devote himself entirely to him, and that Grotius's reservations gave offence. It is certain that from this time his pension was unpaid, which greatly distressed him, but his love for Paris induced him to bear with such a privation as long as it was possible.

In the mean time his heart was strongly bent upon returning to his native country; and in these wishes he sent his wife into Holland in the spring of 1627, that she might inquire how matters stood: but, as he continued in the resolution to make no solicitations for leave, all the endeavours of his friends were fruitless. However, they ob-

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tained a cause of some consequence to him; for, having reclaimed his effects which were confiscated, his demand was granted. At last, notwithstanding the inefficacy of his friends' solicitations, he resolved, by his wife's advice, to go thither; and accordingly set out for Holland in October 1631. The sentence passed against him being still in force, his friends advised him to conceal himself, which step appeared to him shameful and ill-timed. He went, however, first to Rotterdam, as thinking it the safest, because, having filled the place of pensionary with much honour, he was greatly beloved in the town; but the magistrates giving him to understand, that they did not approve his appearing in public, he left Rotterdam, and, passing to Amsterdam, he was extremely well received there; and Delft also, where he was born, shewed him sincere respect.

But no city ventured publicly to protect him; and the States-General, thinking themselves affronted by this boldness in continuing in the country without their leave, and by the repugnance he shewed to ask them pardon, issued an ordinance, December 10, 1631, enjoining all bailiffs of the country to seize his person, and give them notice: yet such was the general sympathy of his countrymen, that no person would execute it; and, to employ himself till his fate should be determined, he resolved to follow the business of a chamber-counsel. With this view he desired his brother, in a letter dated February 16, 1632, to send him what law books he might want for that office; but of these he could make no long use; for, the States-General on March 10 renewed their ordinance, upon pain to those who would not obey, of losing their places, and with a promise of 2000 florins to any one who should deliver him into the hands of justice. Upon this he thought proper to seek for an asylum elsewhere; and, on March 17, he set out from Amsterdam on his way to Hamburgh, and passed the fine season at an agreeable seat called Okenhuse, near the Elbe, belonging to William Morth, a Dutchman. On the approach of winter, he went to Hamburgh, and lodged with one Van Sorgen, a merchant: but the town did not prove agreeable to him, and he passed his time but heavily till the return of his wife from Zealand in autumn 1633. She had always been his consolation in adversity, and rendered all his sufferings more tolerable, not more by her affection, than by her good sense, and resources of mind. Her business at Zealand was to collect the remains of their

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fortune, which she probably brought with her to Hamburgh. While he continued here, some advantageous proposals were made him from Spain, Poland, Denmark, the duke of Holstein, and several other princes; but still entertaining the thought of a reconciliation with his native country, it was long before he could be prevailed upon to abandon it, to which measure the following circumstances at last contributed.

He had always entertained a very high opinion of Gustavus king of Sweden; and that prince having sent to Paris Benedict Oxenstiern, a relation of the chancellor, to bring to a final conclusion the treaty between France and Sweden, this minister became acquainted with Grotius, and resolved, if possible, to draw him to his master's court: and Grotius writes, that if that monarch would nominate him ambassador, with a proper salary for the decent support of the dignity, the proposal might be accepted. In this situation Salvius, vice-chancellor of Sweden, a great statesman, and a man of learning, being then at this city, Grotius was introduced to him, and saw him frequently. Polite literature was the subject of their conversation. Salvius conceived a great esteem for Grotius, and the favourable report he made of him to the high-chancellor Oxenstiern determined the latter to write to Grotius to come to him, that he might employ him in affairs of the greatest importance. Grotius accepted of this invitation; and setting out for Francfort on the Maine, where that minister was, arrived there in May 1634. He was received with the greatest politeness by Oxenstiern, who did not yet, however, explain his intentions. In confidence of the high-chancellor's character, and apparent sincerity, he sent for his wife, who arrived at Francfort with his daughters and son, in the beginning of August. The chancellor after for some time continuing to heap civilities upon him, without mentioning a word of business, ordered that he should follow him to Mentz, and at length declared him counsellor to the queen of Sweden, and her ambassador to the court of France.

As soon as he could thus depend upon an establishment, he resolved to renounce his country, and to make it known by some public act, that he considered himself as no longer a Dutchman. In this spirit he sent his brother letters for the prince of Orange and the Dutch to that purport, July 13 of this year: he likewise wrote to Rotterdam, which

had deferred nominating a pensionary after the sentence passed against him, that they might proceed to an election, since they must no longer look upon him as a Dutchman. He set out from Mentz on his embassy to France in the beginning of 1636, and made his public entry into Paris, March 2, and was introduced to Louis XIII. on the sixth. The great business of this embassy was to obtain the French king's assistance to Sweden against the imperialists, in transacting which, he always supported with great firmness the rights and honours belonging to the rank of an ambassador. He continued in that character in France till 1644, when he was recalled at his own request. In order to his return, having obtained a passport through Holland, he embarked at Dieppe, and arrived at Amsterdam in 1645, where he was extremely well received, and entertained at the public expence. That city fitted out a vessel to carry him to Hamburgh, where he was, May 16, this year. He went next day to Lubeck, and thence to Wismar, where count Wrangle, admiral of the Swedish fleet, gave him a splendid entertainment, and afterwards sent a man of war with him to Calmar, whither the chancellor sent a gentleman with his coach to bring him to Suderacher. He continued there about a fortnight with the chancellor and other ambassadors, who treated him with great honours. Returning to Calmar, he went by land to Stockholm, whither queen Christina came from Upsal to see him.

Her majesty had, before his departure from France, assured him that she was extremely satisfied with his services; and she now gave him several audiences, and made him dine with her, and he appeared to be abundantly pleased with the honours he received: but as he saw they were in no haste to do any thing for him, and only rewarded him with compliments, he grew uneasy, and asked leave to retire. He was confirmed in this resolution, by finding the court filled up with persons that had conceived a jealousy against him; besides, the air of Sweden did not agree with him. The queen several times refused to grant him his dismission, and signified that if he would continue in her service in quality of counsellor of state, and bring his family into Sweden, he should have no reason to repent it: but he excused himself on account of his health, which could not bear the cold air of that kingdom. He asked a passport, which they delaying to grant, he became so uneasy that he resolved to go without it. Leaving Stockholm, therefore, he went to a sea-port two leagues

distant, in order to embark for Lubeck. The queen, being informed of his departure, sent a gentleman to tell him she wanted to see him once more, otherwise she should think he was displeased with her. He returned therefore to Stockholm, and explained himself to the queen, who seemed satisfied with his reasons, and made him a large present in money, amounting to 12 or 13,000 imperials; adding to it some silver plate which was not finished sooner, and which he was assured had delayed the granting of his passport. That was afterwards issued; and the queen gave him a vessel, on-board which he embarked, August 12, for Lubeck.

But the vessel was scarce sailed when a violent storm arose, which obliged her after three days tossing to put in, August 17, on the coast of Pomerania, fourteen miles from Dantzic. Grotius set out in an open waggon for Lubeck, and arrived at Rostock, August 26, very ill, having travelled about sixty miles through wind and rain. He lodged with Balleman, and sent for Stochman the physician, who, from the symptoms, judged he could not live long. On the 28th he sent for Quistorpius, minister of that town, who gives the following account of his last moments: "You are desirous of hearing how that phœnix of literature, Hugo Grotius, behaved in his last moments; I am going to tell you." He then proceeds to give an account of his voyage, and his sending for Stochman, a Scotch physician, after which he goes on as follows: "he sent for me about nine at night; I went, and found him almost at the point of death. I said, 'There was nothing I desired more than to have seen him in health, that I might have had the pleasure of his conversation;' he said, 'God hath ordered it otherwise.' I desired him 'to prepare himself for a happier life, to acknowledge he was a sinner, and repent of his faults;' and happening to mention the publican, who acknowledged he was a sinner, and asked God's mercy, he answered, 'I am that publican.' I went on, and told him that 'he must have recourse to Jesus Christ, without whom there is no salvation.' He replied, 'I place my hope in Jesus Christ.' I began to repeat aloud in German the prayer that begins 'Holy Jesus;' he followed me in a very low voice with his hands clasped. When I had done, I asked him if he understood me; he answered, 'I understand you very well.' I continued to repeat to him those passages of the word of God, which are commonly offered to the remembrance of dying persons; and, asking if he

understood me, he answered me, 'I heard your voice, but did not understand what you said.' These were his last words; soon after he expired, just at midnight. His body was delivered to the physicians, who took out his bowels, and easily obtained leave to bury them in our principal church, dedicated to the Virgin Mary."

Thus died this extraordinary person, August 28, at night, 1645. His corpse was carried to Delft, and deposited in the tomb of his ancestors. He wrote this modest epitaph for himself:

"Grotius hic Hugo est Batavûm captivus & exul,
Legatus regni, Suecia magna, tui."

Grotius had a very agreeable person, a good complexion, an aquiline nose, sparkling eyes, and a serene and smiling countenance. He was not tall, but well-formed and strong. Two medals were struck in honour of him. Among his works, besides those we have mentioned, are, 1. "Anthologia," of which, however, a few specimens only remain. 2. "Via ad Pacem Ecclesiasticam." 3. "Historia Gothorum," &c. 4. "Remarks on Justinian's Laws." 5. "Commentary on the Old and New Testament, with several pieces annexed." 6. "Dissertatio Hist. & Politic. de Dogmatis, Ritibus, & Gubernatione Ecclesiæ," &c. 7. "De Origine Gentium Americanarum," &c. with two answers to Dr. Laets in its defence. 8. "An Introduction to the Laws of Holland." 9. "Notes to Tacitus," published in Lipsius's edition, 1640. 10. "Notes upon Lucian," published in 1614. In 1652, there came out a small collection, in 12mo, with this title, "Hugonis Grotii quædam inedita, aliaque ex Belgicè editis Latinè versa argumenti theolog. jurid. politic." and in 1686, an edition of his "Epistles," folio, containing 2500 letters in chronological order, from 1599 to 1645.

His theological works, printed in 3 vols. fol. but usually bound in four, include his Commentaries on the Bible, concerning which there have been various opinions. Some esteem him one of the best general commentators, and plead for him that he must not be thought to oppose a doctrine because he rejects some of the texts which have been quoted in support of it. This is plausible; but others conceive that doubts as to his orthodoxy are well founded, and it is evident that none of his biographers have been able to set up a good defence of him in this respect. Cal-

met has justly remarked the ambiguity of his notions respecting the divinity of Christ, and the doctrine of original sin; the indecency of his prefaces and explanation of the Canticles; and objects to him that he weakens or reduces almost to nothing the prophecies relating to Jesus Christ. Nor was he less offensive to protestants for his notions concerning the pope's not being antichrist, and concerning St. Paul's expectation of living until the general judgment. With regard to the prophecies, he is said to have been the first interpreter of Scripture (though some are inclined to doubt this priority) who endeavoured to prove that the greater part of the prophecies of the Old Testament had a double sense, and have received a double accomplishment. He maintains that the predictions even of the evangelical prophet Isaiah, related in their primary and literal sense to the times and circumstances of the Jewish people, but that they respected the Messiah in a secondary and allegorical sense. It is unnecessary to inform such of our readers as are acquainted with the history of theological controversy, that these notions have met with able opponents both in the churches of Rome and England, and it is perhaps as unnecessary to add that they sufficiently account for the general suspicion entertained of Grotius's religious principles, as well as for the various systems to which his friends or enemies wished, or suspected him to be at one time or other attached.

The late bishop Hurd's mode of accounting for the apparent inconsistencies in the religious principles of Grotius, is the most favourable we have yet seen, and not improbable. "Grotius," says that learned prelate, "is justly esteemed among the ablest and most learned men of an age that abounded in ability and learning. Besides his other shining talents, his acquaintance with history was extensive; and his knowledge of Scripture profound. And yet with two such requisites for unlocking the true sense of the prophetic writings, this excellent man undertook to prove in form, that the pope was not antichrist. The account of this mischance is as extraordinary as the mischance itself. The moral qualities of Grotius were still more admirable than his intellectual; and in these qualities we shall find the true spring of his unhappy and misapplied pains on the subject before us. He was in his own nature just, candid, benevolent, to a supreme degree; and the experience of an active turbulent life had but fortified him the more in

a love of those pacific virtues. He was, on principle, a sincere and zealous Christian; and consequently impressed with a due sense of that exalted charity which is the characteristic of that religion; but he had seen and felt much of the mischiefs which proceed from theological quarrels; and thus every thing concurred to make him a friend to peace, and above all, to peace among Christians. An union of the catholic and protestant churches seemed necessary to this end; and the apparent candour, whether real or affected, of some learned persons, whom he had long known and valued in the church of Rome, drew him into the belief that such a project was not impracticable. Henceforth it became the ruling object of his life; and permitting himself too easily to conclude that the protestant doctrine of antichrist was the sole or principal obstruction to the union desired, he bent all the efforts of his wit and learning to discredit and overthrow that doctrine. Thus was this virtuous man betrayed by the wisdom and equity of his own character; and I know not if the observation of the moral poet can be so justly applied to any other—

> Insani sapiens nomen ferat, æquus iniqui,
> Ultra quam satis est, virtutem si petat ipsum.

"The issue of his general scheme was what might easily be foreseen; and of his arguments I shall only say thus much, that the Romish writers themselves, for whose use they might seem to be invented, though they continue to object his name to us, are too wise to venture the stress of their cause upon them."

It seems universally allowed that Grotius's treatise "On the Truth of Christianity" is the most valuable of his theological writings. This has been translated into almost every European, and into some of the Eastern languages, and is still used at schools and universities as a text book. In English we have at least five translations of it. But the work on which his fame principally rests is his treatise "De Jure Belli ac Pacis," in which he first reduced the law of nations to a system. It was by the advice of lord Bacon and Peiresc that he undertook this arduous task. "Few works," says an elegant modern writer, "were more celebrated than that of Grotius in his own days, and in the age which succeeded. It has, however, been the fashion of the last half century to depreciate his work as a shapeless

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compilation, in which reason lies buried under a mass of authorities and quotations. This fashion originated among French wits and declaimers, and it has been, I know not for what reason, adopted, though with far greater moderation and decency, by some respectable writers among ourselves. As to those who first used this language, the most candid supposition that we can make with respect to them is, that they never read the work; for, if they had not been deterred from the perusal of it by such a formidable display of Greek characters, they must soon have discovered that Grotius never quotes on any subject till he has first appealed to some principles, and often, in my humble opinion, though not always, to the soundest and most rational principles.

"But another sort of answer is due to some of those who have criticised Grotius, and that answer might be given in the words of Grotius himself. He was not of such a stupid and servile cast of mind, as to quote the opinions of poets or orators, of historians and philosophers, as those of judges, from whose decision there was no appeal. He quotes them, as he tells us himself, as witnesses whose conspiring testimony, mightily strengthened and confirmed by their discordance on almost every other subject, is a conclusive proof of the unanimity of the whole human race on the great rules of duty and the fundamental principles of morals. On such matters poets and orators are the most unexceptionable of all witnesses; for they address themselves to the general feelings and sympathies of mankind; they are neither warped by system, nor perverted by sophistry; they can attain none of their objects; they can neither please nor persuade if they dwell on moral sentiments not in unison with those of their readers. No system of moral philosophy can surely disregard the general feelings of human nature and the according judgment of all ages and nations. But where are these feelings and that judgment recorded and preserved? In those very writings which Grotius is gravely blamed for having quoted. The usages and laws of nations, the events of history, the opinions of philosophers, the sentiments of orators and poets, as well as the observation of common life, are, in truth, the materials out of which the science of morality is formed; and those who neglect them are justly chargeable with a vain attempt to philosophise without regard to fact and experience, the sole foundation of all true philosophy.

"If this were merely an objection of taste, I should be willing to allow that Grotius has indeed poured forth his learning with a profusion that sometimes rather encumbers than adorns his work, and which is not always necessary to the illustration of his subject. Yet, even in making that concession, I should rather yield to the taste of others than speak from my own feelings. I own that such richness and splendour of literature have a powerful charm for me. They fill my mind with an endless variety of delightful recollections and associations. They relieve the understanding in its progress through a vast science, by calling up the memory of great men and of interesting events. By this means we see the truths of morality clothed with all the eloquence (not that could be produced by the powers of one man, but) that could be bestowed on them by the collective genius of the world. Even virtue and wisdom themselves acquire new majesty in my eyes, when I thus see all the great masters of thinking and writing called together, as it were, from all times and countries, to do them homage, and to appear in their train.

"But this is no place for discussions of taste, and I am very ready to own that mine may be corrupted. The work of Grotius is liable to a more serious objection, though I do not recollect that it has ever been made. His method is inconvenient and unscientific. He has inverted the natural order. That natural order undoubtedly dictates that we should first search for the original principles of the science in human nature; then apply them to the regulation of the conduct of individuals; and lastly, employ them for the decision of those difficult and complicated questions that arise with respect to the intercourse of nations. But Grotius has chosen the reverse of this method. He begins with the consideration of the states of peace and war, and he examines original principles only occasionally and incidentally as they grow out of the questions which he is called upon to decide. It is a necessary consequence of this disorderly method, which exhibits the elements of the science in the form of scattered digressions, that he seldom employs sufficient discussion on these fundamental truths, and never in the place where such a discussion would be most instructive to the reader. This defect in the plan of Grotius was perceived, and supplied by Puffendorff, who restored natural law to that superiority which belonged to it, and with great propriety treated

the law of nations as only one main branch of the parent stock," &c.

Of the surviving sons of Grotius, Cornelius and Diederic followed the profession of arms, and Peter was bred to the law, and became pensionary of Amsterdam and deputy of the states-general. His brother William was a lawyer and a man of learning, and was the correspondent and confident of Grotius during his whole life, and it was to him he addressed the last letter in his collection, dated a few months before his death.[1]

GROTO (LEWIS), an Italian poet, commonly called, from his misfortune, CIECO D'ADRIA, was born Sept. 7, 1541, in the ancient town of Adria, which gives name to the gulph called the Adriatic. His parents were of a noble but decayed family. He lost his sight a few days after his birth, and never recovered it. Yet this did not check his proficiency in learning; able masters were provided, under whom he made astonishing progress, although we may conceive with considerable difficulty to his instructors. He says, indeed, in one of his orations, that when a new master visited him, he used to say, "you must teach me how I am to teach you." His talents and acquirements, however, procured him very early fame, and such was his natural eloquence, that at the age of fourteen he was chosen on two very solemn occasions, the one when the queen of Poland visited Venice, and the other on the election of the Doge Lorenzo Priuli, to give a public harangue in that city, where Casa and other orators had been so much celebrated, and acquitted himself with the greatest credit. His youth and his blindness might probably procure him favour, but according to his biographer, he was received with equal applause at other times and places, and under other circumstances. Having an early turn for poetry as well as oratory, he attempted to write for the stage, and although inferior to the other dramatic poets who then flourished at Ferrara, Rome, and Florence, he became a favourite with the people of Adria. In other cities to which he was invited as a public speaker, at Ferrara, Bologna, and Rovigo, he was received with every mark of distinction. Several princesses, as Laura of Este, and Laura Gonzaga, who patronized genius, frequently visited him, and made

[1] Burigny's Life of Grotius.—Gen. Dict.—Mr. (now sir James) Mackintosh's "Discourse on the Study of the Law of Nature and Nations," 1799.—Hurd's Sermons on the Prophecies.—Saxii Onomast.

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him rich presents. Yet he remained poor, fortune being in general more liberal of honours than of riches. Although blind, he appears to have felt the tender passion, which he has often introduced in his lyric poetry and in his dramas; in the latter, indeed, he treats of love matters in a style which gives but an unfavourable idea of his delicacy. In 1585 he acquired much reputation at Vincenza by playing the part of Œdipus when represented by the academicians in the famous olympic theatre of Palladio. He did not, however, appear on this occasion, until the last act, when Œdipus appears blind. He was at this time in full health, but was suddenly attacked with a disorder at Venice, which proved fatal Dec. 13 of that year. His remains were carried to his own country, and interred with great funeral honours. His works consist of orations, published at Venice 1598, 4to, and tragedies, two pastorals, and other pieces of poetry, printed separately. They are distinguished rather by genius than judgment, and abound in that play of words, and those extravagant metaphors which were so much the taste of the subsequent age, and which appear most out of place in his pastorals.[1]

GROVE (HENRY), a learned divine among the dissenters, was descended from the Groves of Wiltshire, and the Rowes of Devonshire. His grandfather Grove was ejected from a living in Devonshire for nonconformity in 1662; his father suffered much in the same cause for lay-nonconformity under Charles and James II. The eminent piety of Mr. Rowe, his grandfather by the mother's side, may be known by the account of his life by Mr. Theophilus Gale. His father, in particular, filled a life of eighty years honourably and usefully, and died universally esteemed and lamented. From such parents our author was born at Taunton, in Somersetshire, January 4, 1683, and at fourteen years of age, being possessed with a sufficient stock of classical literature, he went through a course of academical learning under the rev. Mr. Warren, of Taunton, who was for many years at the head of a flourishing academy. Having finished here his course of philosophy and divinity, he removed to London, and studied some time under the rev. Mr. Rowe, to whom he was nearly related. At this time he contracted a friendship with several persons of merit, and particularly with Dr. Watts, which

[1] Tiraboschi.—Ginguené Hist. Lit. D'Italie, vol. VI.—Moreri.

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continued till his death, though they differed in their judgment upon several points.

After two years spent in London, he returned into the country; and being now twenty-two years of age, began to preach with great reputation. The spirit of devotion which prevailed in his sermons early procured the friendship of Mrs. Singer, afterwards Mrs. Rowe, which she expressed in an "Ode on Death," addressed to Mr. Grove. Soon after his beginning to preach, he married; and at the age of twenty-three, upon the death of his tutor, Mr. Warren, was chosen to succeed him in the academy at Taunton. The province first assigned him, was ethics and pneumatology; and he composed systems in each. His concern in the academy obliging him to a residence in Taunton, he preached for eighteen years to two small congregations in the neighbourhood. In 1708 he commenced author, by a piece entitled "The Regulation of Diversions," drawn up for the use of his pupils; and about the same time Dr. Samuel Clarke published his "Discourse on the Being and Attributes of God;" and the proof in that work from the necessary ideas of space and duration not convincing our author, he wrote to the doctor for farther information. This occasioned their exchanging several letters; when, not being able to convince each other, the debate was dropped with expressions of great mutual esteem. The next offering he made to the public was several papers in the eighth volume of the "Spectator," viz. No. 588, 601, 626, 635. In 1718 he published "An Essay towards a Demonstration of the Soul's Immortality." About 1719, when disputes upon the Trinity divided the presbyterians, and when the animosities were carried so high as to produce excommunications, &c. Mr. Grove's moderation on this occasion drew on him the censures and displeasure of some of his own persuasion: what influenced his mind, however, he has explained in his "Essay on the Terms of Christian Communion."

In 1725 he lost his partner in the academy, the rev. Mr. James; and was now obliged to take the students in divinity under his direction. In the execution of this task he confined himself to no system in divinity, but directed his pupils to the best writers on natural and revealed religion, and an impartial consideration of the chief controversies. He likewise succeeded Mr. James in his pastoral charge at Fullwood, near Taunton, in which he continued

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till his death. In 1730 he published "The Evidence of our Saviour's Resurrection considered," and the same year, "Some Thoughts concerning the Proof of a future State from Reason," in answer to the rev. Mr. Hallet, junior, which drew him into a dispute on the point with that divine. In this controversy he was thought to disparage the necessity of revelation in regard to that proof. In 1732 he printed "A Discourse concerning the Nature and Design of the Lord's Supper," where he set that institution in the same light with bishop Hoadly. In 1734 he published, without his name, "Wisdom the first Spring of Action in the Deity," which was animadverted on, as to some particulars, by Mr. Balguy, who, however, allowed the discourse in general to abound in solid remarks and sound reasonings. In 1736 he published "A Discourse on saving Faith." The same year he met with a heavy affliction, in the death of his wife; and a little more than a year after this, he died himself; for, having preached on February 19, 1737-8, and with such an uncommon flow of spirits as he said he could hardly govern, he was violently seized at night with a fever, which carried him off upon the 27th. His friends erected a handsome monument over his grave, on which is a Latin inscription composed by the late Dr. Ward, rhetoric-professor at Gresham-college, who has also obliged the world with an English version of it. Besides the works already mentioned, he published many sermons upon several occasions, and also a volume of "Miscellanies in prose and verse." After his death came out by subscription his "Posthumous Works," 1740, in 4 vols. 8vo.[1]

GRUCHIUS, or GROUCHI (NICHOLAS), an eminent antiquary in the sixteenth century, descended from a noble family of Rouen, was the first who explained Aristotle in Greek. He taught with reputation at Paris, Bourdeaux, and Coimbra, and, on his return to France, went to Rochelle, where a college was intended to be established, and where he died in January 1572, leaving many works. The most known are, a translation of F. L. de Castagneda's "History of the Indies," Paris, 1554, 4to; a treatise "De Comitiis Romanorum," 1555, fol.; and some pieces against Sigonius, fol. which Sigonius did not answer till he heard of the author's death.[2]

[1] Biog. Brit.—Life prefixed to his posthumous works, by Mr. Thomas Amory.
[2] Moreri.—Clement Bibl. Curieuse.—Saxii Onomast.

