

DICTIONARY

OF

NATIONAL BIOGRAPHY

Brown

I

Brown

BROWN, CHARLES (*d.* 1753), commodore, entered the navy about 1693. Through the patronage of Sir George Byng, afterwards Lord Torrington, he was appointed captain of the *Stromboli* in 1709. He commanded the *York* in 1717, and the *Advice* in 1726 in the cruises up the Baltic. In 1727, during the siege of Gibraltar by the Spaniards, he commanded the *Oxford*, and in 1731 the *Buckingham* in the Mediterranean. In 1738 he was appointed to command the *Hampton Court*, and was senior officer at this station until the arrival of Admiral Vernon in the following year. His opportunity arrived in 1739, when, during the war with Spain, he served under Vernon in the attack on Portobello, in the isthmus of Darien. He led the squadron into Boca Chica, placing his vessel, the *Hampton Court*, alongside the strongest part of the fortifications. When the fortress surrendered, the Spanish governor presented his sword in token of submission. Brown very properly declined to receive it, saying he was but 'second in command,' and took the governor in his boat to Admiral Vernon. But the Spaniard was obstinate, declaring that but for the insupportable fire of the commodore he never would have yielded. Thereupon Vernon, very handsomely turning to Brown, presented to him the sword, which is still in the possession of his descendants. In 1741 Brown was appointed to the office of commissioner of the navy at Chatham, a situation which he held with unblemished reputation until his death, 23 March 1753. His daughter, Lucy, became the wife of Admiral William Parry, commander-in-chief of the Leeward Islands; and her daughter and namesake married Captain Locker, under whom Lord Nelson served in his early days, and who subsequently became lieutenant-governor of Greenwich Hospital. There is

a portrait of Brown in the Painted Hall at Greenwich.

[Charnock's *Biog. Nav.* iv. 1; Beatson's *Nav. and Mil. Memoirs*, i. 49; E. H. Locker's *Naval Memoirs*, 1831; H. A. Locker's *Naval Gallery of Greenwich Hospital*, 1842.] A. L.

BROWN, CHARLES ARMITAGE (1787?–1842?), writer on Shakespeare's sonnets and friend of Keats, went to St. Petersburg at the age of eighteen to conduct the business of a Russia merchant started there by his eldest brother John. Working on very little capital, and hampered by political disturbances, the firm soon collapsed, and about 1810, at the age of twenty-three, Brown returned to this country utterly ruined. For some years afterwards he struggled hard for a livelihood, but the death of another brother who had settled in Sumatra put him at length in the possession of a small competence, and he devoted himself to literary pursuits. In 1814 he wrote a serio-comic opera on a Russian subject, entitled 'Narensky, or the Road to Yaroslaf,' with music by Braham and Reeve. It was acted at Drury Lane, under Arnold's management, for several nights from 11 Jan. 1814, with Braham in the chief part (GENEST, viii. 405). The libretto was published in 1814, but its literary quality is poor. Brown made the acquaintance of Keats and his brothers before September 1817. At the time Brown was living at Wentworth Place, Hampstead, a double house part of which was in the occupation of Charles Wentworth Dilke, and Keats was living in Well Walk, near at hand. In July 1818 Brown and Keats made a tour together in the north of Scotland. Brown sent a number of amusing letters to Dilke describing the trip, some of which have been printed in Dilke's 'Papers of a Critic,' and in Buxton Forman's elaborate edition of Keats's

works. A diary kept by Brown at the same time is unfortunately lost. On the return from Scotland in August, Brown induced Keats to 'keep house' with him at Wentworth Place, each paying his own expenses; and there Brown introduced the poet to Fanny Brawne and her mother, who had hired Brown's rooms during his absence in the north, and had thus made his acquaintance. At Wentworth Place Keats wrote his play of 'Otho,' the plot of which he owed to Brown. In April 1819 Keats wrote some humorous Spenserian stanzas on Brown, which are printed in the various editions of the poet's works. In 1820 Keats left for Rome, with his health rapidly breaking. In 1822, shortly after Keats's death, Brown paid a long visit to Italy. He met Byron at Florence, and tried to induce him to take a just view of Keats's poetry and character. In 1824 Kirkpatrick introduced Brown to Landor, and the introduction led to a long intimacy. For many years Brown was a frequent visitor at Landor's villa at Fiesole. In April 1835 Brown returned to England and lived near Plymouth. He busied himself in public lecturing on Keats and Shakespeare, and in writing for newspapers and reviews. Landor visited him in 1837. In the middle of 1841 he suddenly left England for New Zealand, in the hope partly of improving his fortune and partly of recovering his health, which had been failing for some time. He obtained a government grant of land at Taranaki, New Plymouth, but he was so dissatisfied with its quality and situation that he resolved to return to England. He wrote from New Zealand to Joseph Severn, under date 22 Jan. 1842, announcing this resolve, but he apparently died before beginning the journey. In this, his last extant letter, he mentions that he was engaged on a 'Handbook of New Zealand.'

A number of Keats's manuscripts came into Brown's possession on the poet's death, and Brown determined to publish some of them with a memoir by himself. He printed a few of Keats's unpublished works in the 'New Monthly Magazine,' but a short biographical sketch which he wrote of his friend was refused by the booksellers and by the 'Morning Chronicle.' On leaving England, Brown made over all his manuscripts relating to Keats to R. Monckton Milnes, afterwards Lord Houghton, whom he first met at Fiesole in April 1833. In his well-known book on Keats, Lord Houghton made a free use of Brown's papers.

Brown's best-known literary work is his 'Shakespeare's Autobiographical Poems, being his Sonnets clearly developed, with his

Character drawn chiefly from his Works,' London, 1838. Brown dedicated the book to Landor, with whom he had first discussed its subject at Florence in 1828. It is Brown's endeavour to show that Shakespeare's sonnets conceal a fairly complete autobiography of the poet, and although Boaden had suggested a similar theory in 1812, Brown was the first to treat it with adequate fulness or knowledge. Brown often illustrates Shakespeare from Italian literature, with which he was widely acquainted. Lord Houghton says that Keats learned from Brown all that he knew of Ariosto, and that Brown scarcely let a day pass in Italy without translating from the Italian. His 'complete and admirable Version of the first five Cantos of Boiardo's "Orlando Innamorato"' (HOUGHTON) was unfortunately never published. Of Brown's contributions to periodical literature, his papers in the 'Liberal,' signed Carlone and Carlucci, are very good reading. One called 'Les Charmettes and Rousseau' has been wrongly assigned to Charles Lamb, and another, 'On Shakespeare's Fools,' equally wrongly to Charles Cowden Clarke. A story in the 'Examiner' for 1823 entitled 'La Bella Tabaccaia' is also by Brown. Various references to Brown in the letters of his literary friends, among whom Hazlitt and Leigh Hunt are to be included, prove that he was at all times excellent company. Leigh Hunt is believed to refer to him in the 'Tatler' for 14 Jan. 1831, as 'one of the most genuine wits now living.' Joseph Severn, Keats's friend, maintained a fairly regular correspondence with Brown for more than twenty years (1820-42), and many of Brown's letters to Severn and other literary friends will be printed in the 'Severn Memoirs,' edited by Mr. William Sharp.