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GRUDIUS.—See EVERARD.

GRUNER (JOHN FREDERICK), an eminent divine and critical scholar, was born at Cobourg in 1723, where his father was aulic counsellor to the duke of Saxe-Cobourg. He was educated in his infancy at home under private tutors. In his thirteenth year he was sent to Weisenborn, and placed under the care of John Faccius, an eminent classical scholar, and after a year's residence here went to the university of Casimir, where he enjoyed the instructions and lectures of Berger, Albrecht, and other eminent professors. In 1742 he removed to Jena, where he pursued his studies with great diligence and success, and took his degrees in philosophy. In 1764 he was invited to be professor of theology at Halle, and died there in 1778. His talents are represented to have been very various, and his diligence indefatigable. He published a new edition of "Cælius Sedulius," with various commentaries, "An Introduction to Roman Antiquities," "Miscellanea Sacra," "Various critical Remarks on the Classics," new editions of Eutropius, printed at Cobourg in 1752, and reprinted with additions, 1768, and of Velleius Paterculus, Cobourg, 1762, &c.[1]

GRUTERUS (JANUS, or JOHN), a celebrated philologer, was born December 3, 1560, at Antwerp. He was the son of John Walter Gruter, burgomaster of Antwerp; who, having, among others, signed the famous petition to the duchess of Parma, the governess of the Netherlands, which gave rise to the word *Gueux* (Beggars), was banished his country. He crossed the sea to Norwich in England, taking his wife (who was an English woman) and family along with him. Young Gruter was then but an infant; he had the peculiar felicity, like Cicero, of imbibing the elements of learning from his mother, Catharine Tisbem; who, besides French, Italian, and English, was complete mistress of Latin, and so well skilled in Greek that she could read Galen in the original. The family found an hospitable asylum in England, where they resided several years, and at a proper age sent their son to complete his education at Cambridge. His parents, after some time, repassing the sea to Middleburg, the son followed them to Holland; and, going to Leyden, studied the civil law, and took his doctor's degree there in that faculty; but, apply-

[1] Harles de vitis philologorum.—Dict. Hist.

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ing himself at the same time to polite literature, he became an early author, as appears by some Latin verses which he published, under the title of "Ocelli," at twenty years of age.

After taking his degree, he went to Antwerp, to his father, who had returned thither as soon as the States had possessed themselves of it; but, when the city was threatened with a siege by the duke of Parma in 1584, was sent to France, where he resided some years, and then visited other countries. The particular route and circumstances of his travels afterwards are not known; but it appears that he read public lectures upon the classics at Rostock, particularly on Suetonius. He was in Prussia, when Christian, duke of Saxony, offered him the chair of history-professor in the university of Wittemburg; which place he enjoyed but a few months: for, upon the death of that prince, his successors desiring the professors to subscribe the act of concord on pain of forfeiting their places, Gruterus chose rather to resign than subscribe a confession of faith which he could not reconcile to his conscience. He was treated with particular severity on this occasion; for, while two others who were deprived on the same account, had half a year's salary allowed them by way of gratification, according to the custom of those countries, with regard to persons honourably discharged; yet in the case of Gruterus, they did not defray even the expences of his journey. Where he went immediately after this does not appear; but we are told, that, being at Padua at the time of Riccoboni's death, that professor's place was offered to him, together with liberty of conscience: the salary too was very considerable, yet he refused all these advantages. He was apprehensive that so profitable and honourable an employment would expose him to the attacks of envy, and he would not submit to the bare exercise of his religion in private. He was therefore much better pleased with an invitation to Heidelberg, where he filled the professor's chair with great reputation for many years; and, in 1602, had the direction of that famous library, which was afterwards carried to Rome.

This employ suited his genius, and soon after he published the most useful of his works, his large collection of inscriptions, which is dedicated to the emperor Rodolphus II. who bestowed great encomiums upon it, and gave Gruterus the choice of his own reward. He answered that he

would leave it to the emperor's pleasure, only begged it might not be pecuniary. In the same temper, upon hearing there was a design to give him a coat of arms, in order to raise the dignity of his extraction, he declared, that, so far from deserving a new coat of arms, he was too much burthened with those which had devolved to him from his ancestors. The emperor was then desired to grant him a general licence for all the books of his own publishing, which he not only consented to, but also granted him a privilege of licensing others. His majesty also intended to create him a count of the sacred palace; and the patent was actually drawn, and brought to be ratified by his sign manual; but this monarch happening to die in the interim, it was left without the signature, which it never afterwards received. Yet Gruterus bestowed the same encomiums on the good emperor as if it had been completed; and his privilege of licensing books continued to be of great advantage to him, being one of the most voluminous writers of his age. This task he was the better enabled to execute by the help of his library, which was large and curious, having cost him no less than twelve thousand crowns in gold; but the whole was destroyed or plundered, together with the city of Heidelberg, in 1622. Oswald Smendius, his son-in-law, endeavoured in vain to save it, by writing to one of the great officers of the duke of Bavaria's troops; but the licentiousness of the soldiers could not be restrained. Afterwards he went to Heidelberg, and having witnessed the havock that had been made at his father's house, he tried to save at least what Gruterus's amanuensis had lodged in the elector's library, and brought the Pope's commission to give him leave to remove them. He received for answer, that as to the MSS. the pope had ordered them all to be sought for carefully, and carried to Rome; but as to the printed books, leave would be given to restore them to Gruterus, provided it was approved by Tilly under his hand; but this pretended favour proved of no effect, as no access could be had to Tilly.

Gruterus had left Heidelberg before it was taken, and retired to his son-in-law's at Bretten, whence he went to Tubingen, where he remained some time. He made several removes afterwards, and received invitations to read lectures at various places, and particularly one from Denmark, to enter into the service of the constable D'Esdiguieres. The curators also of the university of Franecker

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offered him the professorship of history in 1624; but, when the affairs of the palatinate were a little settled, he returned to Bretten; where, however, he found himself very much teazed by some young Jesuits who were fond of disputing. Gruterus, who never loved controversy, especially upon religious subjects, could think of no other way of getting rid of their importunities than by living at a distance from them. He retired therefore to a country-house, which he purchased near Heidelberg, where he used to make visits occasionally. He came from one of these, September 1627, and going to Bernhelden, a country seat belonging to his son-in-law Smendius, about a league's distance from Heidelberg, he fell sick Sept. 20, and expired. His corpse was carried to Heidelberg, and interred in St. Peter's church.

He wrote notes upon the Roman historians and several of the poets; and published all the works of Cicero, with notes, in 2 vols. folio. That printed in 1618 is a good edition; but the London edition of 1681 is incorrect. His "Florilegium magnum, seu Polyanthea," is a voluminous common-place book, formerly valued as a treasure. His "Chronicon Chronicorum" is a proof of his industry in history; but the chief of all his performances is his "Collection of Ancient Inscriptions," a work not only estimable for the historical knowledge contained in it, but because it throws the clearest light upon a multitude of obscure passages in classic authors. This was published in 1601, and afterwards in a more perfect and splendid form by Grævius at Amsterdam in 1707, 4 vols. folio. He published also a collection of scarce critical treatises, under the title of "Thesaurus Criticus," 6 vols. 8vo. To this Daniel Pareus added a seventh. "Deliciæ Poetarum Gallorum, Italorum, Belgarum, 1608—14, 9 vols. 8vo. In this last publication he assumed the name of Ranutius Gerus, the anagram of his name. An ample list of his works may be seen in Niceron. His private character appears to have been excellent. He was very liberal both in giving and lending money, on which he set no other value than as affording him the means of doing good. As a student, few men have been more indefatigable, employing not only the whole of the day, but a considerable part of the night on his literary researches, in which he always preferred a standing posture.[1]

[1] Niceron, vols. IX and X.—Gen. Dict.—Foppen, Bibl. Belg.—Arch. Usher's Life and Letters, p. 538, 547.—Saxii Onom. where is a profusion of references.

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GRYNÆUS (SIMON), a very learned German, was the son of a peasant of Suabia, and born at Veringen in the county of Hohenzollern in 1493. He pursued his studies in Pfortsheim at the same time with Melancthon, which gave rise to a lasting friendship between them. He then went for farther instruction to Vienna, and there taking the degree of master in philosophy, was appointed Greek professor. Having embraced the protestant religion, he was exposed to many dangers; and particularly in Baden, of which he was some years rector of the school. He was thrown into prison at the instigation of the friars; but at the solicitation of the nobles of Hungary, was set at liberty, and retired to Wittemberg, where he had a conference with Luther and Melancthon. Being returned to his native country, he was invited to Heidelberg, to be Greek professor in that city, in 1523. He exercised this employment till 1529, when he was invited to Basil to teach publicly in that city. In 1531, he took a journey into England, and carried with him a recommendatory letter from Erasmus to William Montjoy, dated Friburg, March 18, 1531. After desiring Montjoy to assist Grynæus as much as he could, in shewing him libraries, and introducing him to learned men, Erasmus recommends him as a man perfectly skilled in Latin and Greek, a good philosopher and mathematician, and a man of humble manners, whose object was to visit the libraries, &c. Erasmus recommended him also to sir Thomas More, from whom he received the highest civilities. In 1534, he was employed, in conjunction with other persons, in reforming the church and school of Tubingen. He returned to Basil in 1536, and in 1540 was appointed to go to the conferences of Worms, with Melancthon, Capito, Bucer, Calvin, &c. He died of the plague at Basil in 1541.

He did great service to the commonwealth of learning, by publishing valuable editions of several ancient authors. Among these was the "Almagest" of Ptolemy in Greek, which he published at Basil in 1538, and added a preface concerning the use of that author's doctrine. He also published a Greek "Euclid," with a preface, in 1533, and Plato's works with some commentaries of Proclus, in 1534. His edition of Plato was addressed to John More, the chancellor's son, as a testimony of gratitude for favours received from the father; and the following passage in the dedication shews sir Thomas, as well as Grynæus, in a very amia-

ble light. "It is, you know, three years, since arriving in England, and being recommended most auspiciously by my friend Erasmus to your house, the sacred seat of the muses, I was there received with great kindness, was entertained with greater, was dismissed with the greatest of all. For that great and excellent man your father, so eminent for his high rank and noble talents, not only allowed me, a private and obscure person (such was his love of literature), the honour of conversing with him in the midst of many public and private affairs, gave me a place at his table, though he was the greatest man in England, took me with him when he went to court or returned from it, and had me ever by his side, but also with the utmost gentleness and candour inquired, in what particulars my religious principles were different from his; and though he found them to vary greatly, yet he was so kind as to assist me in every respect, and even to defray all my expences. He likewise sent me to Oxford* with one Mr. Harris, a learned young gentleman, and recommended me so powerfully to the university, that at the sight of his letters all the libraries were open to me, and I was admitted to the most intimate familiarity with the students."

He had a son, SAMUEL Grynæus, born at Basil in 1539, who was made professor of eloquence there at the age of twenty-five. He had also a nephew, THOMAS, who was born in 1512. He pursued his studies under the auspices of his uncle, and taught the Latin and Greek languages at Berne. He also read public lectures at Basil, and was a great supporter of the reformed religion. He left four sons, all of whom were eminent for their learning. One of them is the subject of our next article.[1]

GRYNÆUS (JOHN JAMES), was born at Bern in 1540, was educated at Basil, and in 1551 was admitted into the university. In 1559 he was ordained deacon, and began to preach the doctrines of the reformers. In 1563 he went to Tubingen, and the year following was created doctor in divinity, and soon after succeeded his father, as pastor of Rotelen, where, besides his more public services, he lectured twice a week to the deacons. About this time the

* Anthony Wood very unguardedly reflects upon Grynæus for carrying off several Greek books from the libraries in Oxford, "because he saw the owners were careless of them;" and refers to Bryan Twyne's "Apologia," in which there occurs nothing that will warrant such a charge. Granger.

[1] Gen. Dict.—Ath. Ox. vol. I.—Moreri.—More's Life of Sir T. More, &c.

"Form of Concord" between the Lutheran and Zuinglian parties, respecting the corporal presence of Christ's body in the Lord's Supper, was a matter of deep controversy. Grynæus, who had hitherto been a Lutheran, now studied the controversy more closely, the result of which was his declaring his opinion in favour of Zuinglius, and this lost him many friends of the contrary party. In 1575 he was invited to Basil, to lecture upon the Old Testament, in the course of which employment he was happily instrumental in healing the differences between the Lutheran and Zuinglian churches; and his instructions were so much approved, that many noblemen and gentlemen came from other countries, and boarded with him for the sake of tuition and conversation. After the death of Lewis, the elector palatine, prince Casimir invited him to Heidelberg, where he read divinity and history almost two years, but was then recalled to Basil to succeed Sulcer in his pastoral office and professorship; both which offices he discharged with faithfulness and success for the remainder of his life. In the latter part of it he became very infirm and blind, and outlived all his children, except one daughter. These calamities he bore with pious resignation, and expired Aug. 30, 1617. He was a man of extensive learning, and highly respected by his contemporaries. Among his writings are, 1. "A Summary of the Old Testament." 2. "An Outline of Divinity." 3. "The Character of Christians." 4. Expositions on the Psalms, and other parts of Scripture; and various theological theses, and disputations. 5. "A Commentary upon Irenæus." 6. "An Ecclesiastical History." 7. "Chronology of the Gospel History." His "Letters" to his friends are highly praised by Melchior Adam.[1]

GRYPHIUS (ANDREW), was born at Glogaw in 1616, and died in 1664. He was called the Corneille of Germany, and acquired considerable reputation by his compositions for the theatre, and is among the very first writers of tragedy in the catalogue of German writers. He also wrote, in a fine vein of irony, a "Critique on the ancient Comedies of the Germans."[2]

GRYPHIUS (CHRISTIAN), son of the preceding, and one of the greatest geniuses that Germany has produced,

[1] Melchior Adam.—Moreri.—Fuller's Abel Redivivus.—Saxii Onomast.
[2] Dict. Hist.

was born September 29, 1649, at Fraustadt. Having acquired great skill in the languages and belles lettres, he was appointed professor of rhetoric at Breslau, afterwards principal of Magdalen college in that city, and, at length, librarian. Gryphius was a good orator and historian, a man of extensive learning, and an excellent German poet, which language he considerably improved. He was also a contributor to the Leipsic Journal. He died March 6, 1706, having just before his death heard a beautiful poem of his own writing, which had been set to music, performed in his chamber. The piece is said to have been admirably expressive of the consolations derived from our Saviour's death to a dying man. His works are, "A History of the Orders of Knighthood," in German, 1709, 8vo; "Poems," in German; among them, "Pastorals," 8vo; "The German Language formed by degrees, or, a treatise on the origin and progress of it," 8vo, in German, and a valuable posthumous work, entitled "Apparatus, sive Dissertatio Isagogica de Scriptoribus Historiam Seculi XVII illustrantibus," Leipsic, 1710, 8vo.[1]

GRYPHIUS (SEBASTIAN), a celebrated printer of Lyons, in France, was a German, and born at Suabia, near Augsburg, in 1493. He performed the duties of his profession with so much honour as to receive the approbation of the most learned men. Conrad Gesner has even dedicated one of his books, namely, the twelfth of his pandects, to him; and takes occasion to bestow the following praises on him: "You, most humane Gryphius, who are far from meriting the last place among the excellent printers of this age, came first into my mind: and especially on this account, because you have not only gained greater fame than any foreigner in France, by a vast number of most excellent works, printed with the greatest beauty and accuracy, but because, though a German, you seem to be a countryman, by your coming to reside among us." Baillet says, that Julius Scaliger dedicated also to him his work "De Causis Linguæ Latinæ:" but this seems a mistake. Scaliger wrote a kind letter to Gryphius, which is printed at the head of the work: but the dedication is to Silvius Scaliger, his eldest son, to whom he also addressed his "Ars Poetica." Gryphius is allowed to have restored the art of printing at Lyons, which was before exceedingly corrupted;

[1] Moreri.—Dict. Hist.—Niceron, vol. II.

and the great number of books printed by him are valued by the connoisseurs. He printed many books in Hebrew, Greek, and Latin, with new and very beautiful types; and his editions are no less accurate than beautiful. He was himself a very learned man, and perfectly versed in the languages of such books as he undertook to print. Vulteius, of Reims, an epigrammatist, has observed, that Robert Stephens was a very good corrector, Colinæus a very good printer, but that Gryphius was both an able printer and corrector.

> "Inter tot norunt libros qui cudere, tres sunt
> Insignes: languet cætera turba fame.
> Castigat Stephanus, sculpit Colinæus, utrumque
> Gryphius edocta mente manuque facit."

He died in 1556, in his sixty-third year, and his trade was carried on honourably in the same city by his son, Anthony Gryphius. One of the most beautiful books of Sebastian Gryphius is a "Latin Bible," printed 1550, with the largest types that had then been seen, in 2 vols. fol.[1]

GUA (JOHN PAUL DE), a learned French abbé, prior of St. George de Vigou, a member of the royal society of London (1742) and of the French academy of sciences, was born in Languedoc, in 1712, and was the son of John de Gua, baron of Malves, whose property was swallowed up in the unfortunate Missisippi Scheme. He was educated for the church, but appears to have had less ambition for promotion in that, than to render himself distinguished for scientific knowledge. When admitted into the academy of sciences in 1741, he gave a specimen of his skill in mathematics by publishing "Usages de l'analyse de Descartes," and was the author of other papers on mathematical subjects in the Memoirs of the Academy, in one of which he endeavours to vindicate Descartes against our Wallis, who, in the abbé's opinion, wrote his history of algebra for no other purpose than to bestow upon his countryman Hariot, the discoveries that belong to Viete and Descartes. (See HARIOT.) The abbé was, however, chiefly distinguished in France for having first given the plan of the Encyclopedie, although he wrote very little in it. In 1764 he presented a plan for exploring the mines of Languedoc, and was the author of some other projects which

[1] Gen. Dict.—Moreri.

had little success. His necessities sometimes drove him to the business of translating for the booksellers. Among these publications we find bishop Berkeley's "Hylas and Philonous," "Locke's Essay," Anson's Voyage, and Decker on trade. He died at Paris, June 2, 1785, leaving the character of a man of considerable learning and industry, but not very happy in his temper, and often pursuing trifling difficulties, which he made a great merit in surmounting, such as complicated anagrams; and on one occasion, in consequence of a sort of challenge, he perplexed himself in writing a very long poem, in which words only of one syllable were admitted. [1]

GUADAGNOLO (PHILIP), an eminent Orientalist of Italy, was born about 1596, at Magliano. After going through his studies, he entered among the regular minor clerks, and made his profession at Rome in 1612. His genius prompted him to the study of languages, to which he devoted himself entirely; so that he acquired the Greek, Hebrew, Chaldean, Syriac, Persian, and Arabic languages, but excelled chiefly in the Arabic. He spent the greatest part of his life in translating books from that language, and in writing books in it, to facilitate the learning of it to others. He taught it many years in the college della Sapienza at Rome; and was indeed so perfect a master of it, that he spoke an oration in it before Christina, queen of Sweden, in 1656. The eastern prelates presented a petition to Urban VIII. to have the Bible translated into Arabic; and, the congregation "de propaganda fide" complying with their desires, Guadagnolo was immediately selected as the person best qualified to undertake this great work. He began it in 1622, and finished it in 1649; having, however, assistants under him, and sometimes only acting the part of a corrector. During the time that he was employed in it, he gave an account twice a week of what progress he had made to a congregation assembled for that purpose. It was published at Rome, 1671, in 3 vols. folio, with this title, "Biblia Sacra Arabica Sacræ Congregationis de propaganda fide jussu edita ad usum ecclesiarum orientalium. Additis è regione Bibliis Vulgatis Latinis." In 1631 he published a Latin work entitled "Apologia pro Christiana Religione, qua respondetur ad objectiones Ahmed filii Zin Alabedin Persæ As-

[1] Eloges des Academiciens, vol. IV.—Dict. Hist.

phaensis contentas in libro inscripto, Politor Speculi," 4to. The history of this work was as follows: A Spaniard had published a religious book entitled "The true Looking-glass;" which falling into the hands of a learned Persian, he wrote an answer to it in his native tongue, entitled "The Polisher of the Looking-glass;" and added these words at the end of it; "Let the pope answer it." This book being brought to Rome in 1625, Urban VIII. ordered Guadagnolo to refute it; which he did so effectually, that the Persian, to whom it was sent, renounced the Mahometan faith, and became as zealous a defender of Christianity as he had before been an opposer of it. Guadagnolo published his apology in Arabic, in 1637, 4to. He wrote another work in Arabic and Latin, entitled "Considerations against the Mahometan Religion;" in which he shews, that the Koran is a mere rhapsody of falsehood and imposture. He published also at Rome, in 1642, "Breves Institutiones Linguæ Arabicæ," folio; a very methodical grammar. He had also compiled a dictionary in that language, but the publication of it was prevented by his death, which happened in 1656. The MS. is preserved in the convent of San Lorenzo in Lucina.[1]

GUAGNINI (ALEXANDER), a native of Verona, where he was born in 1538, was naturalized in Poland, and made himself famous both by his sword and pen. He had considerable employments in the Polish armies; and having displayed his valour in the wars of Livonia and Moldavia, as well as those of Muscovy, was not only honoured with the indiginate, by which he ranked as a nobleman, in the reign of Sigismund Augustus, but also made governor of the fortress of Witebsk, where he commanded fourteen years. He at last devoted himself to literature, and drew up a history of Poland, under the title "Rerum Polonicarum Tomi Tres," Francfort, 1584, 8vo. He died at Cracow in 1614. He wrote also "Sarmatiæ Europeæ Descriptio," Spires, 1581.[2]

GUALDO PRIORATO (GALEASSO), an Italian historian, was born 1606, of a noble family at Vincenza. He was historiographer to the emperor, and distinguished himself in the seventeenth century by his historical works, written, in a very pleasing style, in Italian; the principal are, "History of the Wars of Ferdinand II. and Ferdinand

[1] Niceron, vol. VII.—Gen. Dict.—Moreri. [2] Gen. Dict.—Moreri.

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III." from 1630 to 1640, fol.; "History of Leopold," from 1656 to 1670, 3 vols. fol.; "History of Troubles in France," from 1648 to 1654. The authors of the "Journal des Savans," March 16, 1665, said they had found as many errors as words in this work. But Gualdo, not discouraged by that censure, continued his History to the peace of the Pyrenees, and reprinted it with that addition at Cologn, 1670. His "History of cardinal Mazarine's Administration" is much esteemed, and has been translated into French, 1671, 3 vols. 12mo; "The Life and Qualities" of the same cardinal, a valuable work, which appeared in French, 1662, 4to; "An account of the Peace of the Pyrenees;" the most ample edition is, Cologn, 1667, 12mo. This work is likewise much esteemed, and has been translated into Latin, and inserted in the fourth volume of the Public Law of the Empire, published at Francfort, 1710. It has been also translated into French. Gualdo died at Vincenza in 1678.[1]

GUALTERUS (RODOLPHUS), an eminent Swiss divine, and one of the first reformers, was born at Zurich in 1529. In his youth he attained an accurate knowledge of Greek and Latin, and acquired much fame as an orator and Latin poet. He married the daughter of Zuinglius, and being admitted into orders, preached at Zurich from 1542 to 1575, when he was chosen to succeed Bullinger, as first minister of the protestant church there. His writings also, which consisted of homilies, or sermons on the prophets, evangelists, and apostles, procured him great fame both at home and abroad, and were long regarded as standard books among the protestant churches. He died Nov. 25, 1586. In the early part of queen Elizabeth's reign we find him corresponding with the English divines who had been exiles in the preceding reign, and brought over an attachment to the simple forms of the Genevan church, which Elizabeth wished to discourage. His works, as enumerated by Verheiden, consist of Latin poems, commentaries on various books of the Scripture, works on grammar and history, and some translations. His son, of the same names, spent some years in Merton college, Oxford, where he took his degree of M. A. in 1573, and returning to Zurich, became minister of St. Peter's church there. Wood

[1] Niceron, vol. XXXIV.—Moreri—Dict. Hist.—Clement Bibl. Curieuse.—Saxii Onomast.

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attributes several Latin poems to him, some of which we suspect were the production of his father: but this young man died in 1577, when only twenty-five years of age.[1]

GUARIN (PETER), a learned Benedictine, of the congregation of St. Maur, born 1678, in the diocese of Rouen, near the forest of Lyons, taught Greek and Hebrew with great credit in his congregation, and died librarian of St. Germain-de-Prés, at Paris, December 29, 1729. He left a "Hebrew Grammar," in Latin, 1724 and 1726, 2 vols. 4to, and a "Hebrew Lexicon," in Latin, also printed after his death, in 1746, 2 vols. 4to. Guarin continued this work only to the letter M m, inclusively; but it was finished by M. le Tournois. He had objected to M. Masclef's method in his grammar, and was answered by M. de la Bletterie, in the edition of Masclef's grammar, 1730, 2 vols. 12mo.[2]

GUARINO of Verona, surnamed VERONESE, the first branch of a family celebrated in the republic of letters, and one of the revivers of literature, was born at Verona in 1370. After being taught Latin by John of Ravenna, he went to Constantinople, with the sole view of learning Greek in the school of Emanuel Chrysoloras, who had not then come to Italy. Pontico Virunio, in his life of Chrysoloras, says that Guarino was of an advanced age when he set out for Constantinople, and that he returned to Italy with a large collection of Greek manuscripts, the loss of which by shipwreck so affected him, that his hair turned white in one night; but Maffei and Apostolo Zeno have justly considered this as a fable. It appears, on the other hand, on comparing various circumstances, that Guarino was very young when he went into Greece, and was only twenty years of age when he returned. After this return he first kept school at Florence, and afterwards successively at Verona, Padua, Bologna, Venice, and Ferrara, in which last city he resided longest. Nicolas III. of Este had invited him thither in 1429 to superintend the education of his son Lionel. Six or seven years after, he was appointed professor of Greek and Latin in the university of Ferrara. This office he filled until the assembling of the grand council, to which the emperor John Paleologus came, accompanied with several Greeks, who found Guarino sufficient employment, as he mentions in his letters, and on

[1] Melchior Adam.—Verheiden.—Ath. Ox. vol. I.—Strype's Cranmer, p. 211, 216.—Strype's Parker, 348.—Saxii Onomast.
[2] Moreri.—Dict. Hist.

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the council being removed to Florence, he accompanied them thither as interpreter between the Latins and Greeks. He returned again to Ferrara, where he held his professorship until his death in 1460. His principal works consist of Latin translations from Greek authors; particularly of many of Plutarch's lives, part of Plutarch's morals, and Strabo's geography. Of this author he at first translated only ten books, by order of pope Nicholas V.; the other seven were translated by Gregory of Typhernum, and in this state the work was first printed at Rome in 1470, folio. But, at the request of the Venetian senator Marcello, Guarino made a translation of these seven books, of which there are manuscript copies at Venice, Modena, &c. Maffei, in his "Verona Illustrata," mentions also a translation of the whole seventeen in the hand-writing of Guarino, which was at one time in the library of the senator Soranzo at Venice. To his translation of Plutarch's lives, he added those of Aristotle and Plato. He also compiled a Greek grammar, "Em. Chrysoloræ erotemata linguæ Græcæ, in compendium redacta, a Guarino Veronesi," Ferrar. 1509, 8vo; and a Latin grammar, "Grammaticæ institutiones," without date or place, but printed at Verona, 1487, and reprinted in 1540, the model, says Maffei, from which all others have been taken. Annexed are some lesser treatises, "Carmina differentialia," "Liber de Diphtongis," &c. Guarino also wrote commentaries or notes on various authors, both Greek and Latin, among the latter on Cicero's orations and Persius's satires, and was the author of various Latin orations delivered at Verona, Ferrara, and other places, and of some Latin poems, and a great number of letters which have not been printed. He was the first who recovered the poems of Catullus, a manuscript which was mouldering in a garret, and almost destroyed, and rendered the whole legible, with the exception of a very few verses.

If it be thought that even all this is insufficient to justify the high reputation which Guarino enjoyed in his lifetime, and for ages afterwards, we must add that, independently of rendering these services to the cause of learning, which were of great importance at its revival, Guarino derived no small share of fame from the vast number of scholars whom he formed, with a like taste for classical literature, which they dispersed throughout all Europe. Guarino, likewise, was one of the most indefatigable students of his time. Even in old age his memory was extraordi-

nary, and his application incessant. He took little nourishment and little sleep, and rarely went abroad, yet he preserved his strength and faculties to the last. By his wife he had at least twelve children, two of whom followed his steps; JEROME became secretary to Alphonso, king of Naples; and BAPTIST, or BATTISTA, rather better known, was professor of Greek and Latin at Ferrara, like his father, and like him educated some eminent scholars, among whom were Giraldi and Aldus Manutius. He left a collection of Latin poetry, "Baptistæ Guarini Veronensis poemata Latina," Modena, 1496; a treatise on study, "De ordine docendi ac studendi," without place or date; but there is a subsequent edition of Heidelberg, 1489. He wrote also other treatises, translations from the Greek, discourses, and letters, which latter remain in manuscript. It is to him we owe the first edition of the Commentaries of Servius on Virgil; and he assisted his father in recovering and making legible the manuscript of Catullus above mentioned.[1]

GUARINO, or more commonly GUARINI (BATTISTA), an eminent pastoral poet, descended in the fourth degree from Guarino Veronese, was born at Ferrara in 1537. We know but little of his early years and studies; but it is said that in the course of his education he spent some time at Pisa, and at Padua, where he was much esteemed by the rector of the university; but at an early age he went to Rome, and was still young when, on his return to Ferrara, he lectured for about a year with great reputation, on Aristotle's Morals, in the same university in which the memory of his ancestors continued to be highly venerated. He was professor of belles lettres there in 1563, when he sent one of his sonnets to Annibal Caro, who in his answer complimented him as a young man of the greatest hopes. In his twenty-eighth year he was admitted into the academy of the Eterei of Padua, founded by the young prince Scipio of Gonzaga, afterwards cardinal. Tasso was at the same time admitted, and between him and Guarino a friendship commenced, which was afterwards disturbed by rivalship.

Guarino had the misfortune to be early involved in family law-suits, and had to apply for the heritage of his grandfather and grand-uncle in opposition to Francis Guarino, his father, who has left no other character than that of

[1] Ginguené Hist. Litt. d'Italie.—Tiraboschi.—Moreri.

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a keen sportsman, and who was the only one of the family that had no taste for literature. Having lost his first wife, he married again to injure his son's interest; but the duke Hercules II. interposed, and assigned to our poet a proportion of the family property, which was very considerable. Battista married himself about this time Taddea Bendedei, a lady of a noble family of Ferrara.

In his thirtieth year he entered into the service of the duke Alphonso II.; but there seems some difficulty in understanding the order and nature of the business on which he was employed, and the origin of the title of knight which is usually joined to his name, and which he had engraven on the seal with which he sealed his letters. It is probable, however, that the duke bestowed this title on him as a necessary appendage to the rank of ambassador. The first office of this kind which he filled, was in 1567, when he was sent to Venice, with the congratulations of the duke Alphonso to the new doge Pier Loredano, and the address which he spoke on this occasion being printed, gave the Italian literati a very favourable idea of his talents. The duke then sent him as resident ambassador to Emmanuel Philebert, duke of Savoy, and after continuing there some years, he was sent to Rome in 1571, to compliment pope Gregory XIII. as successor to Pius V. He arrived by post in the evening, passed the night in writing his address, and delivered it next morning in a full consistory. Two years afterwards, the duke sent him to Germany to the emperor Maximilian, whence he went to Poland, to congratulate Henry of Valois on his accession to the throne, in 1574.

On his return, he was appointed counsellor and secretary of state, but had scarcely been invested with these honours before he was obliged again to go to Poland, which Henry of France had left in order to succeed his brother Charles IX. on the throne of France. Guarino's business in Poland now was to manage the affairs of his master, who aspired to the crown of Poland; but this employment was very difficult and even dangerous. In one of his letters to his wife, he says that he was obliged to travel all day more like a courier than an ambassador, and spend the night in writing his memorials, which proved too much for his health. Anxiety of mind and fatigue of body threw him into a fever, which made him despair of his life, and in that fear, he wrote a very affectionate letter to his wife, taking leave of her, and recommending his children to her

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care. It appears by his correspondence that it was not entirely on account of his talents that he was employed in these distant and intricate missions, and that he had enemies at Ferrara, who made use of his reputation and the confidence the prince had in him, to get him removed. This, however, did not abate his zeal for the interests of his master, although the negociation was not successful, nor was he ever rewarded suitably to his exertions.

After his return to Ferrara, he spent his time in the service of his prince, in study, and in managing some law-suits, from which it was his misfortune to be seldom free; but finding still more fatigue and uneasiness in attending the court, he made these law-suits a pretext for asking leave to resign, which was granted. Become now his own master, at the age of forty-five years, fifteen of which he had spent in a service by no means of any advantage to himself, he retired in 1582, with his family to la Guarina, a pleasant country-seat at Polesina de Rovigo, which duke Borso had presented to his grand-father, as a reward for his services as envoy in France. Here he determined to pass the five finest months of the year, and the rest at Padua. He had now eight children, three sons and five daughters; he was also involved in lawsuits and in debts; all his time and every effort appeared necessary to recover from such a situation, and he seems at one time to have despaired of finding any leisure to cultivate polite literature. After he had been, however, quietly settled at this country seat, he found that he could relax a little from his more serious and pressing occupations. The fame which accompanied the publication of Tasso's "Aminta" recalled Guarino's attention to a work which he had sketched many years before, and had occasionally touched and re-touched, but without completing it. Tasso and he, we have already observed, were friends in their youth, but when they met at the court of Ferrara, rivalship in court gallantries and poetry had separated them. Some satirical sonnets passed between them, but here their animosity ended, and they henceforth had the liberality to do justice to each other's talents. Tasso's misfortunes were now begun, and Guarino, shocked at the incorrect manner in which the first editions of the "Jerusalem delivered" were printed without the knowledge of the author, took every pains to prepare it for a correct edition, and bestowed the same care on the other published works of that poet. The only thing

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he would not yield to Tasso was superiority, and though unable to rival him in his larger poems, he thought he could surpass him in pastoral, and his "Pastor Fido" was to be the criterion. Besides submitting the manuscript to some men of taste, he read it before the duke Ferdinand II. of Gonzaga, at Guastalla, and a large company, composed of poets, admirers of poetry, and ladies of the first rank and taste, who were unbounded in their applauses. It is said to have been first performed at Turin in 1585, where were celebrated the nuptials of Charles Emmanuel to the infanta Catherine, daughter of Philip II. of Spain. This, however, appears doubtful, although it is more clear that it was much read on this occasion, and that the fame which it required reached the ears of Guarino's old master, duke Alphonso, who invited him most pressingly, to return to Ferrara, with the title of secretary of state.

Having accepted this offer, he was employed, as formerly, on missions to Umbria, Milan, and other places, but now his tranquillity was disturbed by a domestic affair, in which he fancied he had been improperly treated; Alexander, his eldest son, who, in 1587, had married a rich heiress, niece to cardinal Canani, being weary of living under the subjection of his father, and disgusted, whether justly or not, with the treatment he met with from him, resolved to leave his house, and live apart with his wife. Guarino was so highly offended at their departure, that he immediately seized their income, on pretence of debts due to him for money expended at their marriage. His son, deprived of his income for nine months, at last applied to the duke of Ferrara to interpose his authority, which he did, commanding the chief judge to take cognizance of the affair, who immediately decided it in favour of Alexander. This sentence exasperated the father still more; so that, looking on it as a proof that the duke had no regard for him, he addressed a letter to him in the most respectful but strongest terms, to be dismissed the service; which the duke granted, though not without intimating some displeasure at Guarino, for shewing so little regard to the favours he had conferred on him. The treatment, however, which Tasso had suffered was a recent lesson for the poets who had the misfortune to be patronized by Alphonso, and Guarino immediately went into the service of the duke of Savoy, where he had some reason to expect a better lot; but here he did not remain many months; and

during a year of repose in the country, he resumed his labours on his favourite pastoral, which at length was published in 1590, at Venice, 4to, and the same year at Ferrara, in 12mo. The great applause which he received from this poem, was followed by a most severe loss in the death of his wife, Dec. 25, 1590, at Padua. This misfortune appears to have greatly affected him. His two eldest sons had left him: two of his daughters were married; three others he had placed in convents; and from being surrounded by a numerous family, he was now left with one boy only of ten years old. In this desolate state he appears to have entertained thoughts of going to Rome and becoming an ecclesiastic. He was, however, diverted from this step by an invitation received in 1592 from the duke of Mantua, who sent him to Inspruck to negociate some affairs at the archduke's court. But he afterwards was dismissed this service, as he had been that of Ferrara, by the solicitations of duke Alphonso; who, it is said, could not bear that a subject of his, of Guarino's merit, should serve other princes. Thus persecuted, he went to Rome apparently with the design just mentioned, but was again prevented from executing it by a reconciliation with Alphonso, which brought him back to Ferrara in 1595. This reconciliation was obtained by his son Alexander, who was very much beloved at court. However, fresh quarrels between father and son soon broke out again, which were afterwards carried to a great height; and, great changes happening upon the death of Alphonso in 1597, Guarino thought himself ill used, and left Ferrara to go to Ferdinand de Medicis, grand duke of Tuscany, who expressed a great esteem for him.

But here again an unlucky accident cut short his hopes; he carried with him to Florence Guarino Guarini, his third son, but fifteen years of age, and sent him to Pisa to complete his studies in that city. There the youth fell in love with a noble but poor widow, named Cassandra Pontaderi, and married her. Guarino no sooner heard the news, but suspecting the grand duke was privy to the marriage, and even promoted it, he left his service abruptly; and, returning to Ferrara, went thence to the prince of Urbino, but in a year's time came back to Ferrara, in 1604. He was sent the same year by the magistrates of the city of Rome, to congratulate Paul V. on his elevation to the papal chair. This was probably his last public employ. He resided at

Ferrara till 1609, going occasionally to Venice to attend his law-suits, which carried him in 1610 to Rome, where they were determined in his favour. Passing through Venice on his return home, he was seized, in his inn there, with the distemper which put a period to his life, October 7, 1612, when he was seventy-four years of age.

He was a member of several academies, besides other societies; as that of the Ricouvrati of Padua, the Intrepidi of Ferrara, and the Umoristi of Rome. Notwithstanding the reputation he had gained by his "Pastor Fido," he could not endure the title of poet, which he thought was so far from bringing any honour to the bearers, that it rather exposed them to contempt. He wrote other things, a complete catalogue of which may be seen in Niceron; but his "Pastor Fido" was his principal work, has gone through a vast number of editions, and is regarded as one of the standard productions of Italian poetry, although it has all the defects peculiar to the poetry of his age. His personal character, from the preceding account, appears to have been somewhat equivocal. It would not be fair to accuse him of a capricious and irritable temper, unless we were better acquainted with the circumstances of his life. He appears, however, to have owed little of his happiness to his patrons, and less to his family, and was highly unfortunate in public as well as domestic life, whatever share of blame might attach to him.[1]

GUAY-TROUIN (RENE DU), a French naval officer, born at St. Malo in 1673, was the son of a merchant who had been French consul at Malaga, and who commanded armed vessels, either for war or trade, as circumstances required. Young Du Guay, led by his example, went on board a privateer, and performed a number of heroic actions. In 1691, when he was only in his eighteenth year, he had the command of an armed sloop, carrying fourteen guns, with which he obtained much success on the coast of Ireland. Three years after he entered the river of Limerick, and carried off several vessels; but falling in with four English ships, he was obliged to yield, and was taken a prisoner into Plymouth. In confinement he won the affections of a female, who enabled him to make his escape, and in a short time he appeared again on the coast of England, where he captured some prizes. In 1695 he took three

[1] Ginguené Hist. Litt. d'Italie.—Niceron, vol. XXV.—Tiraboschi.

rich vessels on the Irish coast, and two Dutch ships on the coast of Spain: these successes were followed by others still more important. In 1696 he fell in with baron de Wassenaer, who with three ships was escorting a fleet of merchant-men, and took the baron with a part of his convoy. He presented, in person, his prisoner to the king, and thereupon was removed to the royal navy, and appointed to the command of a frigate. In a few years afterwards he was made captain of a fifty-four gun ship, with which, it is said, he took an English man-of-war of seventy-two guns. So brilliant was his career of success, that in 1709 he was rewarded with letters of noblesse, the preamble to which records his having captured more than 300 merchant ships, and 20 ships of war. The most important of all his exploits was the taking of Rio Janeiro in 1711, which occasioned a loss to the Portuguese of at least a million sterling. A pension was now forced on him, he having in 1707 refused one that was then offered, requesting that it might be granted to his second captain, whose thigh had been shot off. "I," said the gallant officer, "am sufficiently rewarded, if I obtain the advancement of my friends." In 1728 he was made commander of the order of St. Louis, and lieutenant-general, and in 1731 went at the head of a squadron to curb the insolence of Algiers and Tunis, and promote a good understanding between France and Tripoli. After many other important services, he died at Paris Sept. 27, 1736, leaving "Memoirs," partly written by his own hand, and partly by a nephew, which were printed in one vol. 4to. 1740.[1]

GUDIN (DE LA BRENELLERIE, PAUL PHILIP), a French writer who attained some share of reputation among the encyclopedists, was born at Paris June 6, 1738, in which city he died Feb. 26, 1812. His countrymen have as yet given us very little of his history, except that he was, either by talents or interest, advanced to be a member of the academies of Marseilles and Lyons, an associate of the French institute, and a member of that of Auxerre. He was intimately connected with Beaumarchais, whom he often assisted with his pen, and passed for his secretary. In political sentiments he was a disciple of Rousseau, and eagerly promoted those opinions which led to the revolution. Besides three tragedies of no great merit, he published, 1. "Graves observations sur les bonnes mœurs,"

[1] Moreri in Trouin.—Dict. Hist. in Duguay Trouin.

in poetical tales, published under the name of Frere Paul, Paris, 1777. 2. "Discours," likewise in verse, on the abolition of slavery, Paris, 1781, in which he compliments Henry IV. as

"Seul roi de qui le pauvre ait garde la memoire."

3. "Essai sur le progres des arts et de l'esprit sous le regne de Louis XV." Deux Ponts, 1776; Lausanne, 1777. 4. "Supplement à la maniere d'ecrire l'histoire," Kiel, 1784, against the abbé Mably's method of writing history. 5. "Essai sur l'histoire de Comices de Rome, des etats generaux de France, et du parlement d'Angleterre," Paris, 1789, 3 vols. 8vo. This was held in such esteem as to gain the prize of the French academy in 1790. 6. "Supplement au Contrat Social," Paris, 1790, in which he endeavours to recommend Rousseau's principles. 7. "La Conquete de Naples," Paris, 1801, 3 vols. 8vo, but written in the reign of Louis XV. 8. "L'Astronomie," a poem, Paris, 1801, and reprinted with additions and corrections in 1811. There are some beautiful lines in this poem, which shews, likewise, an intimate knowledge of the subject. 9. "Contes," 1804, 2 vols. which have been highly praised by some of the French critics and as severely censured by others. Among the manuscripts he left is said to be a "History of France," which, if written on his principles, is not now likely to be thought worthy of the press.[1]

GUDIUS (MARQUARD), a learned critic, was of Holstein, in Germany, but we know nothing of his parents, nor in what year he was born. He laid the foundation of his studies at Rensburg, under Jonsius, and went afterwards to Jena, where he was in 1654. He continued some years in this city, manifesting a strong inclination for letters, and making diligent search after ancient inscriptions. He was at Francfort in July 1658, when the emperor Leopold was crowned; and went thence to Holland, where John Frederic Gronovius recommended him to Nicolas Heinsius, as a young man of uncommon parts and learning, who had already distinguished himself by some publications, and from whom greater things were to be expected. His parents in the mean time wanted to have him at home, and offered at any price to procure him a place at court, if he would but abandon letters, which they considered as

[1] Dict. Hist. Supplement.

a frivolous and unprofitable employment. But he remained inexorable; preferring a competency with books to any fortune without them; and above all, was particularly averse from a court, where "he should," he said, "be constantly obliged to keep the very worst of company."

His learned friends all this while were labouring to serve him. Grævius tried to get him a place at Duisburg, but could not succeed. The magistrates of Amsterdam soon after offered him a considerable sum to digest and revise Blondel's "Remarks upon Baronius's Annals," and gave him hopes of a professorship; but receiving a letter from Gronovius, which proposed to him a better offer, he declined the undertaking. Gronovius proposed to him the making the tour of France, Italy, and other countries of Europe, in quality of tutor to a rich young gentleman, whose name was Samuel Schas; and this proposal he readily embraced, though he had another letter from Alexander Morus, with the offer of a pension of Saumur, and a lodging in the house of the celebrated professor Amyrault, if he would read lectures upon ancient history to some French noblemen.

He set out with Schas in November 1659; and in April 1660, arrived at Paris, where he found Menage employed in editing Diogenes Laërtius, and communicated to him some observations of his own. He easily found admittance to all the learned wherever he came, being furnished from Holland with instructions and recommendations for that purpose. The two travellers arrived at Toulouse, October 1661, where they both were attacked with a dangerous illness; but recovering, they went to Italy, where they remained all 1662, and part of 1663. At Rome, at Florence, and at Capua, they were introduced to Leo Allatius, Carolus Dati, and other men of talents. In 1663, they returned to France, and continued there the remaining part of the year. Gudius, who seems to have been a provident man, had desired his friends at parting, to watch for some place of settlement for him at his return: and accordingly Heinsius, Gronovius, and Grævius, were very attentive to his interest. But his pupil Schas wished to make another tour, and Gudius preferred accompanying him, as Schas was a lover of letters, and, though immensely rich, resolved to spend his life in studious pursuits. He was also very partial to Gudius, whom he dissuaded from accepting any place; and pressed to accompany him through

the libraries of Germany, as he had already done through those of France and Italy.

Before they set out for Germany, Isaac Vossius, jealous at seeing in the hands of Gudius so many valuable monuments of literature, which they had collected in their first tour, is said to have acted a part, neither becoming a scholar nor an honest man. On the one hand, he affected to hold them light when he talked with Gudius; whom also he did not scruple to treat with an air of contempt, even in the presence of his friend Gronovius, saying, that Gudius had never collated any MS. but always used a copyist for that purpose, and that he did not know the value of them, but was ready to sell them for a trifle to the first purchaser. On the other hand, when he talked to Schas, he represented to him what an estimable treasure he was in possession of, exhorted him not to be the dupe of Gudius, but invited him to join his MSS. with his own; alleging, that they would enjoy them in common during their lives, and after their deaths bequeath them to the public; which unusual act of generosity would gain them great honour. But Vossius did not know that Schas loved books, and understood MSS. perhaps as well as Gudius: and Grævius, in the preface to his edition of "Florus," makes his acknowledgments to Schas, whom he calls *vir eximius*, for having collated three MSS. of that author in the king of France's library. Vossius used other ungenerous and dishonest means to set Gudius and Schas at variance; and besides causing a quarrel between Schas and his brother, by insinuating, that Gudius had too great a share in the possessions as well as the affections of Schas, he did what he could to ruin Gudius's character with the States of Holland, although here too he failed.