[Information from the late W. Dilke of Chichester, from the late Lord Houghton, from Mr. William Sharp, and from Mr. Sidney Colvin; Buxton Forman's complete edition of Keats's works (1883); Dilke's Papers of a Critic; Lord Houghton's Life of Keats (1848); Forster's Life of Landor; Notes and Queries, 5th ser. vii. 388, 6th ser. viii. 392. Mr. W. Dilke was of opinion that Brown was never known by the second name of Armitage until the publication of Lord Houghton's Life of Keats. On the title-page of the opera Narensky (1814) Brown is called Mr. Charles Brown, but on that of his work on Shakespeare's sonnets he is called Charles Armitage Brown. His eldest brother's name was John Armitage Brown. A son Charles or Carlino, who settled with him in New Zealand, survived him.]

S. L. L.

BROWN, CHARLES PHILIP (1798-1884), Telugu scholar, son of the Rev. David

Brown [q. v.], provost of the college of Calcutta, entered the Madras Civil Service in 1817, was employed for many years in revenue, magisterial, and judicial duties in the districts of Cuddapah and Masulipatam, where, in addition to a knowledge of Persian, Sanskrit, and Hindustani, he acquired that mastery over the hitherto neglected language and literature of Telugu which entitles him to a foremost place among South Indian scholars. He was appointed in 1838 Persian translator, and in 1846 postmaster-general and Telugu translator to the Madras government, and became at the same time a member of the council of education, a government director of the Madras bank, and curator of manuscripts in the college library. He resigned in 1855, after thirty-eight years of service. His principal works were his valuable dictionaries of Telugu-English (Madras, 1852), English-Telugu (Madras, 1852), and 'Mixed Dialects and Foreign Words used in Telugu' (Madras, 1854), published at the expense of the Society for Promoting Christian Knowledge. His other writings included: 'Prosody of the Telugu and Sanskrit Languages explained,' Madras, 1827; 'Vemana's Verses, Moral, Religious, and Satirical,' Madras, 1829; 'Familiar Analysis of Sanskrit Prosody,' London, 1837; 'New Telugu Version of St. Luke,' 1838; 'Grammar of the Telugu Language,' Madras, 1840, 2nd ed. 1857; 'Cyclic Tables of Hindu and Mahomedan Chronology of the Telugu and Kanadi Countries,' Madras, 1850; 'English and Hindustani Phraseology,' Calcutta, 1850; 'Ephemeris, showing the corresponding Dates according to the English, Telugu, Malayâlam, and Mahomedan Calendars, 1751-1850,' 'Telugu Reader: a Series of Letters, Private and on Business, and Revenue Matters, with English Translation,' Madras, 1852; 'Dialogues in Telugu and English,' 2nd ed. Madras, 1853; 'Vâkyâvali; or, Exercises in Idioms, English and Telugu,' Madras, 1852; 'Zillah Dictionary in the Roman Character,' Madras, 1852; 'The Wars of the Rajahs,' Madras, 1853; 'Popular Telugu Tales,' 1855; 'A Titular Memory,' London, 1861; 'Carnatic Chronology, of the Hindu and Mahomedan Methods of reckoning Time, explained with Symbols and Historic Records,' London, 1863; 'Sanskrit Prosody and Numerical Symbols explained,' London (printed), 1869. He also edited 'Three Treatises on Mirâsi Rights,' &c.; translated from Mahratta the lives of Haidar Ali and Tippoo; and printed in 1866 an autobiography for private circulation. He was a frequent contributor to the 'Madras Journal of Literature and Science.' Some of his works were translated into Tamil, Canarese,

and Hindustani. On his return to England he accepted the post of professor of Telugu at University College. Among his titles to fame must be reckoned the fine collection of manuscripts, including over 2,000 Sanskrit and Telugu works, which he presented in 1845 to the Madras Literary Society, and which now form part of the government college library.

[Autobiography (privately printed), with preface by D. F. Carmichael; Athenæum, No. 2984; Times, 20 Dec. 1884; Ann. Report Royal Asiatic Society, 1885.] S. L.-P.

BROWN, DAVID (*fl.* 1795), landscape-painter, commenced his artistic career by painting signboards. At the age of thirty-five he placed himself for some time under George Morland, and made copies of that artist's pictures, which are stated to have been since frequently sold as originals. Being unable to endure the excesses of his master, he left the metropolis and obtained employment in the country as a drawing-master. The dates of his birth and death are unknown, but he exhibited at the Royal Academy ten landscapes between 1792 and 1797.

[Redgrave's Dictionary of Artists, 1878.]

L. F.

BROWN, DAVID (1763-1812), Bengal chaplain and founder of the Calcutta Bible Society, was born in Yorkshire, and was educated first under private tuition at Scarborough, and afterwards at a grammar school at Hull under the Rev. Joseph Milner [q. v.], author of the 'History of the Church,' and at Magdalene College, Cambridge. Having taken holy orders and been appointed to a chaplaincy in Bengal, Brown reached Calcutta in 1786, and was immediately placed in charge of an extensive orphanage in that city, being at the same time appointed chaplain to the brigade at Fort William. In addition to these duties Brown took charge of the mission church. In 1794 he was appointed presidency chaplain, in which office he is said to have commanded in an unusual degree the respect and esteem of the English at Calcutta. Among his most intimate friends were Henry Martyn, Claudius Buchanan, and Thomas Thomason, all of whom were successively received in his house on their first arrival in India, and regarded him as their chief guide and counsellor. To the cause of christian missions he devoted himself with untiring zeal, labouring in it himself and affording generous aid to missionaries, both of the church of England and of other denominations.

Brown's health failing in 1812, he embarked, for the benefit of sea air, in a vessel bound

for Madras, which was wrecked on the voyage down the Bay of Bengal. The passengers and crew were rescued by another vessel and taken back to Calcutta, where Brown died on 14 June 1812. Charles Philip Brown [q. v.] was his son.

[Bengal Obituary; Memoir of Rev. Claudius Buchanan, D.D., by Rev. Hugh Pearson, London, 1819; Memoir of Rev. Thomas Thomason, by Rev. Thomas Sargent, 1833.] A. J. A.

BROWN, GEORGE (d. 1628), an English Benedictine monk, who in religion assumed the christian name of Gregory, is believed to have been the translator, from the Italian, of the 'Life of St. Mary Magdalen de' Pazzi,' 1619. It is dedicated to Lady Mary Percy, abbess of the English convent of St. Benet at Brussels. Brown died at Celle, near Paris, on 21 Oct. 1628.

[Oliver's Hist. of the Catholic Religion in Cornwall, 508; Weldon's Chronological Notes (1881), 158, Append. 6.] T. C.

BROWN, GEORGE (1650-1730), arithmetician, was born in 1650, and was appointed minister of the parish of Kilmairs, in the presbytery of Irvine and county of Ayr, about 1680 (Scott, *Fasti*, ii. pt. i. p. 178), having been 'translated from Stranraer' (*ibid.* p. 384). 'About 1700 he was frequently charged for exercising discipline and marrying without proclamation' (*ibid.* p. 178). 'He invented an instrument called Rotula Arithmetica, to teach those of very ordinary capacity who can but read figures to add, subtract, multiply, and divide, on which the privy council, 13 Dec. 1698, recommended the lords of the treasury "to give a reasonable allowance to be an encouragement to him"' (*ibid.* p. 384). In explanation of this instrument he published 'Rotula Arithmetica, with an Account thereof,' 12mo, Edinburgh, 1700, and in the same year produced 'A Specie Book serving at one View to turn any pure Number of any Pieces of Silver, current in this Kingdom, into Pounds Scots or Sterling,' 12mo, Edinburgh, 1700. He next published 'A Compendious, but a Compleat System of Decimal Arithmetick, containing more Exact Rules for ordering Infinites than any hitherto extant,' 4to, Edinburgh, 1701, which he dedicated 'to John Spotswood, Baron of Spotswood, Advocate;' on the title-page he described himself as 'minister of Killmarie.' His last work was 'Arithmetica Infinita; or the Accurate Accountant's Best Companion, contriv'd and calculated by the Reverend George Brown, A.M., and printed for the Author,' sq. 12mo, Edinburgh, 1718. This work, which was commended by Dr. Keill, F.R.S., Savilian profes-

or of astronomy at Oxford, was published by subscription. Brown died in 1730.

[Watt's Bibl. Brit.; Sinclair's New Statistical Account of Scotland, 1845; Scott's *Fasti Ecclesiae Scoticae*, 1868.] A. H. G.

BROWN, SIR GEORGE (1790-1865), general, third son of George Brown, provost of Elgin, was born at Linkwood, near Elgin, on 3 July 1790. He was educated at the Elgin academy, and showed an inclination to enter the army. His uncle, Colonel John Brown, procured him a commission, and he was gazetted an ensign in the 43rd regiment on 23 Jan. 1806. He joined his regiment in Sicily, and was promoted lieutenant on 18 Sept. 1806, and served in the expedition to Copenhagen in 1807, at the battle of Vimero, and in the retreat upon Corunna under Sir John Moore. In 1809 the 43rd was brigaded with the 52nd and 95th, and formed part of the famous light brigade. Brown was present in all its actions until in June 1811 he was promoted captain into the 3rd garrison battalion, and obtained leave to join the staff college at Great Marlow. Brown exchanged into the 85th regiment in July 1812, which in August 1813 was sent to the Peninsula, and formed one of the regiments in the unattached brigade under the command of Major-general Lord Aylmer. The brigade was engaged in the battles of the Nivelle and the Nive, in which Brown so greatly distinguished himself that he was promoted major on 26 May 1814. The 85th was then sent to join the expedition under General Ross in America, and at the battle of Bladensburg Brown was wounded so severely that his life was despaired of, and for his gallant conduct there he was promoted lieutenant-colonel on 26 Sept. 1814.

So far Brown had had a brilliant military career. He was now selected for various staff appointments at home and abroad, and while serving as assistant quartermaster-general at Malta in 1826 he married a Miss Macdonell, third daughter of Hugh Macdonell. In 1828 Lord Hill, the commander-in-chief, appointed him deputy assistant adjutant-general at headquarters. At the Horse Guards he remained in various staff appointments for more than twenty-five years, and in such capacities he rose to the highest ranks in the army without seeing any further service. In 1831 he was promoted colonel and made a K.H., and some years afterwards was appointed deputy adjutant-general at the Horse Guards. In 1841 he was promoted major-general, and in 1850 he was appointed adjutant-general at the Horse Guards by the Duke of Wellington; he was promoted lieutenant-general in 1851; and, in recognition of his long official services,

he was made a K.C.B. in April 1852. Soon after Lord Hardinge had succeeded Wellington as commander-in-chief Brown resigned his post at the Horse Guards in December 1853. His resignation was almost certainly caused by the reforms introduced into the administration of the army by Lord Hardinge, but it has been hinted that it was partly due to the interference of the prince consort with the details of military business.

In 1854 Brown was selected for a command in the army intended for the East, and soon showed that his long official life had made him something of a martinet. He was the first of the general officers to reach Turkey, and his policy of 'pipe-claying, close-shaving, and tight-stocking' was strongly condemned by the 'Times' correspondent. Though he kept his men under close discipline, he was endeared to them by his kindness when the cholera broke out at Varna. He took command of the light division, and on landing in the Crimea in advance of his soldiers was nearly taken prisoner by a Russian outpost. At the battle of the Alma his division was in the heat of the battle, and his horse was shot down under him while he was cheering on the 23rd Welsh fusiliers to the attack on the Russian centre. After the allied army took up its position before Sebastopol, the light division was posted on the Victoria Ridge, and so did not bear the brunt of the Russian attack on 5 Nov. Brown was soon on the field, and seems to have led the opportune attack of the French Zouaves, who recaptured the three guns of Boothby's demi-battery, which the Russians had just taken, and in doing so he was shot through the left arm and wounded in the chest (KINGLAKE, *Invasion of the Crimea*, v. 325). He refused to go home on account of his wounds, and assisted Lord Raglan, to whom he was by seniority second in command, through the winter, and in May 1855 he commanded the English contingent to the Sea of Azoff, which took Kertch and Yenikale. On 28 June 1855, however, the day on which Lord Raglan died, he was invalided home by a medical board, and the imputation that he was jealous of Sir James Simpson is therefore unfounded (see Surgeon Watkins's letter to the 'Times' on 5 Sept. 1865). He was made a G.C.B. in July 1855 and promoted general in September 1855, and was appointed colonel of the 1st battalion of the rifle brigade. On the conclusion of the war he was also made a knight grand cross of the Legion of Honour and a knight of the Medjidie. In 1860 he was appointed commander-in-chief in Ireland and sworn of the privy council there, and in 1863 he became colonel of the 32nd regiment and colonel-in-chief of the rifle brigade. In

April 1865 he resigned his command, and on 27 Aug. he died at his brother's house of Linkwood, near Elgin, the house in which he was born.

[Obituary notice in *Times*, 29 Aug. 1865; biography in Nolan's *Crimea* (1855), and in Ryan's *Our Heroes in the Crimea*; but, for the part he played there and a real account of his actions, see Kinglake's *Invasion of the Crimea* and Dr. Russell's letters to the *Times*.] H. M. S.

BROWN, GEORGE HILARY, D.D. (1786-1856), catholic prelate, born 13 Jan. 1786, was educated at St. Cuthbert's College, Ushaw, where he became vice-president and professor of theology. Afterwards he was missionary at Lancaster. On the partition of the northern district he was appointed vicar-apostolic of the Lancashire district by Pope Gregory XVI, and was consecrated at Rome on 24 Aug. 1840 with the title of bishop of Tloa 'in partibus infidelium.' On the restoration of the hierarchy by Pius IX in 1850 he was translated to the newly erected see of Liverpool, in which town he died on 25 Jan. 1856.

[*Catholic Directory* (1885), 59, 159; *Weekly Register*, 2 Feb. 1856.] T. C.

BROWN, GILBERT (*d.* 1612), Scotch catholic divine, was descended from the ancient family of Carlsruith, in the parish of Kirkmabreck. He entered the Cistercian order, and was the last abbot of Sweetheart, or New Abbey, in the stewartry of Kirkcudbright, about seven miles from Dumfries. In that capacity he sat in parliament, 17 Aug. 1560, whilst the confession of faith was approved. He was, however, an active opponent of the Reformation. In 1578 he was complained of as being zealous in instructing the family of Lord Herries; and in the following year he was accused before the general assembly of enticing people within the bounds of 'papistrie.' Brown laboured so zealously for the catholic cause in Glasgow, in Paisley, and in Galloway, that in 1588 the general assembly complained of his 'busyness.' Lord Herries then expelled the presbyterian ministers from Dumfries. As all endeavours to stop the catholic reaction proved unavailing, the general assembly, in 1594, petitioned for Brown's apprehension by the guard. At this period he entered into a written controversy with John Welsche, minister of Ayr, and composed 'Ane Answer to ane certaine libell or writing, sent by Mr. John Welsche, to ane Catholicke, as ane Answer to ane Objection of the Romane Kirk, whereby they go about to deface the veritie of that onely true religion whilk we

professe.' This elicited from Welsche 'A Reply against Mr. Gilbert Browne, priest,' Edinburgh, 1602, 4to, afterwards reprinted under the title of 'Popery anatomized.' At the time Welsche published this reply Dumfries 'had become the seat of excommunicated papists and jesuits;' and the abbot is described as the 'famous excommunicat, foirfaultit, and perverting papist, named Mr. Gilbert Browne, Abbot of New Abbey, quho evir since the reformatioun of religioun had containit in ignorance and idolatrie allmost the haill south-west partis of Scotland, and had been continowallie occupyt in practising of heresy.' At length Abbot Brown was captured near New Abbey in August 1605. The country people rose in arms to rescue him, but were overpowered by Lord Cranstoun and his guardsmen. Brown was first conveyed to Blackness castle, and thence transferred to the castle of Edinburgh, 'where he was interteaned upon the kings expences till his departure out of the countrie' (CALDERWOOD, *Historie of the Kirk of Scotland*, vi. 295). Eventually he was banished, and he died at Paris on 14 May 1612.