Gudius and Schas set out for Germany, July 1664; but their excursion was short, for they returned to the Hague in December. They went over to England, some time before they went to Germany: but no particulars of this journey are recorded. Gudius continued at the Hague till 1671, refusing to accept any thing, though two professorships were offered him; and then went to settle in his own country, yet without disuniting himself from his pupil, with whom he had lived long as an intimate friend. Heinsius tells Ezekiel Spanheim in a letter, August 1671, that Gudius was made librarian and counsellor to the duke of Holstein; and in another to Falconieri, June 1672, that

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he was married. In 1674 he was sent by that prince to the court of Denmark; and, December 1675, was informed at the Hague, that Schas was dead at Holstein, and had left his estate to Gudius, with legacies to Grævius, Gronovius, Heinsius, and other learned men: which legacies, however, were revoked in a codicil. The will was contested by the relations of Schas; but Gudius carried the estate, and, as Heinsius relates in a letter, 1676, from that time is said to have discontinued his correspondence with his learned friends in Holland, which we cannot be surprized at, if it be true, as suspected, that he had some hand in the will by which Schas left him his estate. Grævius remarks that he was not only expert at explaining old manuscripts, but also in making new ones.

In 1678, he was irretrievably disgraced with his prince, which created him much affliction, as his learning had not freed his mind from avarice and ambition. However, he was a little comforted afterwards, by being made counsellor to the king of Denmark. He died, somewhat immaturely, in 1689; Burman calls his death immature; and it is certain he could not be old. Though it was constantly expected from him, yet he never published any thing of consequence. At Jena, in 1657, came out a thesis of his, "De Clinicis, sive Grabatariis veteris Ecclesiæ:" and in 1661, when he was at Paris, he published "Hippolyti Martyris de Antichristo librum, Græcè," a piece never printed before. His MSS. however, with his own collations, he communicated to Gronovius, Grævius, Heinsius, and others, who all considered him as excellent in philology and criticism. "Ingenio & doctrina recondita in primis hujus sæculi conspicuus Marquardus Gudius," are the words of Grævius, in his preface to "Florus:" and Burman, who was far from being lavish of praise, speaks of him in the highest terms, in the preface to "Phædrus," which he published at Amsterdam in 1698, merely for the sake of Gudius's notes. To this edition are added four new fables, which Gudius extracted from a MS. at Dijon. Burman had published in 4to, the year before, at Utrecht, "A Collection of Epistles of Gudius and his Friends," whence these memoirs of him are taken: and, in 1731, came out "Antiquæ Inscriptiones, cum Græcæ tum Latinæ, olim à Marquardo Gudio collectæ, nuper à Joanne Koolio digestæ, hortatu consilioque Joannis Georgii Grævii; nunc à Francisco Hesselio editæ, cum annotationibus eo-

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rum," Leuwardiæ, folio. About the beginning of the last century, the duke of Wolfenbutel purchased Gudius's manuscripts, and employed Leibnitz in making the bargain, as well as in transporting them to his library. They consisted of a vast number of early MSS. of Greek and Latin authors, many of which had never been used.[1]

GUERARD (ROBERT), a learned Benedictine, was born in 1641, at Rouen. While he was assisting Delfau in the revisal of St. Augustine's works, he was accused of being concerned in a book entitled "L'Abbé Commandataire," and confined at Ambournay in Bugey. He took advantage of this exile to make a diligent search for ancient MSS. and discovered a great number; among others, St. Augustine's book against Julian, entitled "Opus imperfectum," of which only two copies were at that time known, and sent an exact copy of it to his brethren at Paris. Guerard was afterwards sent to Fescamp, and then to Rouen, where he died, Jan. 2, 1715. He left "Abrégé de la Bible, en forme de Questions et de Réponses familières," 2 vols. 12mo. This work is esteemed, and has gone through several editions.[2]

GUERCINO, whose proper name was John Francis BARBIERI, an eminent artist, was born at Cento, a village subject to Ferrara, in 1590, and learnt the principles of the art from his countrymen Cremonini and Benedetto Gennari. Tradition classes him with the disciples of the Carracci; but neither his age, his habits, nor his style, make it probable that he ever belonged to that school; for of three manners which he successively adopted, it is difficult to say which differs most from its precepts. The first, and least known, is an imitation of Caravagio, abrupt with vivid lights, and deep shades, without much study in faces or extremities; flesh of a yellow cast, and little amenity of colour. From this he passed to the second, his best and most valued manner, gradually improving it by observation, and the help of the Venetian, Bolognese, and Roman schools, by connexion with the best scholars of the Carracci, and the friendship of Caravagio, whose style still forms its basis in bold contrasts of light and shade, but sweetly united, and magically relieved; like Caravagio, he obliterates the outline, but leaves him far behind in ele-

[1] Niceron, vol. XXVI.—Chaufepie.—Gudii Epistolæ curante Burmanno, 1697, 4to.—Saxii Onomast.
[2] Moreri.—Dict. Hist.

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gance and dignity of feature. His females, insidiously charming, dart a sting from their veiled eyes, though his men generally exhibit little more than what the model could afford; youthful vulgarity, emaciated age.

Emulation, and the desire to share the applause lavished on the suavity of Guido's style, once more tempted him to change, and to adopt a gayer and more open manner: he now attempted gentility, variety of character and expression, and sometimes succeeded. But borrowed successes could not atone for the loss of that poignancy and strength which mark his second period, and stamp him an original.

The few specimens left of Guercino's first manner, are at Bologna and Cento; of the second, are, in general, all he painted at Rome in fresco or in oil, the Aurora in the Villa Ludovisi, the St. Petronilla now in the Louvre, and the Dido in the Spada collection, and of that style is the cupola of the dome in Piacenza; of the third manner, though it bears many traces of the second, the picture of the Circumcision, once at Bologna, now in the Louvre, is the most celebrated. Guercino was invited to Rome by Gregory XV.; and after two years spent there with much success, returned home: whence he could not be drawn by the most powerful allurements from either the kings of England or France. Nor could Christina, queen of Sweden, prevail with him to leave Bologna, though in her passage through it she made him a visit, and would not be satisfied till she had taken him by the hand; "that hand," said she, "which had painted 106 altar-pieces, 144 pictures for people of the first quality in Europe, and had, besides, composed ten books of designs." He received the honour of knighthood from the duke of Mantua. He died a bachelor in 1666, very rich, notwithstanding vast sums of money, which he had expended in building chapels, founding hospitals, and other acts of charity: for, it is reported, that he was every where as much venerated for his exemplary piety and charity, as for his knowledge and skill in his profession.[1]

GUERET (GABRIEL), an elegant French writer, was born in 1641, at Paris, and admitted advocate to the parliament in that city, and although he seldom pleaded, was much consulted as a chamber counsel, in which rank he met with great success. He died April 22, 1688, at Paris.

[1] Pilkington.—Argenville, vol. II.

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His principal works are, 1. "Les sept Sages de la Grèce." 2. "Entretiens sur l'Eloquence de la Chaire et du Barreau." 3. "Le Parnassus reformé." 4. "La Guerre des Auteurs." 5. "Le Journal du Palais," a well-digested collection of the decrees of parliament, in the compilation of which he was assisted by Claude Blondeau, 1755, 2 vols. folio. 6. "La Carte de la Cour." 7. "La Promenade de St. Cloud, ou Dialogues sur les Auteurs," a small work, but elegantly written, and full of wit; which the abbé Joly, chanter of the chapel aux Riches at Dijon, having copied at the abbé L'Avocat's house from the original MS. published without the abbé's knowledge in the "Mémoires historiques de Bruys." M. Gueret published an edition of "Le Prêster," "Arrets notable du parlement," with learned notes and additions, 1679, folio, &c. All his works discover an excellent taste, great penetration, and judicious criticism. Messrs. Gueret, doctors of the house and society of the Sorbonne, one curate of St. Paul, who died 1773, the other late grand vicar of Rhodez, were sons of this celebrated author, and have supported their father's reputation with distinction. The latter, named LEWIS GABRIEL, was author of a "Memoire sur l'Immunité du Clergé," 1751, 12mo; "Sur les Refus des Sacremens," 1752, 12mo; "Sur le Droit qu'ont les Curés de commettre leur Vicaires, et les Confesseurs, dans leur Paroisses," 1759, 12mo. He died 1759, aged eighty.[1]

GUERICKE (OTTO or OTHO), counsellor to the elector of Brandenbourg, and burgomaster of Magdebourg, was born in 1602, and died in 1686 at Hambourg. He was one of the greatest philosophers of his time. It was Guericke that invented the air-pump; the two brass hemispheres, which being applied to each other, and the air exhausted, sixteen horses were not able to draw them asunder; the marmouset of glass which descended in a tube in rainy weather, and rose again on the return of serene weather. This last machine fell into disuse on the invention of the barometer, especially after Huygens and Amontons gave theirs to the world. Guericke made use of his marmouset to foretell storms; from whence he was looked upon as a sorcerer by the people; and the thunder having one day fallen upon his house, and shivered to pieces several machines which he had employed in his experi-

[1] Dict. Hist. de L'Avocat.—Moreri.—Niceron, vol. XXXVI.

ments, they asserted that it was a punishment from heaven. Guericke was author of several works in natural philosophy, the principal of which was his "Experimenta Magdeburgica," 1672, folio, which contains his experiments on a vacuum.[1]

GUETTARD (JOHN STEPHEN), a French physician and botanist, was born at Estampes, September 22, 1715, and was admitted a doctor of the faculty of medicine of Paris in 1742. He distinguished himself in the study of botany and mineralogy, and his reputation procured for him admission into the academies of science of Paris, Stockholm, Florence, and Rochelle, as well as the situations of censor royal, and of keeper of the cabinet of natural history belonging to the duke of Orleans. He travelled much in quest of knowledge, and he published in the collection of the academy of sciences, and printed in two quarto volumes, nearly two hundred memoirs, on different parts of natural history. He likewise published some "Observations on Plants," Paris, 1747, 2 vols. 12mo. He died Jan. 7, 1786. The *Guettarda*, in botany, was so named by Linnæus in honour of him. Guettard assisted La Borde in that splendid work entitled "Voyage pittoresque, ou Description generale et particuliere de la France," 1781.—1796, 12 vols. fol.[2]

GUEVARA (ANTONY DE), a Spanish writer, was born in the province of Alaba, towards the end of the fifteenth century, and was brought up at court. After the death of Isabella, queen of Castile, he turned Franciscan monk, but afterwards having made himself known at court, became preacher and historiographer to Charles V. He was much admired for his politeness, eloquence, and great parts, but his preaching and conversation proved very superior to his writing. His style was found to be extravagantly figurative, and full of antitheses, but this was trifling, compared with his notions of writing history, and the liberty he took to falsify whatever he pleased, and to advance as matter of fact the inventions of his own brain, and when censured for it, alleged by way of excuse, that no history, excepting the Holy Scripture, is certain enough to be credited. Being in the emperor's retinue he had an opportunity of visiting a great part of Europe, and was made bishop of Guadix, in

[1] Hutton's Dictionary.
[2] Dict. Hist.—Rees's Cyclopædia.—Eloges des Academiciens, vol. IV.

the kingdom of Granada, and then bishop of Mondonedo, in Galicia. He died in 1544, or 1548. He was the author of several works in Spanish, the most famous of which is his "Dial of Princes, or Life of Marcus Aurelius Antoninus," which has been translated into all the languages of Europe. Vossius says it "has nothing in it of Antoninus, but is all a fiction, and the genuine offspring of Guevara himself, who scandalously imposes upon the reader, plainly against the duty of an honest man, but especially of a bishop. In the mean time he has many things not unuseful nor unpleasant, especially to a prince; whence it is entitled 'The Dial of Princes'." Those who may be supposed to have spoken of Guevara in the most indulgent manner, have yet been forced to set him in a most scandalous light. "It deserves our pity rather than our censure," says Nicolas Antonio, "that a writer of such fame should think himself at liberty to forge ancient facts, and to play with the history of the world, as with Æsop's Fables or Lucian's Monstrous Stories." Among Guevara's works must be ranked his "Epistles," with which some have been so charmed, that they have not scrupled to call them Golden Epistles; but Montaigne says, "Whoever gave them this title, had a very different opinion of them from what I have, and perhaps saw more in them than I do." Bayle had such a contempt for Guevara as an author, as to speak with surprize of "the eagerness of foreigners in translating some of his works into several languages." Mr. Hayley, however, remarks, that if we may judge of his personal character from his "Letters," he appears to have been an amiable man. In one he reproves a female relation, with good-nature, for intemperate sorrow on the death of a little dog; and in another he draws the character of a true friend, with great energy of sentiment and expression. One of Guevara's sayings, "that heaven is filled with those that have done good works, and hell with those that have resolved to do them," has been, under a different form of expression, ascribed to other writers.[1]

GUEVARA. See VELEZ.

GUGLIELMINI (DOMENICK), an eminent Italian mathematician, was born at Bologna, September 27, 1655. The great progress which he had made in mathematics,

[1] Gen. Dict.—Antonio Bibl. Hisp.—Moreri.—Hayley's Life of Cowper, preface.

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was evinced by his publications at the age of twenty-one years, immediately after which he was admitted doctor of medicine, and was permitted to teach the mathematics, although he did not obtain the title of professor until 1694. In 1696 he was elected a member of the principal learned societies of Europe; and in 1702 the university of Padua offered him the professorship of the theory of medicine, an office which he filled with great reputation. He died July 12, 1710. His numerous publications were collected and edited by Morgagni, under the title of "Opera omnia Mathematica, Hydraulica, Medica, et Physica. Accessit vita auctoris à J. B. Morgagni," Geneva, 1719, 2 vols. 4to. They principally consist of a Treatise on Hydrostatics, in Latin; a large work entitled "Della Natura de Fiumi," which is esteemed his master-piece; a dissertation "de Sanguinis Naturâ et Constitutione;" a treatise on comets, written on the appearance of the comet in 1681, and two Letters on Hydrostatics, occasioned by a dispute which he had with M. Papin, respecting his work on that subject.[1]

GUIBERT, abbot, a French historian, was born of a rich and powerful family in a village of the diocese of Beauvais, in 1053. He took the religious habit at the abbey of St. Germer, and was elected abbot of Nogent-sous-Coucy, in 1104. Dom. Luke d'Achery published his works, 1651, fol. which consist of an excellent "Traité de la Predication;" a history of the first Crusades, entitled "Gesta Dei per Francos;" a singular treatise "on the Relics of the Saints," occasioned by the monks of St. Medard, at Soissons, pretending they had a tooth of our Lord's in their possession, which Guibert, though very credulous, rejected as contrary to the faith of Christ's resurrection, which teaches us that he re-assumed his body entire. He died in the abbey of Nogent-sous-Coucy, in 1124. In his history of the Crusades, he is to be considered as a collector of facts from others, as he does not pretend to have been an eye-witness of any part which he relates.[2]

GUIBERT (JAMES ANTONY HYPOLITUS), a French writer on military affairs, was born at Montauban, Nov. 12, 1743. His father, who was a very intelligent officer,

[1] Fabroni Vitæ Italorum.—Chaufepie.—Niceron, vol. I.—Memoirs of the Royal Academy of Sciences at Paris.

[2] Moreri.—Le Long's Bibl. Historique de la France.

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took great pains in forming his son for the army, in which design he so perfectly succeeded, that at the school at which young Guibert was placed, his name was honourably quoted as an example to others, long after he left it. At the age of thirteen he followed his father to the field, and served six campaigns in the German war; three as a captain in the regiment d'Auvergne, and the three other upon the staff, where he gave frequent proofs of his judgment and spirit. After the peace in 1763, he assiduously devoted himself to the study of the theory of his profession till the expedition to Corsica took place, where he obtained the rank of colonel for his services in the action of Ponte Nuovo, and at the end of the campaign was rewarded with the cross of St. Louis. In 1770, two years after his return to France, he published his celebrated "Essai general de Tactique," a work which though known and admired over all Europe, drew upon its author the envy too often attendant on merit, which embittered a great part of his days. But his pride disdaining to answer his enemies, as much as his mild spirit disliked controversy, he therefore determined to travel, and leave his work to answer for itself. So says his panegyrist, without informing us that his unsparing censures and conceited style had provoked the hostilities of those enemies.

On his return to France, he pursued his literary turn, and produced "Le Connetable de Bourbon," a tragedy, and afterwards two other tragedies, the "Gracchi," and "Anna Bullen," of which his biographer speaks very highly; but they were not published, the author being called to assist the celebrated M. de Saint Germain, in his reform of the French army. He is said to have been the soul of this minister; and much to his honour, he continued his friendship in his patron's disgrace. After the new organization was completed, Guibert returned to his studies, and among others, wrote the famous panegyrics on marshal Catinat, and the chancellor de l'Hôpital. He afterward assisted at the camp in Normandy; and during the disputes concerning the number of ranks in which troops should be drawn up, he published the "Réfutation complète du système de M. Menil-Durand."

The French government having determined to send troops to assist the Americans, the author was ordered on that service; but on the eve of embarking, he received counter orders; — a disappointment which he attributed to

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the malice of his enemies, and which preyed on him very deeply. As soon as he had recovered from this mortification, he began a work entitled "Histoire de la Milice Française," which, from the profound manner in which he treats his subject, might be called the history of the art of war, and of the military system of the nations of Europe, from the time of the Romans. He had brought it to the eleventh century, when he was drawn from his retirement by having obtained for his venerable father the appointment of governor of the invalids. While he was assisting in reforming the abuses of that noble institution, he was admitted a member of the French academy; where his introductory address is said to have been much admired for its truly classical spirit. Two years afterward, his health obliged him to retire to the country: but he was soon recalled by the death of his father, to comfort his aged mother. It appears that one of the most estimable traits in Guibert's character, was his filial piety.

Guibert was afterwards appointed a member of the council of war, formed to establish a regular system in the French army. Here envy and malice again most vehemently pursued him, and being at last persuaded to write in his own justification, he was first attacked by the people for his arbitrary sentiments, then by the court for his popular principles, and was again driven into retirement. At the commencement of the late revolution, he wrote several interesting papers; but, aware of the prejudices existing against him, he assumed the name of G. T. Raynal; under which he obtained all the fame that was refused to Guibert. The chief of these works, was "De la force publique considérée sous tous ses rapports." In his last illness, the injustice done to him still preyed on his mind, and he frequently exclaimed "They will one time know me, and do me justice!" He died May 6, 1790, of an almost broken heart, at the early age of forty-seven. A most flattering mark of esteem and respect was paid to his memory, by the regiment of Neustrie, which he had commanded ten years; the officers and men unanimously voting a letter of condolence to his widow, who published his "German Tour," in 1803.[1]

GUICCIARDINI (Francis), the celebrated historian of Italy, was descended of an ancient and noble family at

[1] Life prefixed to his German Tour.

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Florence, where he was born March 6, 1482. His father, Peter Guicciardini, an eminent lawyer, bred up his son in his own profession; in which design he sent him, in 1498, to attend the lectures of M. Jacobo Modesti, of Carmignano, who read upon Justinian's Institutes at Florence, but his son submitted to this resolution with some reluctance. He had an uncle who was archdeacon of the metropolitan church of Florence, and bishop of Cortona; and the prospect of succeeding to these benefices, which yielded near 1500 ducats a year, had fired the ambition of the nephew. He had hopes of rising from such a foundation through richer preferments by degrees to the highest, that of a cardinal; and the reversion of the uncle's places might have been easily obtained. But, though his father had five sons, he could not think of placing any of them in the church, where he thought there was great neglect in the discipline. Francis proceeded therefore with vigour in the study of the law, and took his degrees at Pisa, in 1505; but, looking upon the canon law as of little importance, he chose to be doctor of the civil law only. The same year he was appointed a professor of the institutes at Florence, with a competent salary for those times. He was now no more than twenty-three years of age, yet soon established a reputation superior to all the lawyers his contemporaries, and had more business than any of them. In 1506 he married Maria, daughter of Everardo Salviati, by far the greatest man in Florence; and, in 1507, was chosen standing counsellor to several cities of the republic. Two years after he was appointed advocate of the Florentine chapter, a post of great honour and dignity, which had been always filled with the most learned counsellors in the city; and, in 1509, he was elected advocate of the order of Calmaldoli.

He continued thus employed in the proper business of his profession till 1511; but that year the crisis of the public affairs gave occasion to call forth his abilities for more important matters. The Florentines were thrown into great difficulties by the league, which the French and Spaniards had entered into against the pope. Perplexed about their choice to remain neuter or engage in the league, they had recourse to our advocate, whom they sent ambassador to Ferdinand, king of Spain, to treat of this matter; and at the same time charged him with other affairs of the highest importance to the state. With this

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character he left Florence in 1512, and arriving safely at Bruges, where his Spanish majesty then resided, remained two years at that court. Here he had an opportunity of exerting and improving his talents as a statesman. Many events happened in that time, the consequences whereof came within his province to negociate; such as the taking and plundering Ravenna and Prato by the Spaniards, the deposing of Piero Soderini, and the restoration of the family of Medici. In these and several other occurrences, which happened at that time, he adopted such measures, and with such address, that the republic found no occasion to employ any other minister; and the king testified his satisfaction by a great quantity of fine-wrought plate, which he presented to him at his departure. On his arrival at Florence in 1514, he was received with uncommon marks of honour; and, in 1515, constituted advocate of the consistory by Leo X. at Cortona. The pope's favours did not stop here. Guicciardini's extraordinary abilities, with a hearty devotion to the interest of the church, were qualifications of necessary use in the ecclesiastical state. Leo, therefore, that he might reap the full advantage of them, sent for him not long after to Rome, resolving to employ him where his talents might be of most service. In 1518, when Modena and Reggio were in great danger of being lost, he was appointed to the government of those cities, and proved himself equal to the charge.

His merit in this government recommended him, in 1521, to that of Parma, whence he drove away the French, and confirmed the Parmesans in their obedience; and this at a time when the holy see was vacant by the death of Leo, and the people he commanded full of fears, disheartened, and unarmed. He retained the same post under Adrian VI. to whom he discovered the dangerous designs of Alberto Pio da Carpi, and got him removed from the government of Reggio and Rubiera. Clement VII. on his exaltation to the pontificate, confirmed him in that government. This pope was of the house of Medici, to which Guicciardini was particularly attached; and, in return, we find him presently raised to the highest dignities in the ecclesiastical state. Having in 1523 prevented the duke of Ferrara from seizing Modena, the pope, in acknowledgement thereof, not only made him governor of that city, but constituted him president of Romagna, with unlimited authority. This was a post of great dignity and

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power, yet as factions then ran very high, the situation was both laborious and dangerous. However, he not only by his prudence overcame all these difficulties, but found means, in the midst of them, to improve the conveniences and delight of the inhabitants. Their towns which lay almost in rubbish, he embellished with good houses and stately buildings; a happiness, of which they were so sensible, that it rendered the name of Guicciardini dear to them, and they were overjoyed, when, after a farther promotion of Francis, they understood he was to be succeeded in his government by his brother. This happened June 6, 1526, when the pope, by a brief, declared him lieutenant-general of all his troops in the ecclesiastical state, with authority over his forces in other parts also, that were under the command of any captain-general. It has been observed, that he was the chief favourite of pope Clement, and his present situation is a most illustrious proof of that remark. This post of lieutenant-general of the forces, added to what he held in the civil government, were the highest dignities which his holiness could bestow: but this honour was yet more increased by the command of the confederate army, which was given him soon after; for, in 1527, he led these joint forces to Ravenna, and relieved that country, then threatened with entire destruction. The same year he also quelled a dangerous insurrection in Florence, when the army of the league was there under the command of the constable of Bourbon.