[Cat. of Printed Books in Brit. Mus.; Calderwood's Hist. of the Kirk of Scotland (Wodrow Soc.), v. 39, 416, vi. 295, 367, 576, 764; Gordon's Catholic Church in Scotland, 526; Keith's Cat. of Scottish Bishops (1824), 425; McCrie's Life of Melville, ii. 208; Murray's Lit. Hist. of Galway, 56-8, 121-3.] T. C.

BROWN; IGNATIUS (1630-1679), Irish writer, was born in the county of Waterford in 1630, but educated in Spain. In his twenty-first year he was admitted into the society of jesuits at Compostella. After teaching belles-lettres for some time in Castile, he was sent on a mission into his own country, whence removing into France, he became rector, in 1676, of the newly founded Irish seminary at Poitiers. Having been appointed confessor to the Queen of Spain, he died at Valladolid in 1679, during a journey to Madrid. He was the author of 'The Unerring and Unerrable Church, in Answer to a Sermon of Andrew Sall, preached at Christ Church, Dublin, in July 1674' (dedicated in ironical terms to the Earl of Essex), 1675, and 'An Unerrable Church or None. Being a Rejoinder to "The Unerring and Unerrable Church," against Dr. Andrew Sall's Reply, entitled "The Catholic and Apostolic Church of England"' (dedicated to the Duke of Ormonde), 1678. He is also the reputed author of a treatise, 'Pax Vobis.'

[Ware's Works (Harris), ii. 186-7.]

T. F. H.

BROWN, JAMES (1709-1788), traveller and scholar, was son of James Brown, M.D., of Kelso in Roxburghshire, where he was born on 23 May 1709. He received his education at Westminster School, 'where he was well instructed in the Latin and Greek classics,' notwithstanding that he must have left school at the early age of thirteen, as in the year 1722 he went with his father to Constantinople. During the three years of his stay in the East on this occasion, the boy, 'having a great natural aptitude for the learning of languages, acquired a competent knowledge of Turkish, vulgar Greek, and Italian.' In 1725 he returned home, and 'made himself master of the Spanish language.' About the year 1732 he conceived for the first time (it has been said) the idea of a 'Directory of the Principal Traders in London.' A 'Directory' upon a similar plan had, however, been already published in London as early as 1677. After having been at some pains to lay the foundation of it, he gave it to Henry Kent, printer, in Finch Lane, Cornhill, who made a fortune by the publication. In 1741 he attempted to carry out a more ambitious project, namely, to establish a trade with Persia via Russia. Having entered into an agreement for the purpose with twenty-four of the principal merchants of London, members of the Russia Company, he sailed for Riga on Michaelmas day 1741, 'passed through Russia, down the Volga to Astrachan, and sailed along the Caspian Sea to Reshd in Persia, where he established a factory, in which he continued near four years.' While there he was the bearer of a letter from George II to Nadir Shah. Dissatisfied with his employers, and impressed with the dangers to which the factory was exposed from the unsettled nature of the Persian government, he resigned his post, and reached London on Christmas day 1746.

The following year the factory at Reshd was plundered, and a final period put to the Persia trade. His old aptitude for languages enabled him during his four years' stay at Reshd to acquire such proficiency in Persian that on his return he compiled 'a copious Persian Dictionary and Grammar,' which, however, was never published. Lysons states that Brown was also the author of a translation of two orations of Isocrates, published anonymously. He died of a paralytic stroke on 30 Nov. 1788, at his house in Stoke Newington, where he had resided since 1734, and was buried in the parish church of St. Mary, where there is a tomb erected to his memory (LYSONS, iii. 290).

[Gent. Mag. lviii. pt. ii. p. 1128; Lysons's Environs of London, iii. 301-2.] G. V. B.

BROWN, JAMES, D.D. (1812–1881), catholic bishop, was born on 11 Jan. 1812, at Wolverhampton. There, in the old chapel of SS. Peter and Paul in North Street, he often, when a child, served the mass of Bishop Milner. That prelate, taking a great liking to the boy, and observing in his little acolyte the signs of a vocation to the ecclesiastical state, sent him, in 1820, to Sedgely Park Academy. There he remained until June 1826, and in the following August was placed by Bishop Milner, as a clerical student, at St. Mary's College, Old Oscott, now known as Maryvale. He completed his studies as an Oscotian with marked success, being chiefly distinguished by his proficiency in classics. On 18 Feb. 1837 he was ordained priest by Bishop Walsh. For several years he remained at Old and (from 1838 onwards) at New Oscott as professor and prefect of studies until, in January 1844, he returned to Sedgely Park as vice-president, being afterwards, before the year was out, promoted to the rank of president. Six years later on he was still holding that position when, in the summer of 1851, he was advanced to the episcopate. He was consecrated, on 27 July 1851, the first bishop of Shrewsbury in St. George's Cathedral, Southwark, by Cardinal Wiseman. Immediately after his consecration Brown went to reside at Salter's Hall, near Newport in Shropshire. His diocese comprised within it not only Shropshire and Cheshire, but also the six counties of North Wales. Such was the energy of his episcopal governance during the thirty years that elapsed between 1851 and 1881 that within that interval he had increased the number of priests there from thirty-three to ninety-five, of churches from thirty to eighty-eight, of monasteries from one to six, and of convents from one to eleven. And whereas in 1851 he had found not one poor school at all he left flourishing, near St. Asaph, the fine establishment of St. Beuno's College, and scattered all over his diocese sixty-three poor schools, at which 9,273 children were in daily attendance. Much of this wonderful increase was directly traceable to his untiring energy and his remarkable power of organisation. In September 1868 Brown left Newport and went to reside at Shrewsbury. On 8 Dec. 1869 he took part in the inauguration of the Ecumenical Council of the Vatican. On 17 April 1870 he was named by Pius IX one of the bishops assistant at the pontifical throne. Some weeks before the declaration of the dogma of papal infallibility, on 18 July 1870, Brown was released from his attendance upon it on the score of ill-health, and

received permission to return homewards. On 27 July 1876 the silver jubilee of his episcopate was celebrated in the cathedral church at Shrewsbury, memorial gifts to the value of 1,600*l.* being presented to him on the occasion. His health breaking down three years afterwards he obtained the assistance of an auxiliary, Edmund Knight, who was consecrated on 25 July 1879. Brown then went to live at St. Mary's Grange, a sequestered spot near Shrewsbury, then recently purchased by him as the site of his proposed seminary. His active episcopal work had thenceforth to be abandoned. But to the close of his life he sedulously watched over the general administration of his diocese. Death came to him at last very gently, in his seventieth year, on 14 Oct. 1881, at St. Mary's Grange. He had been present at four provincial councils (those of 1852, 1855, 1859, and 1873) held during the time of his episcopate. He presided at his own first diocesan synod in December 1853, at St. Alban's, Macclesfield.