In 1531 the pope made him governor of Bologna, contrary to all former precedents, that city having never before been committed to the hands of a layman. He was in this post when his holiness met Charles V. there, in December 1532; and he assisted at the pompous coronation of the said emperor, on St. Matthias's day following. This solemnity was graced with the presence of several princes, who all shewed our governor particular marks of respect, every one courting his company, for the sake of his instructive conversation. He had at this time laid the plan of his history, and made some progress in it; which coming to the ears of the emperor before he left Bologna, his imperial majesty gave orders, when Guicciardini should attend his levee, to admit him into his dressing-room, where he conversed with him on the subject of his history. So particular a distinction gave umbrage to some persons of quality and officers of the army, who had waited many

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days for an audience. The emperor, being informed of the pique, took Guiceiardini by the hand, and, entering into the drawing-room, addressed the company in these terms: "Gentlemen, I am told you think it strange that Guicciardini should have admission to me before yourselves; but I desire you would consider, that in one hour I can create a hundred nobles, and a like number of officers in the army; but I shall not be able to produce such an historian in twenty years. To what purpose serve the pains you take to discharge your respective functions honourably, either in the camp or cabinet, if an account of your conduct is not to be transmitted to posterity for the instruction of your descendants? Who are they that have informed mankind of the heroic actions of your great ancestors, but historians? It is necessary then to honour them, that they may be encouraged to convey the knowledge of your illustrious deeds to futurity. Thus, gentlemen, you ought neither to be offended nor surprised at my regard for Guicciardini, since you have as much interest in his province as myself."

Guiceiardini did not remain continually at Bologna, but divided his time between that city and Florence. In February this year, he sent a letter of instructions to Florence; and in April received orders from the Pope to reform the state there, and to put Alessandro in the possession of the government. Wise and prudent, however, as he was, discontents and faction at length arose. As long as Clement sat in the papal chair, the discontented murmured only in private; but upon that Pope's death, in 1534, the disgust shewed itself openly: two noblemen in particular, Castelli and Pepoli, who till then had been fugitives, entered the city at noon-day, with a retinue of several of their friends, and some outlawed persons, well armed. The governor, looking upon this as done in contempt of his person, meditated how to revenge the affront. One evening two proscribed felons, under Pepoli's protection, were taken up by the officers as they were walking the streets, and carried to prison: and Guicciardini, without any farther process, ordered them to be immediately executed. Pepoli, highly incensed, assembled a number of his friends, and was going in quest of the governor to seek his revenge, when the senate sent some their members to desire him to return home, and not to occasion a tumult, which, for fear of disobliging that body, he complied with.

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It was this good disposition of the senate towards him, which prevailed with Guicciardini to remain in the government after the death of Clement. He foresaw that the people would no longer submit to his commands, and therefore had resolved to quit the government; but the senate, considering that many disorders might happen, if they were left without a governor in the time of the vacant see, begged him to continue, promising that he should have all the assistance requisite. To this he at last consented; and, with true magnanimity and firmness of mind, despising the danger that threatened him, remained in the city, till he understood that a new governor was appointed, when he resolved to quit the place. Some time after his arrival in Florence, upon the death of the duke, he had influence enough in the senate to procure the election of Cosmo, son of John de Medici, to succeed in the sovereignty. But, though he had interested himself so much in the election, yet he soon quitted the court, and meddled in public affairs no farther than by giving his advice occasionally, when required. He was now past fifty, an age when business becomes disgusting to persons of a reflecting turn. His chief wish was, that he might live long enough, in a quiet recess, to finish his history. In this resolution he retired to his delightful country-seat at Emma, where he gave himself up entirely to the work; nor could he be drawn from it by all the intreaties and advantageous offers that were made him by pope Paul III. who, in the midst of his retirement, passing from Nice to Florence, earnestly solicited our historian, first in person, then by letters, and at last by the mediation of cardinal Ducci, to come to Rome. But he was proof against all solicitations, and, excusing himself in a handsome manner to his holiness, adhered closely to his great design; so that, though he enjoyed this happy tranquillity a few years only, yet in that time he brought his history to a conclusion; and had revised the whole, except the four last books *, when he was seized with a fever, May 27, 1540, of which he died.

As to the productions of his pen, his history claims the first place. It would be tedious to produce all the encomiums bestowed upon it by persons of the first character: Bolingbroke calls him "The admirable historian;" and says, he "should not scruple to prefer him to Thucydides

* This is the reason why we see no more than 16 books in all the first editions of his history, published by his nephew.

in every respect." In him are found all the transactions of that æra, in which the study of history ought to begin; as he wrote in that point of time when those events and revolutions began, that have produced so vast a change in the manners, customs, and interests, of particular nations; and in the policy, ecclesiastical and civil, of those parts of the world. And, as Guicciardini lived in those days, and was employed both in the field and cabinet, he had all opportunities of furnishing himself with materials for his history: in particular, he relates at length the various causes, which brought about the great change in religion by the reformation; shews by what accidents the French kings were enabled to become masters at home, and to extend themselves abroad; discovers the origin of the splendor of Spain in the fifteenth century, by the marriage of Ferdinand and Isabella; the total expulsion of the Moors, and the discovery of the West-Indies. Lastly, in respect to the empire, he gives an account of that change which produced the rivalship between the two great powers of France and Austria; whence arose the notion of a balance of power, the preservation whereof has been the principal care of all the wise councils of Europe, and is so to this day. Of this history sir William Jones says, "It is the most authentic I believe (may I add, I fear) that ever was composed. I believe it, because the historian was an actor in his terrible drama, and personally knew the principal performers in it; and I fear it, because it exhibits the woeful picture of society in the fifteenth and sixteenth centuries."

Guicciardini has, however, some defects. He is accused of being tedious and particular, and that he now and then indulges reflections, and retards the events which, in history, should be ever hastening towards the catastrophe. Yet although fastidious or indolent readers may complain of this, there is throughout the whole work, especially in the first five books, a preparation of incidents, that, instead of being prolix, the reader can scarce lay down the book without an ardent desire of knowing what follows next; and the worst that can be said of his speeches is, that they are fine political harangues, improperly placed. Another objection, however, has been thought to have more weight, if indeed it be not as sir William Jones fears, a correct picture of society at that time, namely, that he represents all the actions of his personages as arising from

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bad motives, and the persons who figure most in his drama are almost all knaves or fools, politic betrayers, or blustering ideots. Upon the whole, however, Guicciardini must be allowed the first of the historians of Italy, a country which has produced Machiavelli and Davila, Nani and Muratori.

Of this history there have been various editions, and it has been translated into various languages, particularly into English, by the chevalier Austin Parke Goddard, 10 vols. 8vo, 1754, &c. The original was first published by Guicciardini's nephew Agnolo, at Florence in 1561, folio. But this edition comprehends only the first sixteen books, as we have remarked, and is besides defective by the omission of several passages of importance. The four additional books were published by Seth Viotti at Parma in 1564, and the passages omitted have been published separately in the work entitled "Thuanus restitutus, sive sylloge, &c. cum Francisci Guicciardini paralipomenis," Amst. 1663. It was afterwards often re-printed complete, but in 1775, appeared an edition at Friburg, in 4 vols. 4to, professedly printed from the manuscript, reviewed and corrected by the author, which is, or was, in the library of Magliabecchi at Florence. This, of course, seems entitled to the preference.

Guicciardini wrote several other pieces, as "The Sacking of Rome;" "Considerations on State-Affairs;" "Councils and Admonitions," and there are extant several of his "Law-Cases," with his opinion, preserved in the famous library of Signior Carlo Tomaso Strozzi; and an epistle in verse, which has given him a place among the Tuscan poets, in the account of them by Crescimbeni. It were to be wished, that we could look into his correspondence; but all his letters, by fatal negligence, have perished; our curiosity in that point can only be satisfied by some written to him: part of these are from cardinal Pietro Bembo, secretary to pope Leo X. and are to be seen in his printed letters; and others from Barnardo Tasso. Bembo's letters shew, that his correspondent possessed the agreeable art of winning the affections both of private persons and princes. Guicciardini was survived by his wife (who lived till 1559) and three daughters. Two married into the family of Capponi, and the third into that of Ducci.[1]

[1] Life prefixed to Goddard's Translation.—Gen. Dict.—Niceron, vol. XVII. —Tiraboschi.—Roscoe's Leo.—Saxii Onomast.

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GUICCIARDINI (LEWIS), nephew of the preceding, was born at Florence in 1521, and was educated with a view to general science, in the pursuit of which he gave the preference to mathematics, geography, and history. About 1550 he took up his residence in the Low Countries, where he continued till his death, March 22, 1589. He was author of many works, of which the principal is "A Description of the Low Countries," which is in great esteem for the accuracy of its relations. His other works are "Commentaries on the Affairs of Europe, particularly in the Low Countries, from 1529 to 1560." "Remarkable words and actions of Princes," &c. "Hours of Amusement;" and a collection of the precepts and maxims of his illustrious relation. He was buried in the cathedral of Antwerp, where an honourable inscription is placed to his memory.[1]

GUICHENON (SAMUEL), an ingenious and judicious French historian in the seventeenth century, was a native of Mâcon, and advocate at Bourg-en-Brasse. He distinguished himself by his works, and was loaded with favours from the duke of Savoy for his excellent "Hist. Genealogique de la Maison Royale de Savoie," 1660, 2 vols. fol. He died September 8, 1664, aged 57, after having embraced the Catholic religion; and left, besides the work above-mentioned, "Une Suite Chronologique des Eveques de Belley," 4to. "Hist. de Brasse et de Bugey," 1650, fol. much esteemed, and "Hist. de la Principauté de Dombes," never printed; also a collection of the most remarkable acts and titles of the Province of Brasse and Bugey, entitled "Bibliotheca Sebusiana," 1666, 4to.[2]

GUIDI (ALEXANDER), an Italian poet, was born at Pavia, in Milan, 1650, and sent to Parma at sixteen years of age. His uncommon talents for poetry recommended him so powerfully at court, that he received great encouragement from the duke. He composed some pieces at that time, which, though they savoured of the bad taste then prevailing, yet shewed genius, and a capacity for better things. He had afterwards a desire to see Rome, and, in 1683, going thither by the permission of the duke of Parma, and being already known by his poems, found no difficulty in being introduced to persons of the first distinc-

[1] Niceron, vol. XVII.—Foppen Bibl. Belg—Saxii Onomast.
[2] Gen. Dict.—Niceron, vol. XXXI.—Moreri.—Clement Bibl. Curieuse.

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tion. Among others, Christina queen of Sweden wished to see him; and was so pleased with a poem, which he composed at her request, that she had a great desire to retain him at her court. The term allowed him by the duke being expired, he returned to Parma; but the queen having signified her desire to that prince's resident at Rome, and the duke being acquainted with it, Guidi was sent back to Rome in May 1685.

His abode in this city was highly advantageous to him; for, being received into the academy which was held at the queen of Sweden's, he became acquainted with several of the learned who were members of it. He began then to read the poems of Dante, Petrarch, and Chiabrara; which reformed the bad taste he had contracted. The reading of these and other good authors entirely changed his manner of writing; and the pieces he wrote afterwards were of quite a different style and taste. Though the queen of Sweden was very kind to him, and obtained a good benefice for him from Innocent XI. yet he did not cease to feel the esteem of his master the duke of Parma, but received from him a pension, which was paid very punctually. The death of his royal patroness happened in 1689, but he did not leave Rome; for the duke of Parma gave him an apartment in his palace there, and his loss was abundantly recompensed by the liberality of many persons of quality. In July 1691, he was made a member of the academy of Arcadi at Rome, under the name of Erilo Cleoneo, nine months after its foundation, and was one of its chief ornaments. Clement XI. who knew him well, and did him kind offices while he was a cardinal, continued his favours to him after he was raised to the pontificate.

In 1709, he took a journey to his own country, to settle some private affairs. He was there when the emperor made a new regulation for the state of Milan, which was very grievous to it; and having political talents, was employed to represent to prince Eugene of Savoy the inconveniences and burden of this regulation, prince Eugene being then governor of the country, and deputed by the emperor to manage the affair. For this purpose Guidi drew up a memorial, which was thought so just and argumentative, that the new regulation was immediately revoked. The service he did his country, in this respect, procured him a mark of distinction from the council of Pavia; who, in 1710, enrolled him in the list of nobles

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and decurions of the town. He was now solely intent upon returning to Rome; but made his will first, as if he had foreseen what was shortly to happen to him. Upon his arrival there, he applied himself to a versification of six homilies of the Pope, which he caused to be magnificently printed, and would have presented it to the pontiff, who was then at Castel-Gandolfe. With this view he set out from Rome in June 1712, and arrived at Frescati, where he was seized with an apoplectic fit, of which he died in a few hours, aged almost sixty-two. His body was carried back to Rome, and interred in the church of St. Onuphrius, near Tasso.

Though nature had been very kind to his inner-man, yet she had not been so to his outer; for he was deformed both before and behind; his head, which was unreasonably large, did not bear a just proportion to his body, which was small; and he was blind of his right eye. In recompense, however, for these bodily defects, he possessed very largely the faculties of the mind. He was not learned, but he had a great deal of wit and judgment. His taste lay for heroic poetry, and he had an aversion to any thing free or satirical. His taste is original, though we may sometimes perceive that Dante, Petrarch, and Chiabrara, were his models.

Though the writers of his life tell us of some prose piece before it, yet the first production we know of is "Poësie Liriche," Parma, 1681; which, with "L'Amalasunta," an opera, printed there the same year, he afterwards made no account of, they being written during the depravity of his taste. In 1687 he published at Rome, "Accademia per musica;" written by order of Christina of Sweden, for an entertainment, which that princess gave to the earl of Castlemain, whom James II. of England sent ambassador to Innocent XI. to notify his accession to the throne, and to implore his holiness's assistance in reconciling his three kingdoms to Popery. "L'Endimione di Erilo Cleoneo, pastor Arcade, con un discorso di Bione Crateo al cardinale Albano. In Roma, 1692." The queen of Sweden formed the plan of this species of pastoral, and furnished the author with some sentiments, as well as with some lines, which are marked with commas to distinguish them from the rest. The discourse annexed, to point out the beauties of the piece, was written by John Vincent Gravina. "Le Rime," Roma, 1704. In this he declares, that he rejects all his

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works, which had appeared before these poems, except his "L'Endimione." "Sei Omelie di M. S. Clemente XI. Spiegate in versi," Roma, 1712, folio, a very magnificent work, and adorned with cuts, but not properly either a version or a paraphrase, the author having only taken occasion, from some passages in these homilies, to compose verses according to his own genius and taste.

In 1726 was published at Verona, in 12mo, "Poësie d'Alessandro Guidi non piu raccolte. Con la sua vita novamente scritta dal signor Canonico Crescimbeni. E con due Ragionamenti di Vincenzo Gravina, non piu divulgati." This is a collection of his printed poems and MSS. including the pieces which he had recited before the academy of the Arcadi upon various subjects.[1]

GUIDICCIONI (JOHN), an Italian poet, was born at Lucca in 1550. Having received an excellent education, he was introduced to the service of cardinal Alexander Farnese, afterwards pope Paul III. He became very intimate with Annibal Caro, and with many other men of letters at Rome. When his patron was elevated to the popedom, he was made governor of the city, and bishop of Fossombrone. In 1535 he was sent nuncio to the emperor Charles V. whom he accompanied in his expedition to Tunis, and on other journeys. He was, about 1539, made president of Romagna, and afterwards commissary-general of the pontifical army, and governor of the Marche. So well did he act his part in all these employments, that he would have been raised to the dignity of cardinal had he not been carried off by a disease in 1541. He was author of an oration to the republic of Lucca, of many letters, and of a number of poems which gave him a high reputation. His works have been several times printed. The best edition is that of 1749—50, 2 vols. 4to.[2]

GUIDO (RENI), a very celebrated artist, was born at Bologna in 1574, and early in life became the pupil of Denis Calvert, a Fleming; but he afterwards entered the school of the Carracci at Bologna, and is by many considered as their principal pupil, and none but Domenichino would have been entitled to dispute that praise with him, if his astonishing work of the communion of St. Jerome had been equally supported by his other labours. The

[1] Niceron, vol. XXVII.—Tiraboschi.—Fabroni Vitæ Italorum.
[2] Tiraboschi.—Moreri.

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Carracci, however, were too jealous to rejoice in the extraordinary progress of Guido, who threatened to rival at least, if not surpass, their own claims to public applause, and Ludovico disgracefully attempted to depreciate his pupil by opposing Guercino to him, while Annibal himself is said to have censured Albani for having conducted Guido thither, alarmed at his aspiring talents, his graceful manner, and ambitious desire to excel.

It is not, however, in their style that he wrought, but he chose for himself his objects and manner of imitation; and his various styles exhibit how anxiously he sought for fame: at one time imitating Passerotti, at another Carravaggio, and then, stimulated by a remark of A. Carracci, framing one for himself; the reverse of Carravaggio's, all gentleness and softness. Skilful in execution, he had no difficulty in imitating whatever he desired: his pencil was light, and his touch free and delicate; and he took great pains to finish his pictures; not with minute detail, but with great roundness in the figures, correct arrangement of the folds of his draperies, which he perfectly understood, and made great use of in filling up his canvas, and the most careful management of all the inferior parts. The beauty he gave to his females, he sought for in the antique, and the group of Niobe particularly. He has frequently expressed the pathetic and the tender. One of his heads, formerly the property of earl Moira, and now in possession of the venerable president of the royal academy, exhibits our Saviour with the crown of thorns upon his head, and has been admirably engraved by Sharp. It is not possible for painting to go beyond it in the perfect attainment of its object, the expression of pious resignation under acute suffering of mind and body, with beauty and truth of character. Mr. Fuseli, in his late edition of Pilkington, has given justly the character of the generality of Guido's works; he says, "his attitudes seldom elevate themselves to the fine expression and graceful simplicity of the face; the grace of Guido is the grace of theatre; the mode, not the motive, determines the action: his Magdalens weep to be seen, his Hero throws herself over Leander, Herodias holds the head of her victim, his Lucretias stab themselves, with the studied airs, and ambitious postures, of buskined heroines; it would, however, be unjust not to allow there are exceptions from this affectation in his works. Helen departing with Paris, is one which alone might atone for

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every other blemish. In her divine face, the sublime purity of the Niobe is mixed with the charms of the Venus; the wife, the mother, give indeed way to the lover; but spread a soft melancholy which tempers her fervour with dignity. This expression is supported by the careless unconscious elegance of her attitude, whilst that of Paris, stately, courteous, insipid, gives him more the air of an ambassador, attending her as proxy, than that of a lover carrying her off for himself."

Many of Guido's latter performances are not to be placed in competition with those which he painted before he unhappily fell into distressed circumstances, by an insatiable appetite to gaming, when his necessities compelled him to work for immediate subsistence, and he contracted a habit of painting in a more slight and negligent manner, without any attention to his honour or his fame. In the church of St. Philip Neri, at Fano, there is a grand altar-piece by Guido, representing Christ delivering the keys to St. Peter. The head of our Saviour is exceedingly fine, that of St. John admirable; and the other apostles are in a grand style, full of elegance, with a strong expression; and it is well preserved. In the archiepiscopal gallery at Milan, is a St. John, wonderfully tender in the colouring, and the graces diffused through the design excite the admiration of every beholder. At Bologna, in the Palazzo Tanaro, is a most beautiful picture of the Virgin, the infant Jesus, and St. John; in which the heads are exquisitely graceful, and the draperies in a grand style. But in the Palazzo Zampieri is preserved one of the most capital paintings of Guido: the subject is, the Penitence of St. Peter after denying Christ, with one of the apostles seeming to comfort him. The figures are as large as life, and the whole is of an astonishing beauty; the painter having shewn, in that single performance, the art of painting carried to its highest perfection. The heads are nobly designed, the colouring clear and precious, and the expression inimitably just and natural.

Great were the honours this painter received from Paul V. from all the cardinals and princes of Italy, from Lewis XIII. of France, Philip IV. of Spain, and from the king of Poland and Sweden, who, besides a noble reward, made him a compliment, in a letter under his own hand, for an Europa he had sent him. He was extremely handsome and graceful in his person; and so very beautiful in his

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younger days, that his master Ludovico, in painting his angels, took him always for his model. Nor was he an angel only in his looks, if we may believe what Gioseppino told the pope, when he asked his opinion of Guido's performances in the Capella Quirinale, "Our pictures," said he, "are the works of men's hands, but these are made by hands divine." In his behaviour he was modest, gentle, and very obliging; lived in great splendour both at Bologna and Rome; and was only unhappy in his immoderate love of gaming. To this in his latter days he abandoned himself so entirely, that all the money he could get by his pencil, or borrow upon interest, was too little to supply his losses: and he was at last reduced to so poor and mean a condition, that the consideration of his present circumstances, together with reflections on his former reputation and high manner of living, brought a languishing distemper on him, of which he died in 1642.[1]

GUIGNES (JOSEPH DE), an eminent oriental scholar in France, was born at Pointoise, Oct. 19, 1721. He studied the oriental languages under the celebrated Stephen Fourmont, and was appointed king's interpreter in 1741, and a member of the academy of belles lettres in 1753. Having minutely investigated the Chinese characters, and compared them with those of other languages, he fancied he had discovered that they were only monograms formed of three Egyptian letters, and deduced from this that China had been originally peopled by an Egyptian colony. The same notion had been adopted before his time by Huet, Kircher, and Moiran; but other learned men, Deshauteraies, Paw, and the Chinese missionaries, have fully refuted it. De Guignes was for thirty-five years engaged in the "Journal des Scavans," which, as well as the Memoirs of the academy of belles lettres, he enriched with a great number of learned papers on the religion, history, and philosophy, of the Egyptians and Chinese Indians, &c. One very important service he rendered his country by discovering the punches and matrices of the oriental types which Savary de Breves, ambassador from Henry IV. at Constantinople, had brought into France, but which were now in such a state that Guignes was the only person who could put them in order, and give instructions for using them.

[1] Argenville, vol. II.—Pilkington.—Rees's Cyclopædia.—Sir J. Reynolds's Works; see Index.

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From them he was enabled to cast fonts of the Arabic, Turkish, Persian, Syriac, Armenian, Hebrew, and Chinese, acquisitions of great consequence to his inquiries. With their aid he passed the greater part of his life among his books, without ambition for more than a competence suited to his literary wants. In his old age, however, the revolution deprived him even of this, but he still preserved his cheerful temper and independent spirit. Some help he derived from a legacy of 3000 livres, which Grosley, his fellow academician, and a distant relation, bequeathed to him. He died at Paris March 22, 1800, and was said at that time to be the only person in Europe perfectly acquainted with the Chinese language. His publications are, 1. "Abrege de la vie d'Etienne Fourmont," Paris, 1747, 4to. 2. "Histoire generale des Huns, des Turcs, des Mogols, et des autres Tartares occidentaux," 1756, 4 vols. 4to, taken from Chinese and oriental manuscripts, and without doubt, his greatest work, and that on which he had bestowed infinite labour, but in which there is a want of taste, and of style suited to the subjects, with frequent repetitions, which make it a book rather to be consulted than read. 3. The "Memoire," already noticed, in which he attempts to prove that the Chinese were a colony from Egypt, 1759, 12mo. 4. "Chou-King," 1770, 4to. Gaubil had published a translation of this sacred book among the Chinese, which de Guignes now reprinted with notes. 5. L'Art militaire de Chinois," 4to. 6. "Essai historique sur la typographie orientale et Grecque," 1787, 4to. 7. "Principes de composition typographique," 1790, 4to, for the use of the compositors who were employed on the oriental types. He wrote also many notices of Arabian manuscripts for the catalogue preserved in the royal library.[1]

GUILD (WILLIAM), an eminent Scotch divine, the son of an opulent tradesman in Aberdeen, was born in that city in 1586, and received a liberal education at Marischal college, then recently founded, with a view to the church. Before he took orders, however, he appeared as an author, by publishing, when only in his twentieth year, a treatise entitled "The New Sacrifice of Christian Incense," London, 1608; and the same year, "The only way to Salvation," printed also at London. Immediately after the publication of these, he appears to have taken orders, and was

[1] Dict. Hist.

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called to the pastoral charge of the parish of King Edward in the presbytery of Turriff and synod of Aberdeen. Here he passed some of the happiest years of his life, in high favour with his parishioners; and here in 1610 he married Katherine Rowen, daughter of Mr. Rowen or Rolland of Disblair, by whom he had no issue. In 1617, when king James I. visited Scotland, with a view to establish episcopacy, and brought bishop Andrews of Ely with him to assist in the management of that very delicate and ultimately unsuccessful attempt, Dr. Andrews, among other eminent men of the Scotch clergy whom he consulted, paid great regard to Mr. Guild; and the following year, when Andrews was promoted to the see of Winchester, Mr. Guild dedicated to him, one of his most useful works, entitled "Moses unveiled," pointing out those figures in the Old Testament which allude to the Messiah. Mr. Guild became, much about the same time, acquainted with Dr. Young, a countryman of his own, dean of Winchester, who introduced him to the king, by whom he was appointed one of the royal chaplains. This obligation he afterwards acknowledged in the dedication to his "Harmony of the Prophets," a work which he published in the beginning of the reign of Charles I. It was afterwards printed with his "Moses unveiled," in an edition now before us, dated Edinburgh, 1684.

As his attention to public affairs did not prevent him from applying diligently to his private studies, he continued, during his residence at King Edward, to exercise his talent for composition, and occasionally sent to the press some useful tracts. Most of his performances were of the popular kind, and all of them appear to have been adapted, as much as possible, to common use; but his literary merit was acknowledged by those who were more competent judges than the multitude. Men of learning knew him to be learned; the academical honour of D. D. was conferred upon him, and he was ranked, while yet a young man, among the ablest divines in the church of Scotland. In 1625 and 1626 he published the "Ignis Fatuus" against the doctrine of purgatory, and "Popish glorying in antiquity turned to their shame," both printed at London. His next publication, entitled "A compend of the Controversies of Religion," was printed at Aberdeen.

In 1631 he was removed to be one of the ministers of Aberdeen. He had long before this afforded proof of his

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attachment to his native city, by giving a house of considerable value in order to enlarge the gateway to Marischal college; and now contributed to the restoration of the Grey Friars church, which had for some years been unfit for public service. But the greatest of his benefactions was given to the incorporated trades of Aberdeen, for the use of whom he built a hall, and endowed an hospital, which, with the assistance of subsequent benefactors, is now in a flourishing state, and of great utility. The charter for the hospital appears to have been obtained in 1633.

When the commotions took place in consequence of king Charles's endeavours to establish episcopacy in Scotland, the Perth articles, as they were called, were opposed by the Scotch covenant, which was subscribed by the majority of the clergy and people of Scotland, but not being so rigorously enforced as to prohibit all exercise of private judgment, Dr. Guild was permitted to subscribe it under such limitations as he was pleased to specify, which implied a loyal adherence to the king, but no condemnation of the articles of Perth, or of episcopal government. He was afterwards one of the commissioners in the general assembly of Scotland which met in 1638, and abolished the hierarchy of the church; and after his return from Glasgow, where this assembly met, officiated as formerly at Aberdeen in the pastoral function, and, with a view to heal the animosities then prevailing between the episcopal and presbyterian party, published "A friendly and faithful advice to the nobility, gentry, and others," recommending that moderation which was then impossible, while the two great bodies who divided the sentiments of the two kingdoms, persisted in mutual encroachments. Yet notwithstanding an obvious leaning to the loyal side in Dr. Guild's conduct, he was, on a vacancy, elected principal of King's college, Aberdeen, in 1640, and preached his last sermon, as minister of Aberdeen, in June 1641. This was followed by a special mark of favour from his majesty, who bestowed upon Dr. Guild "a free gift of a house and garden, which had formerly been the residence of the bishop of Aberdeen." He did not, however, allow this to increase his private fortune, but with his usual liberality, devoted it to the service of the public, in benefactions to the college, the town, and the poor of the adjoining parish.

His attachment to the royal cause, however, soon involved him in the sentence passed on all who held such

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sentiments, and in 1651 he was deposed by five commissioners of general Monk's army. From this time he appears to have resided in a private station at Aberdeen, improving his charitable foundation, and adding to it exhibitions for three scholars of Marischal college. He also during this retirement wrote "An Explication of the Song of Solomon," London, 1658, 8vo; "The Sealed Book opened," or an explanation of the Revelation of St. John; and "The Novelty of Popery discovered," Aberdeen, 1656, 16mo.

The life of Dr. Guild, suitably to its benevolent progress, terminated with acts of charity. By his last will, written in 1657, he bequeathed seven thousand marks to be secured on land, and the yearly profit applied to the maintenance of poor orphans. His library he left to the university of St. Andrew's, except one valuable manuscript, supposed to be the original of the memorable letter from the states of Bohemia and Moravia, to the council of Constance, 1415, relative to John Huss and Jerome of Prague. This Dr. Guild bequeathed to the university of Edinburgh. He died in August 1657. His widow so far followed his benevolent example, that by her munificence are still maintained, six students of philosophy, four scholars at the public school, two students of divinity, six poor widows, and six poor men's children. Before her death she sent up to Dr. John Owen a manuscript of her husband's, who had intended to have published it with a dedication to that celebrated nonconformist, although not personally known to him. Dr. Owen accordingly published it, under the title "The Throne of David, or an exposition of the Second (Book) of Samuel," Oxford, 1659, 4to; with a recommendatory preface, which shews how little there was of difference in religious opinion between Dr. Guild and the party that thought him unworthy to continue his ministerial labours.[1]

GUILANDINUS (MELCHIOR), a Prussian botanist, whose proper name was WIELAND, was born at Koenigsberg, and after several extensive journeys into Palestine, Egypt, Africa, and Greece, was carried prisoner into Barbary; but being redeemed by the celebrated Fallopius, afterwards succeeded him in the botanical chair at Padua, and

[1] Life by Dr. Shirreffs, 2d edition, Aberdeen, 1799, 8vo.—Preface to his Exposition of Samuel.

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died in 1587 or 1589. Haller characterizes him as a learned but desultory writer, an acrimonious critic, even of the excellent Conrad Gesner, but especially of Matthiolus, whom he violently hated. He had little or no merit as a practical botanist, nor did he scarcely attempt to describe or define any plants. He published a learned essay on the "Papyrus," in quarto, at Venice, in 1572, and various controversial epistles. His "Synonyma Plantarum," one of the earliest works of its kind, appeared long after his death, in 1608, at Francfort, in octavo.[1]

GUILLEMEAU (JAMES), one of the most celebrated surgeons of the sixteenth century, was a native of Orleans, and the pupil of the famous Ambrose Paré, and attained very high professional reputation in the army as well as at home. He received the honourable appointment of surgeon to the sovereigns Charles IX. and Henry IV. by both of whom he was highly esteemed. He died at Paris March 13, 1609. His first publication was a translation of Ambrose Paré's Treatise on Surgery into Latin, printed at Paris in 1582, folio. His next work was a small treatise, entitled "Apologie pour les Chirurgiens," 1593. The remainder of his writings is contained in a collection of his "Œuvres de Chirurgie," printed at Paris in 1598, and in 1612; and at Rouen in 1649, some of which were published separately. These are, "Tables Anatomiques," with figures from Vesalius; "Histoire de tous les Muscles du corps humain," &c.; "Traité de la Generation de l'homme;" "L'heureux Accouchement des femmes;" "Traité sur les abus qui se commettent sur les procédures de l'Impuissance des hommes et des femmes;" "La Chirurgie Françoise, recueillies des anciens Médecins et Chirurgiens, &c.;" "Traité des plaies recueillies des Leçons de M. Courtin;" "Operations de Chirurgie recueillies des anciens Medecins et Chirurgiens;" "Traité des maladies de l'Œil;" and lastly, "Traité de la parfaite methode d'Embaumer les corps;" which contains a report of that operation, as performed upon the bodies of Charles IX. and Henry III. and IV.[2]

GUILLET (DE SAINT GEORGE, GUY), a French historian, was born about 1625, at Thiers in Auvergne, and became the first historiographer of the academy of painting

[1] Niceron, vol. XIII.—Moreri.—Haller, Bibl. Bot.—Rees's Cyclopædia.—Saxii Onomast.

[2] Moreri.—Rees's Cyclopædia from Eloy.

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and sculpture; to which office he was elected in 1682. He died at Paris, April 6, 1705. He was author of many works of considerable reputation, as "Athene Ancienne et Nouvelle;" "Lacedemone Ancienne et Nouvelle," both printed in 1675, 12mo, and known to be his own productions, though he pretended to have taken them from the papers of his younger brother, who had travelled in that country. He published also "A History of the grand viziers' Caprogli," &c.; "The Life of Mahomet II.;" "The History of Castrucio Castracani," translated from the Italian of Machiavel; "Les Arts de l'homme d'Epée, ou Dictionnaire du Gentilhomme," 1670, in two volumes. His "Ancient and modern Athens" involved him in a serious dispute with Spon, in which he was said to have gained the victory, as far as style and mannerly writing were concerned. [1]

GUILLIM (JOHN), a heraldic writer, was son of John Guillim of Westburg in Gloucestershire, but born in Herefordshire about 1565. He was sent to a grammar school at Oxford, and apparently entered a student of Brazennose college in 1581. Having completed his pursuit of literature in the university, he returned to Minsterworth in Gloucestershire; and had been there only a short space, when he was called to London, and made a member of the society of the college of arms, by the name of Portsmouth; and hence promoted to the honours of rouge-croix pursuivant of arms in ordinary in 1617; in which post he continued till his death, which happened May 7, 1621. His claim to a place in this work arises from the concern he had in a work entitled "The display of Heraldry," published by him in 1610, folio, which has gone through many editions. To the fifth, which came out in 1679, was added a treatise of honour, civil and military, by captain John Loggan. The last was published, with very large additions, in 1724, and is generally esteemed the best book extant upon the subject, but the entire merit of it does not belong to Guillim, but to Barkham (See BARKHAM), chaplain to archbishop Bancroft, who gave the manuscript to Guillim, and allowed him to publish it in his own name. [2]

GUINEFORTE. See GASPARINO, p. 325.

GUINTIER or GUINTHER (JOHN), a French anatomist, was born 1487, at Andermach. He was physician

[1] Moreri.—Saxii Onomast.
[2] Ath. Ox. vol. I.—Gen. Dict.—Noble's College of Arms.

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to Francis I. and retired to Strasburg, to avoid the troubles which arose about religion, and became professor of Greek there, as he had been at Louvain; and also practised physic, but was afterwards obliged to resign his professorship. He died Oct. 4, 1574. Guintier translated several treatises from Galen and other authors, and published some tracts in Latin "On the Plague," 8vo; and "On Pregnant Women and Children," 8vo. He is said to have been the first who gave the name of pancreas to the glandular substance which is fixed to the peritonæum; and made some other discoveries, for which Winslow praises him highly, but Vesalius speaks contemptuously of his anatomical skill.[1]

GUIRAN (GALLIARD), a French antiquary, and counsellor of the presidial court of Nismes, was born in that city in 1600, of protestant parents, and early acquired a reputation for learning and probity. The court frequently employed him in affairs of importance, in all which he acquitted himself with ability. Henry Frederic of Nassau, prince of Orange, having appointed him counsellor of the parliament of that city, Louis XIV. permitted him to retain with it his office in the presidial of Nismes, one of the most considerable of the kind in that kingdom. He died at Nismes, in 1680. His antiquarian pursuits produced a dissertation entitled, 1. "Explicatio duorum vetustorum numismatum Nemausensium ex ære," 1655, 4to, twice reprinted, and inserted in Sallengre's "Thesaurus." 2. "Recherches historiques et chronologiques, concernant l'etablissement et la suite de senechaux de Beaucaire et de Nimes," 1660, 4to. He left also in manuscript three folio volumes of the antiquities of Nismes, with drawings, which were sold by his heirs to baron Hohendorff, and are said to be now in the imperial library at Vienna. Guiran had a fine collection of medals and other antiques, which were dispersed after his death.[2]

GUISCHARD (CHARLES GOTTLIEB), called Quintus Icilius, an able writer on military tactics, was born at Magdeburg, and studied at the universities of Halle, Marpurg, and Leyden, where he applied to the classics, theology, and the oriental languages. He first carried arms in the service of the United Provinces, and while thus em-

[1] Moreri.—Dict. Hist.—Eloy.—Saxii Onomast.
[2] Moreri, vol. X. Appendix.—Bibl. Germanique, vol. III.

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ployed found leisure to prepare materials for his "Memoirs Militaires sur les Grecs et les Romains," which induced him to obtain permission to visit England, where he remained a year. The work was at length published, in two volumes quarto, 1757, received with much approbation, and went through five editions in France and Holland. In the same year he entered as a volunteer in the allied army, acquired the esteem of Ferdinand of Brunswick, and was recommended to the notice of Frederic II. of Prussia, who kept him near his person, often conversed with him on the art of war, and on account of his great knowledge on this subject, gave him the name of Quintus Icilius, the commander of Cæsar's tenth legion, when he appointed him to the command of a regiment formed out of the refuse of all nations, during the heat of the war. At the general peace he was one of the few persons whom his majesty admitted into his convivial parties at Potsdam, and to whom he gave the freest access to his library and coins, which latter Guischard increased so much, that he valued both at the sum of a hundred thousand dollars. The king, however, in his latter days, treated him with much disrespect, and took every opportunity to mortify him in the presence of others. Guischard died May 13, 1775. Frederic purchased his library of his heirs for the sum of 12,000 dollars. Besides the work already mentioned, he was author of a very useful work to military or classical students, entitled "Memoires Critiques et Historiques sur plusieurs Points d'Antiquités Militaires," in 4 vols. 8vo. Gibbon, who read his "Military Memoirs" with great attention, bestows high encomiums on him, and considers him as very superior to Folard, whom however Guischard affected too much to undervalue.[1]

GUISE (WILLIAM), an English divine, was born at Abload's or Abbey-load's court, near Gloucester, in 1653, and entered in 1669 a commoner of Oriel-college, Oxford, which he changed for All-souls, where he was chosen fellow a little before he took his first degree in arts, April 4, 1674. He commenced M. A. in 1677, and entered into orders; but marrying in 1680, he resigned his fellowship. However, he still continued at Oxford, and took a house in St. Michael's parish, resolving not to leave the university, on account of his studies, which he prosecuted with

[1] Dict. Hist.—Rees's Cyclopædia.—Gibbon's Memoirs, vol. II. p. 52.

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indefatigable industry, and soon became a great master of the oriental learning and languages. He translated into English, and illustrated with a commentary, Dr. Bernard's work entitled "Misnæ pars ordinis primi Zeraim Tituli septem," 1690, 4to, and a tract "De Victimis humanis," 8vo, and was preparing an edition of Abulfeda's Geography, when he was seized with the small-pox, which carried him off Sept. 3, 1684, aged only thirty-one. Thomas Smith gives him the title of "Vir longe eruditissimus," and observes, that his death was a prodigious loss to the republic of letters; and the editors of the "Acta Eruditorum" style him a "person of great learning, and the immortal ornament of the university of Oxford." He was buried at St. Michael's church in that city, where a monument was erected to his memory by his widow, with a Latin inscription. He left issue a son JOHN, who, being bred to the army, raised himself to the highest posts there, and was well known in the military world, by the title of General Guise. He died in 1765, and bequeathed his large collection of paintings to Christ-church Oxford, where he was educated, and where they are now placed in the lower library.[1]

GUITTONE (D'AREZZO), an Italian poet of the thirteenth century, was usually called FRA GUITTONE, as belonging to a religious and military order, now extinct, called the *cavalieri gaudenti*, established in 1208, during the barbarous crusade carried on against the Albigenses. This abominable massacre, however, was over before Guittone became a member. Little else is known of his history, except that he founded the monastery of St. Mary at Florence, and died in the same year, 1293. The Florence "Collection of the ancient Italian poets," 1527, contain his poetical works, amounting to about thirty sonnets and canzoni, partly on subjects of love, and partly of devotion, or of both mixed. In most of these is a harmony, taste, and turn of sentiment, more polished than is to be found among his predecessors, and which Petrarch has evidently studied, and sometimes imitated. His letters, published by Bottari, "Lettere de fra Guittone d'Arezzo con note," Rome, 1745, are curious, not perhaps for intrinsic merit, but as the first specimens of Italian letter-writing.[2]

[1] Ath. Ox. vol. II.—Whiston's MS notes on the first edit. of this Dictionary.
[2] Tiraboschi.—Ginguené Hist. Lit. d'Italie.

GULDENSTAEDT (JOHN ANTONY), a celebrated traveller, of whose various performances a list is given in "Coxe's Travels," vol. I. p. 162, was born at Riga, in 1745. On account of his great skill in natural history and knowledge of foreign languages, he was invited to Petersburg, where he was made professor. He was absent three years on his travels. He first went to Astracan and Kislar, and afterwards to the eastern extremity of Caucasus. Here he collected vocabularies of the language spoken in those parts, and discovered some traces of Christianity among the people. He next proceeded to Georgia, was introduced to prince Heraclius, and carefully examined the adjacent country. He then explored the southern districts, inhabited by the Turcoman Tartars, and penetrating into the middle chain of Mount Caucasus, visited Mingrelia, Middle Georgia, and Eastern and the Lower Imeretia. It was his intention next to have journeyed to Crim Tartary, but he was recalled to Petersburg, where he died of a fever in March 1781. His death was much regretted, as he was a man possessed of every requisite for the accomplishment of the purposes which he had in view.[1]

GUNDLING (NICHOLAS JEROME), a German lawyer and historian, was born February 25, 1671, near Nuremberg, and was the son of a clergyman, who died 1689. He was successively professor of philosophy, rhetoric, and the law of nature and nations, at Halle; and frequently consulted on public affairs at Berlin, where his talents were so well known, that he obtained the title of privy-counsellor for his services on various occasions. Gundling was indefatigable, had an excellent memory, great wit, vivacity, and eloquence; but his warmest admirers wished that his numerous writings had contained less satire, and more moderation and politeness. He died rector of the university of Halle, December 16, 1729, leaving several valuable works on literature, history, law, and politics: the principal are, 1. "Historia Philosophiæ moralis," 8vo. 2. "Otia," or a collection of dissertations on various physical, moral, political, and historical subjects, 3 vols. 8vo. 3. "De jure oppignorati Territorii," 4to. 4. "Status naturalis Hobbesii in corpore juris civilis defensus et defendendus," 4to. 5. "De statu Reipublicæ Germanicæ sub Conrado I." 4to. Ludwig has refuted this work in his "Germania Princeps."

[1] Coxe's Travels through Poland, &c.

6. "Gundlingiana," in German. 7. "Commentaria de Henrico Aucupe," 4to. 8. "Via ad veritatem," or a course of philosophy, 3 vols. 8vo. Gundling had a great share in the "Observationes Hallenses," an excellent collection in 11 vols. 8vo.[1]

GUNNER (JOHN ERNEST), a German prelate and naturalist, was born at Christiana, in Norway, in 1718. He was educated at the public school of Christiana, and in 1737 removed to Copenhagen, where he pursued his studies with great success. In 1742 he began the study of theology, philosophy, and mathematics in the university of Halle, and in 1754 was invited to be extraordinary professor of theology at Copenhagen, preacher at Herlufsholm, and lecturer in theology and the Hebrew language in the public school of that place. Shortly after this, he was ordained priest at Copenhagen, and in 1758 was appointed by his majesty Frederic V. bishop of Drontheim. He was the founder of the royal Norwegian society at Drontheim, of which he was elected vice-president, and in the Transactions of which, he published several curious and useful papers on subjects of natural history. He was a zealous student in botany, and so highly esteemed by Linnæus, that he gave the name of Gunnera to a plant in his system. He was enrolled among the members of the academies of Stockholm, Copenhagen, and other learned societies. He published "Flora Norvegica," in two parts, fol. 1766, &c. containing 1118 species, to each of which are added the medical uses. The author died in 1773.[2]

GUNNING (PETER), bishop of Ely, was the son of Peter Gunning, vicar of Hoo, in Kent, and born there in 1613. He had his first education at the king's school in Canterbury, where he commenced an acquaintance with Somner the antiquary, his school-fellow. At fifteen he was removed to Clare-hall, in Cambridge, was promoted to a fellowship in 1633, and became an eminent tutor in the college. Soon after he commenced M. A. and had taken orders, he had the cure of Little St. Mary's from the master and fellows of Peter-house. He acquired much fame as a preacher, and was licensed as such by the university in 1641, when he distinguished himself by his zeal for the church and king, particularly by protesting pub-

[1] Moreri.—Bibl. German. vol. XXIII.—Niceron, vol. XXI.—Saxii Onomast.
[2] Dict. Hist.—Rees's Cyclopædia.

licly against the *faction*, when most formidable, and urging the university to publish a formal protestation against the *rebellious league*, in a sermon at St. Mary's. About the same time, paying a visit to his mother at Tunbridge, he exhorted the people, in two sermons, to make a charitable contribution for the relief of the king's forces there; which conduct rendered him obnoxious to the powers then in being, who imprisoned him for a short time, and, on his refusing to take the covenant, deprived him of his fellowship. This obliged him to leave the university, but not before he had drawn up a treatise against the covenant, with the assistance of some of his friends, who took care to publish it.

Being thus ejected, he removed to Oxford, where he was incorporated M. A. July 10, 1644, and kindly received by Dr. Pink, warden of New-college, who appointed him one of the chaplains of that house. During his residence there, he officiated two years at the curacy of Cassington, under Dr. Jasper Mayne, near Oxford, and sometimes preached before the court, for which service he was complimented, among many other Cambridge-men, with the degree of B. D. June 23, 1646, the day before the surrender of that place to the parliament. Being thus obliged to quit the university, he became tutor to the lord Hatton and sir Francis Compton, and then chaplain to sir Robert Shirley, who was so much pleased with his behaviour in some disputations with a Romish priest, as well as with his great worth and learning in general, that he settled upon him an annuity of 100*l.* Upon the decease of sir Robert, he held a congregation at the chapel of Exeter-house, in the Strand, where he duly performed all the parts of his office according to the liturgy of the church of England; yet he met with no other molestation from the usurper Cromwell, than that of being now and then sent for and reproved by him. On the return of Charles II. he was restored to his fellowship, and created D. D. by the king's mandate, September 5, 1660, having been first presented to a prebend in the church of Canterbury; soon after which he was instituted to the rectories of Cotesmore in Rutland, and of Stoke-Bruern in Northamptonshire. But this was not all; for, before the expiration of the year, he was made master of Corpus-Christi college, in Cambridge, and also lady Margaret's professor of divinity, which he quitted on succeeding to the regius professorship of divi-

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nity, and the headship of St. John's college, upon the resignation of Dr. Tuckney, who had been obliged June 12, 1661, to give way for Gunning; he being looked upon as the properest person to settle the university on right principles again, after the many corruptions that had crept into that body.

All the royal mandates, indeed, for his several preferments, were grounded upon his sufferings and other deserts; for he was reckoned one of the most learned and best-beloved sons of the church of England; and as such was chosen proctor both for the chapter of the church of Canterbury, and for the clergy of the diocese of Peterborough, in the convocation held in 1661; one of the committee upon the review of the liturgy, when it was brought into that state of sufficiency where it has rested ever since; and was principally concerned in the conference with the dissenters at the Savoy the same year. In 1670, he was promoted to the bishopric of Chichester, which he held with his regius professorship of divinity till 1674, when he was translated to Ely; where, after nearly ten years enjoying it, he died a bachelor, in his seventy-first year, July 6, 1684. His corpse was interred in the cathedral of Ely, under an elegant monument of white marble, the inscription upon which has been often printed.

He was reckoned one of the most learned prelates of his time, and was of a very charitable disposition, and a liberal benefactor to all places with which he was connected. Besides his constant acts of charity and generosity in his life-time, in relieving the poor, supporting many scholars at the university, and adding to the maintenance of poor vicars in the sees of Chichester and Ely; he gave 500*l.* towards building St. Paul's, London; 200*l.* to the rebuilding Clare-hall, where he had been fellow, and by his will left them 300*l.* towards a new chapel; to St. John's college, where he had been master, he bequeathed his library, valued at 500*l.*, and 600*l.* in money.