[Morris's Silver Jubilee Sermon at St. Beuno's, 1876; Men of the Time, 10th ed. 153; Brady's Episcopal Succession, 445; Times, 15 Oct. 1881; Tablet, 22 Oct. 1881, 674; Weekly Register, 22 Oct. 1881, 484–5.] C. K.

BROWN, JAMES BALDWIN, the elder (1785–1843), miscellaneous writer, was called to the bar at the Inner Temple in 1816, and practised on the northern circuit and at the Lancashire quarter sessions. He was appointed judge of the Oldham court of requests in 1840, and died in November 1843. Brown married a sister of the Rev. Thomas Raffles, D.D., and was father of the Rev. James Baldwin Brown [q. v.] His portrait has been engraved.

He was the author of: 1. 'An Historical Account of the Laws enacted against the Catholics, both in England and Ireland,' London, 1813, 8vo. 2. 'An Historical Inquiry into the ancient Ecclesiastical Jurisdiction of the Crown,' 1815, 8vo. 3. 'Poems' in conjunction with the Rev. Thomas Raffles and Jeremiah Holmes Wiffen, 1815, 8vo. 4. 'Memoirs of the Public and Private Life of John Howard, the Philanthropist,' London, 1818, 4to, 2nd edit. 1823, 8vo; dedicated to William Wilberforce, M.P.

[T. S. Raffles's Memoirs of Dr. Thomas Raffles, 374; Biog. Dict. of Living Authors (1816), 41; Evans's Cat. of Engraved Portraits, i. 42; Gent. Mag. N.S. xxi. 93.] T. C.

BROWN, JAMES BALDWIN, the younger (1820–1884), nonconformist divine, was the eldest son of Dr. James Baldwin Brown the elder [q. v.] Born in 1820 at

King's Bench Walk, Temple, he was sent to the London University, and at the age of eighteen was amongst the recipients of the first degrees granted by that body. It was intended that Brown should follow his father's profession, and he kept his terms at the Inner Temple for that purpose. He afterwards determined to devote himself to the ministry, and became a student at Highbury College. In 1843 he accepted the charge of a congregational church at Derby, and three years later he removed to London, becoming minister of Claylands Chapel, Clapham Road. During his ministry here Brown was distinguished for the breadth of his theological views. When the 'Rivulet' controversy arose in connection with the Rev. T. T. Lynch and his writings, Brown protested with other nonconformists against the severe attacks made upon Mr. Lynch. He also threw himself into the controversy on the doctrine of annihilation, and published a collection of discourses on the subject in opposition to the view held by the great body of the congregationalists. In 1870 Brown removed with the greater part of his congregation to a new and more commodious church in Brixton Road, with which his name was associated until his death.

In 1878 Brown was elected to the chair of the Congregational Union of England and Wales. During his tenure of office he once more showed himself to be a fearless controversialist. A conference was held at Leicester, in which an effort was made by certain congregational ministers holding unorthodox views to fraternise with unitarians and other advanced thinkers. Brown warmly supported the arguments of the advanced school, but the majority at the conference carried a resolution reaffirming the tenets expressed in the Congregational Declaration of Faith and Order. The enforced separation from friends on this and other occasions affected Brown keenly.

Brown was a voluminous writer, as well as an active preacher and lecturer. In 1869 he published a volume entitled 'The Divine Mysteries.' He was also the author of: 1. 'Studies of First Principles' (1848, &c.) 2. 'Competition, the Labour Market, and Christianity' (1851). 3. 'The Divine Life in Man' (1860). 4. 'Aids to the Development of the Divine Life' (1862). 5. 'The Home Life' (1866). 6. 'The Christian Policy of Life' (1870). 7. 'Buying and Selling and getting Gain' (1871). 8. 'First Principles of Ecclesiastical Truth' (1871). 9. 'Our Morals and Manners' (1872). 10. 'The Higher Life' (1874). 11. 'The Battle and Burden of Life' (1875). 12. 'The Doctrine of Annihilation in the Light of the Gospel of Love'

(1875); and a number of other works, sermons, and contributions to periodical literature.

For some time before his death Brown had been in feeble health, and laid aside from active work. He was contemplating a visit to Switzerland when he was struck down with apoplexy, and died on 23 June 1884. Brown's reputation as a preacher extended far beyond his own denomination. In all public movements he took a great interest, and at such crises as the Lancashire cotton famine, the American civil war, the Franco-German war, &c., his sympathies and aid went out towards the distressed and the suffering. He was of a sensitive and active temperament, taking a great delight in work. His discourses were marked by much fervour, intellectual force, and literary finish. He deeply lamented the exclusiveness of the established church, and was a warm advocate of the claims of dissenters at the universities. One of the reforms for which he had long striven was accomplished when Brown lived to see his own son take a first-class at Oxford after a brilliant university career. In culture and versatility of parts he was himself justly distinguished.

[Times, 24 June 1884; Christian World, 26 June 1884; Brixton Free Press, 28 June 1884; In Memoriam, James Baldwin Brown, by Mrs. Elizabeth Baldwin Brown (1884).] G. B. S.

BROWN, JOHN (*d.* 1532), sergeant painter to King Henry VIII, was appointed to the office by patent, dated 11 Jan. 1512, with a salary of 2*d.* a day, and a livery of four ells of woollen cloth at 6*s.* 8*d.* a yard at Christmas. On 12 March 1527 this salary was raised to 10*l.* a year. The work on which he was employed was not of a very elevated character. It consisted, as far as can be discovered from the records of the king's expenses, of painting flags for the Great Harry and other ships, surcoats and trappings for tournaments, banners and standards for the army sent into France under the Duke of Suffolk in 1523, escutcheons of arms, gilding the roofs and other decorations for a banqueting house at Greenwich, and for the castle at Guisnes in preparation for the Field of the Cloth of Gold. The only existing picture which was ever supposed to have been by his hand is a portrait on panel in the British Museum. It was presented by Sir Thomas Mantel of Dover, and now bears the number 93. It is inscribed 'Maria Princeps An° Dom. 1531. I. B.' 'In some respects,' says Sir Frederick Madden, 'it resembles the Burghley picture, but its authenticity has been questioned.' The fact is that the face does not bear the least resemblance to the features of Queen Mary, and the

costume is some thirty years or so later than the date given in the inscription, which cannot be contemporary with the painting. In 1522 Brown was elected alderman of London, but resigned the office in 1525, before he had served either as sheriff or mayor. During the last years of his life he sat on the commission of the peace in Essex and Middlesex. He was a member of the companies of Haberdashers and Painter Stainers, and shortly before his death (24 Sept. 1532) conveyed to the latter company his house in Little Trinity Lane, which has from that time continued to be the hall of the company. The house had been in his possession since 1504. His portrait, dated 1504, is preserved in the hall, but is apparently a copy painted after the great fire of 1666, when the hall was burnt. His arms were 'argent on a fess counter embattled, sable, 3 escallops of the first; on a canton, quarterly gules and azure, a leopard's head caboshed, or;' crest, 'on a wreath argent and sable, a crane's head azure, beaked gules, winged or, the neck and wings each charged with an escallop counterchanged, and holding in its beak an oak branch fructed proper.' This resembles the coat borne by the Brownes of Kent. In the British Museum is a book (Lansdowne MS. 858) which once belonged to him, and has his signature. It is the account of banners, &c., furnished to the Duke of Suffolk, and contains the shields of arms in colours of sovereigns of Europe and English nobles. By his will, dated 17 Sept. 1532, and proved 2 Dec. of the same year, it appears that he left a widow Anne and two daughters, Elizabeth and Isabel. By a previous wife, Alice, he probably had two daughters, married to Richard Colard and Edmund Lee. A house at Kingsland and lands in Hackney, and another house called 'The Swan on the Hope' in the Strand, are mentioned, and certain books of arms and badges bequeathed to his servant. He was buried in St. Vedast's, Foster Lane.

[Calendar of State Papers of Hen. VIII, vols. i.-v.; Chronicle of Calais; Madden's Expenses of Princess Mary, p. clix; Stow's Survey of London, iii. 126; Walpole's Anecdotes, i. 64; Some Account of the Painters' Company, 1880, p. 14; Archæologia, xxxix. 23; Lansd. MS. 858.]

C. T. M.

BROWN, JOHN (1610?–1679), of Wamphray, church leader, was probably born at Kirkcudbright; he graduated at the university of Edinburgh 24 July 1630. He was probably not settled till 1655, although he comes first into notice in some highly complimentary references to him in Samuel Rutherford's letters in 1637. In the year

1655 he was ordained minister of the parish of Wamphray in Annandale. For many years he seems to have been quietly engaged in his pastoral duties, in which he must have been very efficient, for his name still lives in the district in affectionate remembrance. After the restoration he was not only compelled by the acts of parliament of 1662 to leave his charge, but he was one of a few ministers who were arrested and banished, owing to the ability and earnestness with which they had opposed the arbitrary conduct of the king in the affairs of the church. On 6 Nov. 1662 he was sentenced to be kept a close prisoner in the Tolbooth of Edinburgh, his crime being that he had called some ministers 'false knaves' for keeping synod with the archbishop. The state of the prison causing his health to break down, he was banished 11 Dec. from the king's dominions, and ordered not to return on pain of death. He went to Holland. In 1676 Charles II urged the States-General to banish him from their country, a step which they refused to take. For a few years he was minister of the Scotch church in Rotterdam, and shortly before his death, which occurred in 1679, he took part in the ordination of Richard Cameron [q. v.] He was the author of many learned and elaborate works, among which were—'Apologetical Relation of the Sufferings of Ministers of the Church of Scotland since 1660, 1665; 'Libri duo contra Woltzogenium et Velthusium,' 1670; 'De Causâ Dei adversus anti-Sabbatarios,' 2 vols. 4to, 1674–76; 'Quakerism the Pathway to Paganism,' 1678; 'An Explanation of the Epistle to the Romans,' 1679; 'The Life of Justification opened,' 1695. Other treatises were published between 1720 and 1792, and a manuscript history of the church is in the university library at Edinburgh. Of his treatise on justification a writer says: 'It is by far our most thorough exposition and discussion of the doctrine it handles; and it is all the more to be prized because of the particular bearing it has on the new views which Baxter and others had begun to propagate, and which in some shape are ever returning among ourselves' (JAMES WALKER, D.D., Carnwath, *The Theology and Theologians of Scotland*).

[Wodrow's History of the Sufferings of the Church of Scotland from the Restoration to the Revolution; Memoir prefixed to reprint of Apologetical Relation in the Presbyterian Armoury, vol. iii. Edin. 1846; Scott's Fasti, ii. 663.]

W. G. B.

BROWN, JOHN (1627?–1685), the 'christian carrier,' one of the most eminent names in the Scottish covenanting martyro-

logy during the stormy period known as the 'killing time' before the revolution of 1688, was born about 1627. He lived in a desolate place called Priestfield or Priesthill, in the upland parish of Muirkirk in Kyle, Ayrshire, where he cultivated a small piece of ground and acted as a carrier. Wodrow describes him as 'of shining piety,' and one who had 'great measures of solid digested knowledge, and had a singular talent of a most plain and affecting way of communicating his knowledge to others.' He had (according to Claverhouse's account) fought against the government at the battle of Bothwell Bridge (1679); he refused to 'hear the episcopal ministers,' he instructed the people in the principles of his church, and he was on intimate terms with the leaders of the persecuted party. In 1682 Alexander Peden, one of the chief of these, united him in marriage to his second wife, Marion Weir (who figures prominently in Brown's death-scene), and on this occasion Peden, according to Walker, foretold the husband's early and violent end. 'Keep linen by you for his winding-sheet,' he added.

Early in the morning of 1 May 1685 Brown and his nephew were at work in the fields cutting peat. There was a thick mist, out of which Graham of Claverhouse with his dragoons suddenly appeared and seized the two men. According to that commander's report, drawn up not many hours after the event, what followed was this: 'They had no arms about them, and denied they had any. But being asked if they would take the abjuration, the eldest of the two, called John Brown, refused it. Nor would he swear not to rise in arms against the king, but said he knew no king' (according to an act of the Scottish privy council, 22 Nov. 1684, such refusal was punishable with instant death, Wodrow, book iii. ch. viii.) 'Upon which, and there being found bullets and match in his house, and treasonable papers, I caused shoot him dead, which he suffered very unconcernedly' (Claverhouse to Queensberry, 3 May 1685, quoted in *Life* referred to below). Many additional details are given by the covenanting historians. Wodrow tells us that the soldiers were so moved by the manner in which Brown prayed before his death that they refused to fire at him, and that Claverhouse 'was forced to turn executioner himself, and in a fret shot him with his own hand before his own door, his wife with a young infant standing by, and she very near the time of her delivery of another child.' Patrick Walker's account was drawn up from information afterwards supplied to him by 'the said Marion Weir, sitting upon her husband's grave.' It

contains a striking conversation between the widow and Claverhouse, and an affecting picture of the lonely woman, after the dragoons were gone, performing the last rites to her husband's body, covering it with her plaid and sitting down in the solitude to weep over him. According to Walker's version it was the dragoons, and not Claverhouse himself, who performed the execution. A monument was afterwards erected to mark the spot where Brown was buried.

[Wodrow's History of the Sufferings of the Church of Scotland, Edin. 1721-2; Walker's Life of Peden, &c. 1727, Glasgow, 1868. Napier's Life and Times of John Graham, Edin. 1862, contains Claverhouse's Report, together with a defence of his conduct; Thomson's edition of A Cloud of Witnesses (1713), Edin. 1871, gives (pp. 574-5) an account of the monument, with copy of inscription; a chap-book Life of Brown was published at Stirling in 1828.] F. W.-r.

BROWN, JOHN (*d.* 1736), chemist, was elected F.R.S. in 1722, and during 1723-1725 served on its council. He discovered the presence of magnesia in sea-water (*Phil. Trans.* xxxii. 348), and the nature of Prussian blue (*Phil. Trans.* xxxiii. 17).

H. F. M.

BROWN, JOHN (1715-1766), author of the 'Estimate,' was born at Rothbury, Northumberland, where his father was curate, 5 Nov. 1715. His father, John Brown, a member of the Haddington family, had been ordained by a Scotch bishop, and at the end of 1715 became vicar of Wigton. The son was sent to the Wigton grammar school. On 18 June 1732 he matriculated at St. John's College, Cambridge, and took his B.A. degree with distinction in 1735. He took orders, and was appointed minor canon and lecturer by the dean and chapter of Carlisle. He showed his loyalty by serving as a volunteer in 1745 at the siege of Carlisle, and his sound whig principles in two sermons afterwards published. He thus obtained the notice of Dr. Osbaldiston, dean of York, who in 1747 became bishop of Carlisle, and who appointed Brown one of his chaplains. An accidental omission of the Athanasian Creed at the appointed time brought a censure; and Brown, after reading the creed out of due course, to show his orthodoxy, resigned his canonry. A poem upon 'Honour' (first published in 1743), and an 'Essay upon Satire,' appeared in the third volume of Dodsley's collection. The last was 'occasioned by the death of Mr. Pope,' and contains a high compliment to Pope's literary executor, Warburton. Warburton saw it 'by accident' some time after its publication (NICHOLS, *Anecdotes*, v. 587),

and asked Dodsley to let him know the author's name. He published it in the collected edition of Pope's works before the 'Essay on Man.' One line survives—

And coxcombs vanquish Berkeley by a grin.