But these and other acts of munificence were not sufficient to protect his memory from being severely attacked. The part he took in the Savoy conference, and afterwards against the nonconformists, has been censured as unbecoming and intemperate. Bishop Burnet says, that at the conference all the arts of sophistry were used by him in as confident a manner as if they had been sound reasoning; that he was unweariedly active to very little pur-

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pose, and being very fond of the popish rituals and ceremonies, he was much set upon reconciling the church of England to Rome. Mr. Masters states the disputed points in his character to be: whether his head was as good as his heart; whether he was equally clear in his ideas and discernment, as lively in his imagination and expressions; whether his judgment was as solid as his parts were quick; whether there was more of scholastic learning, sophistry, or the art of logic, than of real truth and strength in his reasonings and disputations; whether his zeal or his knowledge were predominant, both in the forming and maintaining his opinions and schemes about civil and ecclesiastical polity; and whether he had more regard in his plan of Christian faith, doctrine, and discipline, to the traditions and authorities of the fathers, than to plain scriptural proofs and principles: and upon those points his biographers are divided.

His works were, "A contention for truth, in two publick disputations upon infant baptism, between him and Mr. Henry Denne, in the church of St. Clement-Danes, 26 Nov. 1657," Lond. 1658, 4to. "Schism unmasked; or a late conference between him and Mr. John Pierson, minister, on the one part, and two disputants of the Romish persuasion on the other, in May 1657." This was published in 8vo, the year following, with a large preface, by a catholick at Paris. "A view and correction of the Common Prayer," 1662. "The Paschal or Lent Fast, Apostolical and perpetual," Lond. 1662, 4to. Besides these, it ought never to be omitted that he wrote that excellent prayer in our Liturgy, called "The general supplication."[1]

GUNTER (EDMUND), an English mathematician, was of Welsh extraction, from a family at Gunter's-town, in Brecknockshire; but his father being settled in the county of Hereford, had this son born to him there in 1581. As he was a gentleman possessed of a handsome fortune, he thought proper to give him a liberal education, to which end he was placed by Dr. Busby at Westminster-school, where he was admitted a scholar on the foundation, and elected student of Christ-church, Oxford, in 1599. Having

[1] Ath. Ox. vol. II.—Masters' Hist. of C. C. C. C.—Bentham's Hist. of Ely.—Walker's Sufferings, part II. p. 142.—Calamy.—Burnet's Own Times.—Salmon's Lives of the Bishops.—For some account of his family, see Gent. Mag. LXIII. p. 15.

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taken both his degrees in arts at the regular times, he entered into orders, and became a preacher in 1614, and proceeded B. D. November 23, 1615. But genius and inclination leading him chiefly to mathematics, he applied early to that study; and about 1606, merited the title of an inventor by the new projection of his sector, which he then described, together with its use, in a Latin treatise; and several of the instruments were actually made according to his directions. These being greatly approved, as being more extensively useful than any that had appeared before, on account of the greater number of lines upon them, and those better contrived, spread our author's fame universally; their uses also were more largely and clearly shewn than had been done by others; and though he did not print them, yet many copies being transcribed and dispersed abroad, carried his reputation along with them, recommended him to the patronage of the earl of Bridgewater, brought him into the acquaintance of the celebrated Mr. Oughtred, and Mr. Henry Briggs, professor of geometry at Gresham; and thus, his fame daily increasing the more he became known, he was preferred to the astronomy-chair at Gresham-college, on March 6, 1619.

He had invented a small portable quadrant, for the more easy finding of the hour and azimuth, and other solar conclusions of more frequent use, in 1618; and in 1620, he published his Latin "Canon Triangulorum, or Table of artificial Sines and Tangents to the Radius 10,000,000 parts, to each Minute of the Quadrant." This was a great improvement to astronomy, by facilitating the practical part of that science in the resolution of spherical triangles without the use of secants or versed sines, the same thing being done here (by addition and subtraction only) for performing which the former tables of right sines and tangents required multiplication and division. This admirable help to the studious in astronomy was gratefully commemorated, and highly commended, by several of the most eminent mathematicians who were his contemporaries, and who at the same time did justice to his claim to the improvement, beyond all contradiction.

The use of astronomy in navigation unavoidably draws the astronomer's thoughts upon that important subject; and accordingly we find Gunter discovering a new variation in the magnetic needle, or the mariner's compass, in 1622. Gilbert, in the beginning of that century, had incontesti-

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bly established the first discovery of the simple variation; after which the whole attention of the studious in these matters was employed in settling the rule observed by nature therein, without the least apprehension or suspicion of any other; when our author, making an experiment at Deptford in the above year, found that the direction of the magnetism there had moved no less than five degrees within two minutes, in the space of forty-two years. The fact, however, was so surprising, and so contrary to the opinion then universally received of a simple variation only, which had satisfied and bounded all their curiosity, that our author dropt the matter apparently, expecting, through modesty, an error in his observation to have escaped his notice in his experiment. But afterwards, what he had done induced his successor at Gresham, Mr. Gellibrand, to pursue it; and, the truth of Gunter's experiment being confirmed by a second, farther inquiry was made, which ended in establishing the fact. We have since seen Halley immortalize his name, by settling the rule of it in the beginning of the last century.

The truth is, Gunter's inclination was turned wholly the same way with his genius; and it cannot be denied that he reached the temple of fame by treading in that road. To excite a spirit of industry in prosecuting mathematical knowledge, by lessening the difficulties to the learner; to throw new light into some things, which before appeared so dark and abstruse as to discourage people of ordinary capacities from attempting them; and by that means to render things of wonderful utility in the ordinary employment of life so easy and practicable as to be managed by the common sort; is the peculiar praise of our author, who effected this by that admirable contrivance of his famous rule of proportion, now called the line of numbers, and the other lines laid down by it, and fitted in his scale, which, after the inventor, is called "Gunter's scale;" the description and use of which he published in 1624, 4to, together with that of his sector and quadrant already mentioned. His fame having reached the ears of his sovereign, prince Charles gave directions, that he should draw the lines upon the dials in Whitehall garden, which were destroyed in Charles II.'s time, and give a description and use of them; and king James ordered him to print the book the same year, 1624. There was, it seems, a square stone there before of the same size and form, having five

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dials upon the upper part, one upon each of the four corners, and one in the middle, which was the principal dial, being a large horizontal concave; besides these, there were others on the sides, east, west, north, and south; but the lines on our author's dial, except those which shewed the hour of the day, were greatly different. And Dr. Wallis tells us, that one of these was a meridian, in fixing of which great care was taken, a large magnetic needle being placed upon it, shewing its variation from that meridian from time to time. If the needle was placed there with that intention by our author, it is a proof that his experiment at Deptford had made so much impression upon him, that he thought it worth while to pursue the discovery of the change in the variation, of which the world would doubtless have reaped the fruits, had his life been continued long enough for it. Unfortunately, however, for science, he died December 10, 1626, about his forty-fifth year, and in the prime of life, at Gresham college, and was buried in St. Peter the Poor, Broad-street, without any monument or inscription; but his memory will always be preserved in the mathematical world as an inventor, and the parent of instrumental arithmetic. The 5th edition of his works was published by Mr. Leybourn in 1674, 4to.[1]

GURTLER (NICOLAS), a learned protestant divine, was born at Basil, Dec. 8, 1654, where his father was a merchant. Until the fourteenth year of his age, he was instructed by private tutors, and profited so much as to be then fit for the university of Basil, where, after studying languages, philosophy, mathematics, and history, for three or four years, he was on July 2, 1672, admitted to the degrees of master of arts and doctor in philosophy. He then studied divinity, and had for one of his masters Peter Werenfels, father of the celebrated Samuel Werenfels. In about two years, he was appointed to lecture on theology during the vacations, and acquitted himself with great credit. In March 1676, he was admitted a preacher, and the following year passed six months at Geneva, whence he went into France, and visited the university of Saumur, where he heard the lectures of Henry Philiponeau de Hautecour, who was afterwards his colleague in the university of Franeker. His reputation having by this time extended

[1] Biog. Brit.—Hutton's Dictionary,—and Cyclopædia, in articles Sector, Scale, &c.—Ward's Gresham Professors.—Ath. Ox. vol. I.

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to Germany, he was invited to Heilborn to be professor of philosophy and rhetoric, and rector of the classes, of which office he took possession in 1685, with a public harangue, "de fato philosophico in ecclesia Christiana." As divinity was still his favourite study, he continued improving his knowledge of it; and having visited Heidelberg during the third jubilee of that university, he received his degree of D. D. with every mark of distinction, even from the learned catholics who heard him maintain a thesis on this occasion, the subject of which was "Christ's kingly office." After he had remained about two years at Heilborn, he was requested to accept the theological chair at Hanau, with which he complied. In 1696 he was again removed to Bremen as professor in ordinary of divinity, moderator of the schools, and perpetual rector *magnificus*. To this place he drew a great concourse of students; but the fatigues attending his occupations here made him willing to accept the less laborious professorship of divinity at Deventer in 1699. In 1705 the curators of the university of Franeker offered him their theological chair, which he at first refused, but accepted it, on a second and more pressing invitation, in 1707. His constitution was now, however, so much worn down by repeated attacks of the gout, that he did not enjoy this office above four years, dying Sept. 28, 1711. Gurtler was a man of genuine piety, modesty, and candour, and of extensive knowledge in every branch of science, but especially in those connected with his profession. His works, which have generally received the approbation of catholics as well as protestants, are, 1. A Latin, German, Greek, and French Dictionary, published in 1682. 2. "Historia Templariorum observationibus ecclesiasticis aucta," Amst. 1691, 8vo, and 1702, with additions. 3. "Institutiones Theologicæ," ibid. 1794, 4to. 4. "Voces Typico-propheticæ," Bremen, 1698, 4to, and Utrecht, 1715, considerably enlarged. 5. "Dialogi Eucharistici," Bremen, 1699, 4to. 6. "Systema Theologiæ propheticæ," Amst. 1702, 4to, considered as one of the best works of the kind. 7. "Origines mundi, et in eo regnorum," &c. Amst. 1708, 4to. 8. "Dissertationes de Jesu Christo in gloriam evecto," Franeker, 1711. 9. "Forma sanorum verborum," a short abridgment of divinity, which he used as a text-book, 1709, 12mo. Gurtler wrote also a "History of the Churches of France," in German.[1]

[1] Chaufepie's Dict. Hist. et Crit.—Saxii Onomast.

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GUSTAVUS (VASA), or more properly Gustavus Ericson, king of Sweden, was the son of Eric Vasa, and descended from the ancient kings of Sweden. He was born in 1490. His great passion was the love of glory, and this difficulties and dangers increased rather than diminished. He lived at a time when the greatest part of the wealth of Sweden was in the hands of the clergy, when every nobleman was, in his own territories, a sovereign, and, lastly, when Steeno was administrator of the realm. In the war which was originally prosecuted betwixt the Swedes and Christian king of Denmark, this last, having got Gustavus into his power, kept him a prisoner many years in Denmark. He at length made his escape, and through innumerable dangers got back to his native country, where, for a long period, he used every effort to rouse his countrymen to resist and repel their invaders and victorious enemies. In this, however, he was not successful; and Christian of Denmark having got possession of Stockholm and Colmar, exercised the cruelest tyranny on all ranks, and in one day put to death ninety-four nobles, among whom was the father of Gustavus. Gustavus at length prevailed on the Dalecarlians to throw off the yoke; and, at the head of a considerable body of forces, entered the provinces of Halsingia, Gestricia, and some others. After a series of desperate adventures, temporary successes, and frequent defeats, he recovered Upsal; for which disappointment Christian put to death the mother and sister of Gustavus in cruel torments. Having overcome East Gothland, and blockaded Stockholm, he convened the States-General, and was by them offered the title of King. This he refused, and was satisfied with the regal power, and title of administrator. A short time afterwards, a revolution took place in Denmark; Christian was driven from his dominions; and Frederic duke of Holstein, uncle of Christian, was made his successor. There was now nothing to oppose Gustavus; he therefore summoned the States to meet at Stregnez, filled up the vacancies of the senate, and was proclaimed king with the usual forms of election. He also prevailed on the States to render the crown hereditary to the male heirs; and, to make the life of Gustavus yet more remarkable in history, it was in his reign that Lutheranism was established as the natural religion of Sweden. The latter part of his life was spent in cultivating the arts of peace, and in decorating his metropolis with

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noble edifices. He died at Stockholm, of a gradual decay, on the 9th of September, 1560, in the seventieth year of his age, and was quietly succeeded in his throne by his eldest son Eric.[1]

GUSTAVUS (ADOLPHUS), king of Sweden, commonly called the Great, a title which, if great valour united with great wisdom, great magnanimity with regard to himself, and great consideration of the wants and infirmities of others, have any claim, he seems well to have deserved. He was born at Stockholm in 1594. His name Gustavus he inherited from his grandfather Gustavus Vasa, and he was called Adolphus from his grandmother Adolpha. His education was calculated to form a hero, and seems, in all respects, to have resembled that bestowed on Henry the Fourth of France. He had a great genius, a prodigious memory, and a docility and desire of learning almost beyond example. He ascended the throne of Sweden in 1611, being then no more than fifteen; but the choice he made of ministers and counsellors proved him fully adequate to govern. His valour in the field was tried first against Denmark, Muscovy, and Poland. He made an honourable peace with the two first, and compelled the last to evacuate Livonia. He then formed an alliance with the protestants of Germany against the emperor, and what is commonly called the league. In two years and a half he overran all the countries from the Vistula as far as the Danube and the Rhine. Every thing submitted to his power, and all the towns opened to him their gates. In 1631 he conquered Tilly, the imperial general, before Leipsic; and a second time at the passage of the Lech. In the following year, he fought the famous battle in the plains of Lutzen, where he unfortunately fell at the immature age of thirty-eight, Nov. 16, 1632. Besides his other noble qualities he loved and cultivated the sciences. He enriched the university of Upsal; he founded a royal academy at Abo, and an university at Dorp in Livonia. Before his time there were no regular troops in Sweden; but he formed and executed the project of having 80,000 men constantly well armed, disciplined, and cloathed. This he accomplished without difficulty, on account of the love and confidence which his subjects without reserve reposed in their king. Some historians have delighted to draw a

[1] Universal History.

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parallel between Gustavus and the great Scipio, and it is certain that they had many traits of character in common. Scipio attacked the Carthaginians in their own dominions; and Gustavus undertook to curb the pride of Austria by carrying the war into the heart of her country. Here indeed the advantage is with Gustavus; for, the Carthaginian power was already debilitated; but the emperor's had before never received any check. He died literally, as it is said of him, with the sword in his hand, the word of command on his tongue, and victory in his imagination. His life has been well written by our countryman Harte; and he appears in all respects to have deserved the high and numerous encomiums which writers of all countries have heaped upon his memory. Some have suspected this exalted character to have lost his life from the intrigues of cardinal Richelieu; others from Lawemburgh, one of his generals, whom Ferdinand the emperor is said to have corrupted. He left an only daughter, whom he had by the princess Mary of Brandenburg, and who succeeded her father at the age of five. This princess was the celebrated Christina queen of Sweden.[1]

GUTHRIE (WILLIAM), an eminent clergyman of the presbyterian church of Scotland, descended from the ancient family of Pitforthy in the shire of Angus, was born on his father's estate of Pitforthy in 1620, and educated at the university of St. Andrew's under his cousin, professor James Guthrie, who was executed at the restoration for his opposition to episcopal government, although he had with equal zeal opposed the usurpation of Cromwell. Under this tutor our author became a very hard student, well versed in the classical languages; and after taking his degree of M. A. studied divinity under professor Samuel Rutherford. He became afterwards private tutor to the eldest son of the earl of Loudon, chancellor of Scotland, and in November 1644 was presented to the church of Finwick, a newly erected parish, and consisting of inhabitants rude and unacquainted with religion. The pains he bestowed upon them, however, soon produced a favourable change in their manners, and his easy and affable address and example had a remarkable effect upon them. With this view, as he was fond of fishing, fowling, and other field sports, he took those opportunities to mix

[1] Universal History.—Harte's Life of Gustavus Adolphus.

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among his people, and recommend morals and piety. He was not less happy in curbing the insolence of Cromwell's army when in Scotland, by addressing them with an eloquence and air of authority which they could not resist. In the mean time his great fame as a preacher procured him invitations from the more eligible churches of Renfrew, Linlithgow, Stirling, Glasgow, and Edinburgh, to all which he preferred his humble situation at Finwick, and continued among his parishioners until 1664, when he was ejected by Burnet, archbishop of Glasgow, notwithstanding the solicitations of the earl of Glencairn, then chancellor of Scotland, and other persons of rank, who represented Mr. Guthrie as an excellent man and well affected to government. He did not long survive this sentence, dying Oct. 10, 1665. Some spurious publications were attributed to him; but the only genuine work extant is his "Christian's Great Interest," which has long been a standard book in Scotland, and has been translated into Dutch and French, and, as reported, into one of the Eastern languages, at the expence of the Hon. Robert Boyle.[1]

GUTHRIE (WILLIAM), a miscellaneous writer and compiler, whose name is now chiefly preserved by a geographical grammar, which it is said he did not write, was a gentleman descended from an ancient family, being the representative of the Guthries of Haukerton, in the county of Angus, Scotland. He was born at Brichen in that county in 1708, and educated at King's college, Aberdeen, where he took his degrees, and followed the profession of a schoolmaster. He is said to have removed to London, in consequence of a love-affair, which created some disturbance in his family; others report that having but a small patrimony, and being an adherent of the unfortunate house of Stuart, he could not accept of any office in the state; he came therefore to London, and employed his talents and learning as, what he himself calls, "an author by profession." His talents and learning were not of the inferior kind, when he chose to employ them leisurely; but he wrote hastily, and often in need, and seems to have cared little for his reputation, by lending his name frequently where he did not contribute with his pen. Among his first employments was that of compiling the parliamentary debates for the Gentleman's Magazine, before Dr. Johnson had

[1] Life prefixed to the above work.

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undertook that business; for this purpose Guthrie sometimes attended the house, but more frequently had to depend on very slight information. Connecting himself afterwards with the booksellers, he compiled a variety of works, among which are "A History of the English Peerage," "History of the World," 12 vols. 8vo, "A History of England," "History of Scotland," 10 vols. 8vo, and the well-known "Geographical Grammar," said to have been really compiled by Knox the bookseller. Besides these, he translated "Quintilian," 2 vols. 8vo, "Cicero's Offices," 8vo, and "Cicero's Epistles to Atticus," 2 vols. 12mo. Of his original compositions we have heard only of a beautiful poem, "The Eagle and Robin Red-breast," in the collection of poems called the "Union," where, however, it is said to be written by Archibald Scott, before 1600; "The Friends, a sentimental history," 1754, 2 vols. 12mo; and "Remarks on English Tragedy," a pamphlet. He was engaged, however, in many political papers and pamphlets, to which his name did not appear; and in 1745-6, received a pension of 200*l.* from government, for the services of his pen, which was continued during his life. In 1762 he renewed the offer of his services to the minister of the day, and they probably were accepted. He had the pen of a ready writer, and his periodical essays were perhaps his best. Much was expected from his "Peerage," in which he was assisted by Mr. Ralph Bigland, each individual article being submitted to the inspection of the representative of the noble family treated of; yet, notwithstanding all this care, the work abounds with errors, contradictions, and absurdities. His "History of England" merits greater praise, and had at least the honour of irritating Horace Walpole to a gross abuse of Guthrie, because he had anticipated some of Walpole's opinions concerning Richard III. Guthrie wrote at that time in the Critical Review, and pointed out his own discoveries. Boswell informs us, that Dr. Johnson esteemed Guthrie enough to wish that his life should be written. This, however, was neglected when the means of information were attainable. He died March 9, 1770, and was interred in Marybone burial-ground, with a monument and inscription against the east wall.[1]

GUTTENBERG, or GUTENBERG (JOHN), called also GÆNSFLEISCH *de Sulgeloch*, the reputed inventor of the

[1] Lysons's Environs, vol. III.—Nichols's Bowyer.—Boswell's Life of Johnson.—D'Israeli's Calamities of Authors, &c.

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art of printing, was born at Mentz, of noble and wealthy parents, about 1400. In 1427 he came to reside at Strasburgh as a merchant, but appears to have returned to Mentz in 1430, and to have been a man of property in 1434. Between this and the year 1439 he had conceived and perhaps made some trials of the art of printing with metal types. In the archives of the city of Mentz, Schoepflin discovered a document of a process carried on by Guttenberg against one George Dritzehen, from which we learn that the former had promised to make the latter acquainted with a secret art that he had recently discovered. In the same document mention is made of four *forms* kept together by two screws, or press-spindles, and of letters and pages being cut up and destroyed, to prevent any person from discovering the art. The ablest writers have, however, differed upon the subject of the materials with which Guttenberg at first printed. Schoepflin supposed them to have been metal; Fournier, Meerman, and Fischer, were of opinion that they were composed of wood. In the years 1441-2 Guttenberg lived at Strasburg, as a wealthy man, and continued in the same place till 1446, when he returned again to Mentz, and seems to have opened his mind fully to Fust, a goldsmith of the same place (See FUST), and prevailed on him to advance large sums of money in order to make more complete trials of the art. Between 1450 and 1455, the celebrated Bible of 637 leaves, the first important specimen of printing with metal types, was executed between Guttenberg and Fust. Exclusively of the Bible, Guttenberg is supposed to have printed some other works, but there is no book whatever extant with his name subscribed. He died about the latter end of 1467. More ample information and discussion on the invention of this noble art, and the claims of Guttenberg, may be found in Oberlin's "Essai sur les annales de la vie de Jean Gutenberg," 1801; Fischer's "Essai sur les monumens Typographiques de Gutenberg," 1802, 4to; Danou's "Analyse des opinions diverses sur l'origine de l'Imprimerie," 1803, 8vo; and the better known works of Schoepflin, Meerman, Fournier, Heinecken, and Lambinet. [1]

GUY (THOMAS), founder of Guy's hospital, was the son of Thomas Guy, lighterman and coal-dealer in Horseleydown, Southwark. He was put apprentice, in 1660, to a

[1] Dibdin's Typographical Antiquities, vol. I.

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bookseller, in the porch of Mercers' chapel, and set up trade with a stock of about 200*l.* in the house that forms the angle between Cornhill and Lombard-street. The English Bibles being at that time very badly printed, Mr. Guy engaged with others in a scheme for printing them in Holland, and importing them; but, this being put a stop to, he contracted with the university of Oxford for their privilege of printing them, and carried on a great Bible trade for many years to considerable advantage. Thus he began to accumulate money, and his gains rested in his hands; for, being a single man and very penurious, his expences were very trifling. His custom was to dine on his shop-counter, with no other table-cloth than an old newspaper; he was also as little nice in regard to his apparel. The bulk of his fortune, however, was acquired by the less reputable purchase of seamen's tickets during queen Anne's wars, and by South-sea stock in the memorable year 1720.

To shew what great events spring from trivial causes, it may be observed, that the public are indebted to a most trifling incident for the greatest part of his immense fortune's being applied to charitable uses. Guy had a maid-servant, whom he agreed to marry; and, preparatory to his nuptials, he had ordered the pavement before his door to be mended so far as to a particular stone which he marked. The maid, while her master was out, innocently looking on the paviours at work, saw a broken place they had not repaired, and mentioned it to them; but they told her that Mr. Guy had directed them not to go so far. "Well," says she, "do you mend it: tell him I bade you, and I know he will not be angry." It happened, however, that the poor girl presumed too much on her influence over her wary lover, with whom the charge of a few shillings extraordinary turned the scale entirely against her; for, Guy, enraged to find his orders exceeded, renounced the matrimonial scheme, and built hospitals in his old age.

In 1707 he built and furnished three wards on the north side of the outer court of St. Thomas's hospital in Southwark, and gave 100*l.* to it annually for eleven years preceding the erection of his own hospital. Some time before his death he erected the stately iron gate, with the large houses on each side, at the expence of about 3000*l.* He was seventy-six years of age when he formed the design of

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building the hospital near St. Thomas's which bears his name. The charge of erecting this vast pile amounted to 18,793*l.* besides 219,499*l.* which he left to endow it: and he just lived to see it roofed in. He erected an almshouse, with a library, at Tamworth, in Staffordshire (the place of his mother's nativity, and which he represented in parliament), for fourteen poor men and women; and for their pensions, as well as for the putting out of poor children apprentices, bequeathed 125*l.* a year. To Christ's hospital he gave 400*l.* a year for ever; and the residue of his estate, amounting to about 80,000*l.* among those who could prove themselves in any degree related to him.