A poem on 'Liberty,' occasioned by the peace, appeared in 1749. Warburton introduced Brown to his father-in-law, the munificent Ralph Allen. Whilst staying at Allen's Brown preached a sermon at Bath against gambling (22 April 1750). It was published with a statement that the public tables were suppressed soon after the sermon was preached. Warburton now advised Brown to carry out Pope's design of an epic poem, 'Brute;' and when this was begun suggested an essay upon Shaftesbury's 'Characteristics.' The essay, completed under Warburton's eye, appeared in 1751. The second part of this essay is a remarkably clear statement of the utilitarian theory as afterwards expounded by Paley, and is highly praised in J. S. Mill's essay upon 'Bentham.' The book provoked answers from C. Bulkley, a dissenting minister, and an anonymous author, and it reached a fifth edition in 1764. Brown helped Avison in the composition of his essay upon 'Musical Expression,' published in the same year (1751). He showed his versatility by writing two tragedies, 'Barbarossa' (produced at Drury Lane 17 Dec. 1754) and 'Athelstane' (produced 27 Feb. 1756) (GENEST, iv. 406, 453). The first obtained a considerable success. Garrick acted in both, and wrote the prologue and epilogue of the first and the epilogue to the second. A line in the first epilogue, 'Let the poor devil eat, &c.,' gave great offence to Brown. Neither has much literary value, though 'Athelstane' was preferred by the critics to its more successful rival. Warburton, Allen, and Hurd lamented that a clergyman should compromise his dignity by 'making connections with players.' Warburton, however, had introduced Brown to his friend Charles Yorke, and through Yorke's influence his brother, Lord Hardwicke, presented Brown in 1756 to the living of Great Horkeasley, near Colchester, worth 270*l.* a year or 200*l.* clear (NICHOLS, *Anecdotes*, v. 286).

In 1757 appeared Brown's most popular work, 'An Estimate of the Manners and Principles of the Times.' A seventh edition appeared in 1758, a 'very large impression' of a second volume, and an 'explanatory defence' in the same year. From the identity of the first and seventh editions of the 'Estimate' Hill Burton seems to doubt whether the success was genuine (*Life of Hume*, ii. 23). There is no doubt, however, of the impression made at the time. 'The inestimable estimate

of Brown,' says Cowper (*Table-Talk*), 'rose like a paper kite and charmed the town.' It is a well-written version of the ordinary complaints of luxury and effeminacy which gained popularity from the contemporary fit of national depression. Macaulay refers to it in this respect in his essay on 'Chatham.' In his first volume Brown describes Warburton as a Colossus who 'bestrides the world.' A coolness, however, seems to have arisen at this time between the two. Walpole ascribes it to Warburton's jealousy of his friend's success in a letter (to Montagu, 4 May 1578), from which it also appears that Brown was supposed to have been mad. Walpole says that he had only seen Brown once, and then 'singing the Stabat Mater with the Mingotti behind a harpsichord at a great concert at my Lady Carlisle's' in 'last Passion week,' a performance which Walpole regards as inconsistent with Brown's denunciations of the opera. He also asserts that Brown was a profane curser and swearer, that he tried to bully Sir Charles Williams, who had answered the 'Estimate,' and was supposed to be about to divulge the swearing story, and that he insulted Dodsley, who acted as go-between.

Brown was clearly an impracticable person. He had complimented Pitt and the first Lord Hardwicke in his 'Estimate,' and the failure to obtain patronage induced him, it is said, to resign the living received from Hardwicke's son. In 1760 Warburton says that Brown is 'rarely without a gloom and sullen insolence on his countenance,' symptomatic perhaps of mental disorder (*Letters of an Eminent Prelate*, pp. 300, 381). Bishop Osbaldiston, however, presented him to the living of St. Nicholas in Newcastle in 1761. Brown published several other works, which had little success: an 'Additional Dialogue of the Dead, between Pericles and Cosmo, being a sequel to a dialogue of Lord Lyttelton's between Pericles and Cosmo,' 1760 (intended to defend Pitt against the supposed insinuations of Lyttelton, who is said to have affronted Brown in society) (NICHOLS, *Anecdotes*, ii. 339); the 'Curse of Saul, a sacred ode' (set to music and performed as an oratorio), first prefixed to a 'Dissertation on the Rise, Union, and Power . . . of Poetry and Music,' 1763; 'History of the Rise and Progress of Poetry,' &c., 1764 (the substance of the last, omitting music); 'Twelve Sermons on various Subjects,' 1764 (including those at Carlisle and Bath already noticed); 'Thoughts on Civil Liberty, Licentiousness, and Fashion,' 1765, a pamphlet with some remarks on education noticed by Priestley in his essay on 'The Course of a Liberal Education;' a sermon 'On the Female Character

and Education,' preached 16 May 1765, with an appendix upon education; and 'A Letter to the Rev. Dr. Lowth,' &c., 1766, an answer to an imputation made by Lowth in his controversy with Warburton upon Brown's synchophancy to Warburton. Brown advertised 'Principles of Christian Legislation,' in eight books, the manuscript of which was left to some friends in his will for publication. It never appeared. In 1765 Brown engaged in a curious correspondence, from which long extracts are given in the 'Biographia Britannica.' Dr. Dumaesq had been consulted about the provision of a school system in Russia. A lady mentioned Brown to him as an authority upon such questions. Dumaesq wrote to Brown, and received in reply a paper proposing vague and magnificent plans for the civilisation of Russia. The paper was laid before the empress, who immediately proposed that Brown should visit St. Petersburg, and upon his consent forwarded 1,000*l.* to the Russian ambassador for the expenses of the journey. Brown made preparations to start, bought a post-chaise and other necessaries, and obtained leave of absence as one of the king's chaplains. His health had been shattered by gout and rheumatism, and the remonstrances of his friends and physicians induced him to abandon the plan of exposing himself to a Russian climate. He accounted for his expenses to the Russian minister, and wrote a long letter (28 Aug. 1766) to the empress, suggesting a scheme for sending young Russians to be educated abroad. He was apparently disappointed and vexed by the failure of the scheme. On 23 Sept. 1766 he committed suicide by cutting his throat. A letter from a Mr. Gilpin of Carlisle says that he had been subject to fits of 'frenzy' for above thirty years, and would have killed himself long before but for the care of friends. Walpole's remark, given above, seems to imply that his partial derangement was generally known.

[Davies's Life of Garrick, i. 206-15; Life by Kippis, with original materials in Biog. Brit.; Letters of an Eminent Prelate; Taylor's Records of my Life, i. 85; T. S. Watson's Life of Warburton.] L. S.

BROWN, JOHN (1722-1787), of Had-dington, author of the 'Self-interpreting Bible,' was born in 1722 at Carpow, parish of Abernethy, Perthshire. His father was a poor weaver, who could only afford to send him to school for a few 'quarters.' During one month of this time he studied Latin. Even at this early period he learnt eagerly, getting up by heart 'Vincent's and Flavel's Catechisms, and the Assembly's Larger Catechism.' When he was eleven his father died.