He died December 17, 1724, in the eighty-first year of his age, after having dedicated to charitable purposes more money than any one private man upon record in this kingdom. [1]

GUYET (FRANCIS), an eminent critic, was born of a good family at Angers, in 1575. He lost his father and mother when a child; and the small estate they left him was wasted by the imprudence of his guardians. He applied himself, however, intensely to books; and, with a view to improve himself by the conversation of learned men, he took a journey to Paris in 1599. The acquaintance he formed with the sons of Claudius du Puy proved very advantageous to him; for, the most learned persons in Paris frequently visited these brothers, and many of them met every day in the house of Thuanus, where Mess. du Puy received company. After the death of that president, they held those conferences in the same place; and Guyet constantly made one. He went to Rome in 1608, and applied himself to the Italian tongue with such success as to be able to write Italian verses. He was much esteemed by cardinal du Perron and several great personages. He returned to Paris by the way of Germany, and was taken into the house of the duke d'Epernon, to teach the abbot de Granselve, who was made cardinal de la Valette in 1621. His noble pupil, who conceived so great an esteem for him as always to entrust him with his most important affairs, took him to Rome, and procured him a good benefice; but Guyet, after his return to Paris, chose to live a private life rather than in the house of the cardinal, and resided in Burgundy college. Here he spent the remainder of his life, employed in his studies; and wrote a dissertation, in

[1] Noorthouck's Hist. of London.—Nichols's Bowyer.

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which he pretended to shew that the Latin tongue was derived from the Greek, and that all the primitive words of the latter consisted only of one syllable; but of this they found, after his death, only a vast compilation of Greek and Latin words, without any order or coherence, and without any preface to explain his project. But the reading of the ancient authors was his favourite employment, and the margins of his classics were full of notes, many of which have been published. Those upon Hesiod were imparted to Grævius, who inserted them in his edition of that author, 1667. The most complete collection found among his papers was his notes upon Terence; and therefore they were sent to Boeclerus, and afterwards printed. He took great liberties as a critic: for he rejected as supposititious all such verses as seemed to him not to savour of the author's genius. Thus he struck out many verses of Virgil; discarded the first ode in Horace; and would not admit the secret history of Procopius. Notwithstanding the boldness of his criticisms, and his free manner of speaking in conversation, he was afraid of the public; and dreaded Salmasius in particular, who threatened to write a book against him if he published his thoughts about some passages in ancient authors. He was generally accounted a man of great learning, and is said to have been a sincere and honest man. He was cut for the stone in 1636; excepting which, his long life was hardly attended with any illness. He died of a catarrh, after three days illness, in the arms of James du Puy, and Menage his countryman, April 12, 1655, aged eighty. His life is written in Latin, with great judgment and politeness, by Mr. Portner, a senator of Ratisbon, who took the supposititious name of Antonius Periander Rhætus; and is prefixed to his notes upon Terence, printed with those of Boeclerus, at Strasburg, in 1657, an edition in no great estimation.[1]

GUYON (JOANNA MARY BOUVIERES DE LA MOTHE), a French lady of fashion, remarkable for simplicity of heart, and regularity of manners, but of an enthusiastic and unsettled temper, was descended of a noble family, and born at Montargis, April 13, 1648. At the age of seven she was sent to the convent of the Ursulines, where one of her sisters by half-blood took care of her. She had afforded proofs of an enthusiastic species of devotion from her

[1] Gen. Dict.—Moreri.—Saxii Onomast.

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earliest infancy, and had made so great a progress in what her biographers call "the spiritual course" at eight years of age, as surprized the confessor of the queen mother of England, widow of Charles I. who presented her to that princess, by whom she would have been retained, had not her parents opposed it, and sent her back to the Ursulines. She wished then to take the habit; but they having promised her to a gentleman in the country, obliged her to marry him. At twenty-eight years of age she became a widow, being left with two infant sons and a daughter, of whom she was constituted guardian; and their education, with the management of her fortune, became her only employment. She had put her domestic affairs into such order, as shewed an uncommon capacity; when of a sudden she was struck with an impulse to abandon every worldly care, and give herself up to serious meditation, in which she thought the whole of religion was comprised.

In this disposition of mind she went first to Paris, where she became acquainted with M. d'Aranthon, bishop of Geneva, who persuaded her to go to his diocese, in order to perfect an establishment he had founded at Gex, for the reception of newly-converted catholics. She accordingly went in 1681, and took her daughter with her. Some time afterwards, her parents desired her to resign the guardianship of her children to them, and all her fortune, which was 40,000 livres a-year. She readily complied with their request, reserving only a moderate pension for her own subsistence. On this the new community desired their bishop to request her to bestow this remainder upon their house, and become herself the superior; but she refused to comply with the proposal, not approving their regulations; at which the bishop and his community took such offence, that he desired her to leave the house.

She then retired to the Ursulines at Thonon, and from thence to Turin, Grenoble, and at last to Verceil, by the invitation of that bishop, who had a great veneration for her piety. At length, after an absence of five years, her ill state of health made her return to Paris, in 1686, to have the best advice. During her perambulations abroad, she composed the "Moyen court et très facile de faire Oraison;" and another piece, entitled "Le Cantique de Cantiques de Salomon interprete, selon le sens mystique," which were printed at Lyons, with a licence of approbation; but as her irreproachable conduct and extraordinary

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virtues made many converts to her system, which was called Quietism, she was confined, by an order from the king, in the convent des Filles de la Visitation, in 1688. Here she was strictly examined for the space of eight months, by order of M. Harlai, archbishop of Paris; but this served only to establish her innocence and virtue; and madame Miranion, the superior of the convent, representing the injustice of her detention to madame Maintenon, the latter pleaded her cause so effectually to the king, that she obtained her discharge, and afterwards conceived a particular affection and esteem for her.

Not long after her deliverance, she was introduced to Fenelon, afterwards archbishop of Cambray, who became her disciple. She had besides acquaintance with the dukes de Chevreuse and Beauvilliers, and several other distinguished persons, who, however, could not protect her from the ecclesiastics, who made violent outcries on the danger of the church from her sect. In this exigence, she was persuaded to put her writings into the hands of the celebrated Bossuet, bishop of Meaux, and submit them to his judgment; who, after reading all her papers, both printed and MSS. including a life she had written of herself, had a conference with her, and was well satisfied with her principles; but her enemies among the churchmen being not equally satisfied, an order passed for the re-examination of her two books already mentioned. Bossuet was at the head of this examination, to whom the bishop of Chalons, afterwards cardinal de Noailles, was joined, at the request of madame Guyon; and to these two were added, M. Tronson, superior of the society of St. Sulpice, and Fenelon. During the examination, madame Guyon retired to a convent at Meaux, by the desire of Bossuet, who at the end of six months drew up thirty articles, sufficient as he thought to set the sound maxims of a spiritual and mystic life in a proper light, to which four more were added by way of qualification by M. Fenelon, and the whole were signed at Issy near Paris, by all the examiners, March 10, 1695. Madame Guyon having signed them by the advice of Bossuet, he prevailed with her likewise to subscribe a submission, in which, among other things, she said, "I declare nevertheless, without any prejudice to the present submission, that I never had any design to advance any thing that is contrary to the mind of the catholic apostolic Roman church, to which I have always been, and shall

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always continue, by the help of God, to be submissive even to the last breath of my life; which I do not say by way of excuse, but from a sense of my obligation to declare my sentiments in simplicity. I never held any of those errors which are mentioned in the pastoral letter of M. de Meaux; having always intended to write in a true catholic sense, and not then apprehending that any other sense could be put upon my words." To this the bishop subjoined an attestation, dated July 16, 1695, signifying that "madam Guyon having lived in the house, by the order and permission of their bishop, for the space of six months, had never given the least trouble or pain, but great edification; that in her whole conduct, and all her words, there appeared strict regularity, simplicity, sincerity, humility, mortification, sweetness, and Christian patience, joined to a true devotion and esteem for all matters of faith, especially for the mystery of the incarnation, and the holy infancy of our Lord Jesus Christ; and that, if the said lady would choose to pass the rest of her life in their house, the community would esteem it a favour and happiness, &c." In consequence of these submissions, and of this testimony, Bossuet declared himself satisfied with her conduct, and continued her in the participation of the holy sacrament, in which he found her; and added that he had not discovered her to be any wise involved in the abominations, as he was pleased to term them, of Molina (see MOLINA), or others elsewhere condemned; and that he never intended to comprehend her in what he had said of those abominations in his ordonnance of April 15th preceding.

Thus acquitted she returned to Paris, not thinking of any further prosecution; but all these attestations and submissions were not sufficient to allay the storm, and she soon found herself involved in the prosecution or rather persecution of the archbishop of Cambray. This amiable prelate, when Bossuet desired his approbation of the book he had composed, in answer to madame Guyon's sentiments, not only refused it, but openly declared that this pious woman had been treated with great partiality and injustice, and that the censures of her adversary were unmerited and groundless. Fenelon also, in the same year, published a book, in which he adopted several of the tenets of madame Guyon, and especially that favourite doctrine of the mystics, which teaches that the love of the Supreme Being must be pure and disinterested, that is, exempt from

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all views of interest and all hope of reward. What followed with respect to the archbishop may be seen in another place (art. FENELON); but madame Guyon was imprisoned before the expiration of 1695, in the castle of Vincennes, whence she was removed to a convent, and afterwards sent to the Bastille, where she underwent many rigorous examinations, and continued in prison as a criminal till the meeting of the general assembly of the clergy of France in 1700, when nothing being proved against her, she was released. After this she went first to the castle belonging to her children, whence she was permitted to retire to Blois, the next town to that castle.

From this time till her death, which was twelve years, she remained in perfect oblivion, and her uniform and retired life is an evident proof, that the noise she had made in the world, proceeded not from any ambition she had of making a figure in it: her whole time being employed in the contemplation of God. The numerous verses which proceeded from the abundance of her heart, were formed into a collection, which was printed after her death, in five volumes, under the title of "Cantiques Spirituels, ou d'Emblemes sur l'Amour Divin." Her other writings consist of twenty volumes of the Old and New Testament, with "Reflections et Explications concernant la Vie interieure;" "Discours Chretiennes," in two volumes; "Letters to several Persons," in four; "Her Life," written by herself, in three; a volume of "Visitations," drawn from the most venerable authors, which she made use of before her examiners, and two of "Opuscles."

She died June 2, 1717, having survived the archbishop of Cambray almost two years and a half, who had a singular veneration for her to the day of his death. Her poems were translated and somewhat modernized by Cowper, a little before his death, but have not been added to any edition of his works, except that in quarto.[1]

GUYON (MARIE-CLAUDE), a French historian, was born in 1701 at Lous-le-Saunier in Franche-comté, and entered the congregation of the oratory, which he afterwards quitted, and came to Paris, and passed his days in literary labours. He died here in 1771. His principal works are, 1. A continuation of "Echard's Roman History," from Constantine to the taking of Constantinople by Mahomet II.

[1] Moreri.—Dict. Hist.—Mosheim's Eccl. Hist.—Mad. Maintenon's Letters.

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10 vols. 12mo, which Voltaire has thought proper to undervalue; but others say that in point of style and accuracy, it may rank among the best productions of the kind from the French press. 2. "Histoire des empires et des republiques," 1733, &c. 12 vols. 12mo, of which it is said, that, if compared with Rollin's, it is less agreeable and elegant: but it proves that Guyon drew his materials from the original sources of the ancients; whilst, on the contrary, Rollin has often copied the moderns. 3. "Histoire des Amazones anciennes et modernes," Paris, 1740, 2 vols. 12mo, a curious, and in many respects an original work. 4. "Histoire des Indes," 3 vols. 12mo, inferior in every respect. 5. "Oracle des nouveaux philosophes," not so remarkable for style, as for an able confutation of the new philosophy of his time, and the uneasiness it gave Voltaire. 6. "Bibliotheque ecclesiastique," 1772, 8 vols. 12mo, &c.[1]

GUYS (PETER AUGUSTINE), an agreeable French writer, was born at Marseilles in 1720, and became a merchant of distinguished probity. Having often had occasion to visit Constantinople, Smyrna, &c. in the course of business, he conceived the idea of comparing the ancient and modern Greeks, and endeavouring to trace among the latter what was yet to be found of the grandeur, spirit, and institutions of their ancestors. For this purpose he made frequent excursions from Constantinople, where he lived under the immediate protection of the king of France, into Greece, with Homer in his hand; and how extensive and minute his observations were, appeared in his "Voyage Litteraire de la Grèce," on which his fame chiefly rests, and which was first published in 1771, 2 vols. 12mo; in 1783, 4 vols. 8vo. He was taking another voyage in order to correct and enlarge a new edition of this work, when he died at Zante in 1799. This work procured him a very considerable name in the literary world; but in whatever reputation it was held in Europe, he afforded such satisfaction to the subjects of his inquiry, that the modern Greeks, to testify to him their gratitude for his having so well defended them from their detractors, unanimously offered him the diploma of citizen of Athens; reviving, in his favour, an ancient ceremony fallen into desuetude for a great many centuries. Some years before, he had received a similar compliment from a northern power. This true philosopher,

[1] Dict. Hist.

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without ceasing to serve his country, knew how to extend his beneficent views beyond the limits of his country. The "Voyage Litteraire de la Grèce," however, is the chief work of C. Guys. His other pieces are, a "Relation Abregée de ses Voyages en Italie et dans le Nord;" and a translation in verse of the elegies of Tibullus, an essay upon the antiquities of Marseilles his native place, and the eloge of Duguay-Trouin. A translation of his Journey was published in English in 1772, 3 vols. 12mo, with the improper title of a "Sentimental Journey."[1]

GUYSE (JOHN), an eminent dissenting divine, of the independent persuasion, was a native of Hertford, where he was born in 1680, and having shewn a pious disposition from his youth, was admitted a member of the dissenting congregation of that place. He afterwards pursued his studies, with a view to the ministry, under Mr. Payne of Saffron Walden, and being admitted to preach at the age of twenty, became assistant to the rev. Mr. Haworth of Hertford, whom he afterwards succeeded in that congregation. Here he continued some years, and was very successful in opposing the Arian doctrines which had crept in among his flock; and to strengthen his efforts he published in 1719, a small volume on the divinity of Christ, and in 1721, another on the divinity of the Holy Ghost. In 1727 he was invited to London, and became minister to a congregation in New Broad-street. In 1732 he received the degree of D. D. from one of the universities of Scotland. Besides his regular duty at New Broad-street, he was for many years a preacher of the Tuesday's lecture at Pinners' Hall, and of that at St. Helen's on a Friday. In his avowal of his religious principles (those called Calvinistic) he was open, steady, and consistent, and his character and conduct were, in every point of view, uniform, and amiable. The goodness of his natural disposition, heightened by a spirit of real religion, exerted him to an activity which rendered his life very important. He was a kind and useful friend to the young, and extremely liberal to the poor, always devoting a tenth part of his annual income to charitable uses. After enjoying a considerable share of health for many years, he became lame and blind, but was enabled to continue his public services almost to the time of his death, which took place Nov. 22, 1761. He published a

[1] Diet. Hist.

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great variety of occasional sermons, and of pious tracts; and had a short controversy with Dr. Chandler, in which the latter is said to have appeared to very little advantage. But his great work was his "Paraphrase on the New Testament," 1739—1752, 3 vols. 4to, and reprinted in 6 vols. 8vo, which is said to display a sound judgment, intimate acquaintance with the original, and considerable critical powers.[1]

GWILYM (DAVID AP), the Ovid of Wales, and one of the most famous Welsh bards, was born in 1340 at Brogynin, in the county of Cardigan. He was brought up in the family of Llewelyn ap Guilym Fychan, styled lord of Cardigan, at Emlyn, until he was fifteen years of age; at which period he removed, after a short stay with his parents, and settled as steward and private tutor in the family of Ivor Hael. Like other itinerant bards of that age, he often visited different parts of the principality, and was so universally admired, that he has been claimed by the men of Anglesea as their countryman; and was generally known by the name of David of Glamorgan, and the nightingale of Teivi vale, in Cardiganshire. He died about 1400. Excepting music and a few Latin words, which he might pick up at mass, it cannot be ascertained from his works, that he had any acquaintance with the sciences or learned languages; for his poems consist chiefly of lively descriptions of nature, written in pure unadulterated Welsh. His "Poems" were published in 1792, 8vo, by Mr. Owen Jones and Mr. William Owen, who think that in invention, harmony, perspicuity, and elegance of language, Gwilym has not been excelled by any of his successors. A translation, however, is yet wanting to enable the English reader to appreciate his merits.[2]

GWINNE (MATTHEW), an English physician of considerable eminence in his day, was the son of Edward Gwinne, descended from an ancient family in Wales, who at this time resided in London. His son was educated at Merchant Taylors' school, whence in 1574 he was elected a scholar of St. John's college, Oxford, took the degree of B. A. May 14, 1578, and was afterwards perpetual fellow of the college. It was the custom at that time in Oxford for the convocation to appoint a certain number of regent

[1] Funeral Sermon by Conder.—Protestant Dissenters Magazine, vol. III.
[2] Life prefixed to his poems.

masters, to read each of them upon some one of the liberal arts two years, for which they received a small stipend, levied upon the younger scholars. This provision was made, before the public professorships were settled and supported by fixed salaries. Agreeably to this practice, Mr. Gwinne was made regent-master in July 1582, and appointed to read upon music, and there is extant a manuscript oration of his upon that subject, spoken Oct. 15, of that year, in which he calls himself *prælector musicæ publicus*. When he had taken his degrees in arts, he studied physic, and practised in and about Oxford for several years. In 1588 he was chosen junior proctor of the university, and in 1592 distinguished himself in a disputation at Oxford before queen Elizabeth. On July 17, 1593, he was created doctor of physic. He obtained leave of the college in 1595, to attend sir Henry Unton, ambassador from queen Elizabeth to the French court, and continued with him during his absence abroad.

Upon the settlement of Gresham college, he was chosen the first professor of physic about the beginning of March 1596, being one of the two nominated by the university of Oxford. On the 25th June, 1604, he was admitted a candidate of the College of Physicians of London; at the beginning of 1605 was made physician of the Tower; and on Dec. 22 in the same year, was chosen a fellow of the college. In the month of August of that year, king James and his queen, with prince Henry and their courts, went to Oxford, where they were entertained with academical exercises of all kinds, in which Dr. Gwinne again distinguished himself, particularly in a question respecting the salutary or hurtful nature of tobacco, proposed in compliment to his majesty, who was a professed enemy to that weed. In the evening of the same day, a Latin comedy was acted at St. John's college, written by Dr. Gwinne, and entitled "Vertumnus, sive Annus recurrens."

Dr. Gwinne kept his professorship at Gresham college till Sept. 1607, and then quitted it very probably upon his marriage. After he left Gresham college, he continued to practise in London, and was much esteemed both in the city and court. In 1620, he, and seven others, were appointed commissioners by his majesty, for garbling tobacco; and a power was granted to any five or more of them (one of whom was to be a physician, another a merchant, a third a grocer, and a fourth an apothecary), to draw up

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orders and directions in writing for garbling and distinguishing that commodity before it was exposed to sale. Dr. Gwinne died, at his house in Old Fish-street, in 1627. "He was," says Dr. Ward, "a man of quick parts, a lively fancy and poetic genius, had read much, was well versed in all sorts of polite literature, accurately skilled in the modern languages, and much valued for his knowledge and success in the practice of physic. But his Latin style was formed upon a wrong taste, which led him from the natural and beautiful simplicity of the ancients, into points of wit, affected jingle, and scraps of sentences detached from old authors; a custom which at that time began to prevail both here and abroad. And, he seems to have contracted this humour gradually, as it grew more in vogue; for his 'Oratio in laudem musicæ,' is not so deeply tinged with it, as his 'Orationes duæ,' spoken many years afterwards in Gresham college."

He published the following works: 1. "Epicedium in Obitum illustr. Herois, Henrici Comitis Derbiensis," Oxon. 1593. 2. "Nero, Tragœdia nova," Lond. 1603. 3. "Orationes duæ, Londini habitæ in Ædibus Greshamiis," 1605. 4. "Vertumnus, sive Annus recurrens," 1607. 5. "Aurum non Aurum," &c. 1611, 4to, against Dr. Francis Anthony's "Aurum potabile," a quack medicine. 6. "Verses in English, French, and Italian." 7. "A Book of Travels." 8. "Letters concerning Chemical and Magical Secrets." [1]

GYLLENBORG (Charles Count), a Swedish statesman and a man of learning, was descended of an ancient and respectable family, one of the members of which was created a count in the reign of Charles XII. The display of count Gyllenborg's political fame was first made at London, where he resided for several years in quality of ambassador from the court of Stockholm, and where his conduct brought upon him a very singular misfortune. In 1716, Charles XII. irritated against George I. for his purchasing of the king of Denmark the duchies of Bremen and Verden (conquered from the Swedish monarch) formed a project of invading Scotland from Gottenburg, with 16,000 men, and placing the Pretender on the throne of Great Britain. After the very recent defeat of a plan of this kind, this new one may appear somewhat romantic. It was conducted, however, in concert with the English mal-

[1] Ath. Ox. vol. I.—Ward's Lives of the Gresham Professors.

contents and refugees, by count Gyllenborg at London, baron Goertz, the Swedish envoy, at the Hague, and baron Sparre, at Paris. But the English ministry being apprized of it, intercepted, copied, and then forwarded their correspondence; and just as the plot was ripe for execution (the Habeas Corpus act having been purposely suspended) caused the Swedish ambassador to be arrested in London, and published in their own justification, all the intercepted letters in French and English. Gyllenborg was first sent to a house in the country, where he was strictly guarded, and was afterwards conveyed to a sea-port, and dismissed the kingdom, in July 1717. As soon as he arrived at Stockholm, the British ambassador was likewise liberated from confinement, as the Swedish court had thought proper to use reprisals.

Gyllenborg afterwards waited on Charles XII. and was appointed, with baron Goertz, minister-plenipotentiary at the conferences of pacification which were opened with the court of Russia in the isle of Aland, but which terminated without success. In 1719 he was raised to the dignity of high chancellor of Sweden. In the beginning of the following year he also acted an important part in the negociations respecting the accession of Frederick I. to the throne, and gained constantly greater influence during the reign of this monarch, who appointed him counsellor of the Swedish empire, and chancellor of the university of Lund; and in 1739, when a great change took place in the senate and ministry, in which he took an active part, he was made president of chancery, minister for the foreign and home departments, and soon after chancellor of the university of Upsal. He died Dec. 14, 1746, with a high character for political talent, general learning, and ambition to promote learning and science in his country. He left to the university of Upsal, his valuable cabinet of natural history, remarkable for a great number of amphibious productions and corals, which Linnæus has described under the title "Amphibia Gyllenborgiana." He appears also to have been a man of a religious turn of mind, from his translating into the Swedish language Sherlock's "Discourse on Death," but which he could not get licensed, as the Swedish clergy pretended to find some things in it contrary to sound doctrine. He procured it, therefore, to be printed in Holland, and distributed the whole edition for the benefit of his countrymen. He also translated some

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English comedies, with alterations suitable to the genius of the Swedes, which were acted with applause at Stockholm. He had a concern in a periodical paper called "Argus," printed at Stockholm, but which, owing to the editor meddling imprudently with politics, appears to have been discountenanced. The count married an English lady, second daughter of John Wright, esq. attorney-general of Jamaica, and widow of Elias Deritt, esq. deputy of the great wardrobe under the duke of Montague, by whom he had no issue; the counts of his name in Sweden are his collateral relations. His lady's daughter by Mr. Deritt, accompanying her mother to Sweden, was created countess Gyllenborg, and afterwards married Baron Sparre, on whose death she returned to England, where she died in 1766, and her daughter by the Baron died at Thirsk in Yorkshire in 1778.[1]

[1] Stoever's Life of Linnæus.—Gent. Mag. vol. LI.

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SIXTEENTH VOLUME.

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