His mother did not long survive. He himself was brought so low by 'four fevers on end' that his recovery was despaired of. During these trials the lad thought much on religious matters. After his recovery, he began to work as a herd-boy, and his contact with a wider and stranger world 'seemed to cause,' he tells us, 'not a little practical apostasy from all my former attainments. Even secret prayer was not always regularly performed, but I foolishly pleased myself by making up the number one day which had been deficient another.' A new attack of fever in 1741 reawakened his conscience, and on his recovery he 'was providentially determined, during the noontide while the sheep which I herded rested themselves in the fold, to go and hear a sermon, at the distance of two miles, running both to and from it.'

During his life as a herd-boy he studied eagerly. He acquired a good knowledge of Latin, Greek, and Hebrew. His difficulties in regard to the second of those were very great, for he could not for some time get a grammar. Notwithstanding this, he managed by the exercise of patient ingenuity to learn the letters on a method he afterwards described in detail (paper of 6 Aug. 1745 quoted in *Biography*). He scraped together the price of a Greek testament, and a well-known story describes how he procured it. A companion agreed to take charge of his sheep for a little, so setting out at midnight, he reached St. Andrews, twenty-four miles distant, in the morning. The bookseller questioned the shepherd-boy, and one of the university professors happened to hear the conversation. 'Boy,' said he, pointing to a passage, 'read this, and you shall have the book for nothing.' Brown read the passage, got the volume, and walked home again with it (*Memoir*, p. 29; Dr. John Brown's *Letter to John Cairns, D.D.*, p. 73).

The herd-boy and his learning now became the subject of talk in the place. Some 'seceding students' accounted for the wonder by explaining that Brown had got his knowledge from Satan. The hypothesis was widely accepted, nor was it till some years had passed away that he was able by his blameless and diligent life to 'live it down.' He afterwards took occasion to note that just when he was 'licensed' his 'primary calumniator' was excommunicated for immoral conduct.

Brown now became a travelling 'chapman' or pedlar. When the rebellion of 1745 broke out, he joined the ranks of the government soldiers. He served throughout the affair, being for some time one of the garrison of Edinburgh Castle. When the war was over, he again took up his pack for a time, but soon

found more congenial occupation as a schoolmaster. He taught at Gairney Bridge, near Kinross, and at the Spittal, Penicuik, near Edinburgh. He began teaching in 1747, known as the year in which the 'breach' occurred in the secession church, to which he belonged. Two bodies were formed, called the Burghers and the Anti-burghers, of whom the first maintained that it was, and the second that it was not, lawful to take the burghess oath in the Scottish towns (for full account see MCKERROW'S *History*, chap. vi.) Brown adhered to the more liberal view, and now began to prepare himself for the ministry. He studied theology and philosophy in connection with the Associate Burgher Synod under Ebenezer Erskine of Stirling, and James Fisher of Glasgow. In 1750 he was licensed to preach the gospel, and next year was unanimously called to the associate congregation of Haddington. His congregation was small and poor, but though afterwards invited to be pastor to the Dutch church, New York, he never left it. His ministerial duties were very hard, for during most of the year he delivered three sermons and a lecture every Sunday, whilst visiting and catechising occupied many a weekday. Still he found time to do much other work. In 1758 he published 'An Help for the Ignorant. Being an Essay towards an Easy Explication of the Westminster Confession of Faith and Catechism, composed for the young ones of his own congregation.' This 'easy explication' was a volume of about 400 pages. In it he had taken occasion to affirm that Christ's righteousness, though in itself infinitely valuable, is only imparted to believers according to their need, and not so as to render them infinitely righteous. In the following year 'A brief Dissertation concerning the Righteousness of Christ' expounded the same view. He had branded the doctrine he opposed as 'antinomian and familistic blasphemy,' but notwithstanding it was defended by various anti-burgher divines, who retorted on him the charges of 'heresy,' 'blasphemy,' and 'familism,' accused him of 'gross and palpable misrepresentation,' lamented the 'poisonous fruit,' and dwelt on the 'glaring absurdity' of his doctrine (see *Doctrine of the Unity and Uniformity of Christ's Surety-righteousness viewed and vindicated*, &c. By Rev. JOHN DALZIEL (Edin. 1760), pp. 72-4). This bitter controversy did not prevent Brown from doing acts of practical kindness to various anti-burgher brethren. He continued to write diligently, and his name became more widely known. In 1768 he was appointed professor in divinity to the Associate Burgher Synod. A great deal of work, but

no salary, was attached to this office; the students studied under Brown at Haddington during a session of nine weeks each year (MCKERROW'S *History*, p. 787). In 1778 his best-known work, the 'Self-interpreting Bible,' was published at Edinburgh in two volumes. Its design, he explains in the preface, is to present the labours of the best commentators 'in a manner that might best comport with the ability and leisure of the poorer and labouring part of mankind, and especially to render the oracles of God their own interpreter.' Thus the work contains history, chronology, geography, summaries, explanatory notes, and reflections—in short, everything that the ordinary reader might be supposed to want. It is a library in one volume. Brown is always ready to give what he believes to be the only possible explanation of each verse, and to draw its only possible practical lesson therefrom. The style throughout is clear and vigorous. The book at once acquired a popularity which among a large class it has never lost. It has been read widely among the English-speaking nations, as well as in Wales and the Scottish highlands. How well known it and Brown's other works were in Scotland some characteristic lines of Burns bear witness:—

For now I'm grown sae cursed douce,
I pray an' ponder butt the house;
My shins, my lane, I there sit roastin'
Perusing Bunyan, Brown, an' Boston.

(*Letter to James Tait of Glenconner*, lines 19-22.)

His numerous other works strengthened his reputation, but none brought him any profit. One of his publishers, 'of his own good will,' presented him with about 40*l.*, but this he lent and lost to another. His salary from his church was for a long time only 40*l.* per annum, and it was never more than 50*l.* Only a very small sum came to him from other sources. The stern self-denial that was a frequent feature in the early Scottish household enabled him to bring up a large family, and meet all the calls of necessity and duty on this income. 'Notwithstanding my eager desire for books, I chose rather to want them, and much more other things, than run into debt,' he says. At least one-tenth of his small means was set apart for works of charity.

Throughout his life Brown was an eager student, and his attainments were considerable. He knew most of the European and several oriental languages. He was well read in history and divinity; his acquaintance with the Bible was of the most minute description. Although he says that 'few plays or romances are safely read, as they tickle the imagination,

and are apt to infect with their defilement,' so that 'even the most pure, as Young, Thomson, Addison, Richardson, bewitch the soul, and are apt to indispose for holy meditation and other religious exercises,' and although he eagerly opposed the relaxation of the penal statutes against Roman Catholics, he was, in regard to many things, not at all a narrow-minded man. His creed was to him a matter of such intense conviction, that nothing seemed allowable that tended in any way to oppose it or distract attention from its solemn doctrines. His preaching was earnest, simple, and direct, 'as if I had never read a book but the Bible.' His delivery was 'sing-song,' yet 'this in him was singularly melting to serious minds.' A widely current story affirms that David Hume heard him preach, and the 'sceptic' was so impressed that he said, 'That old man speaks as if the Son of God stood at his elbow.' The anecdote, though undoubtedly mythical, shows the popular impression as to his preaching.

Brown's labours finally ruined his health, which during the last years of his life was very poor. He continued his work to very near the end. He died at Haddington on 19 June 1787, and was interred in the churchyard there, where there is a monument to his memory. He was twice married: first to Janet Thomson, Musselburgh, second to Violet Croumbie, Stenton, East Lothian. He had issue by both marriages. Several of his descendants have made themselves names in science and literature. Brown's other works have been divided into the following classes:—

1. Of the Holy Scriptures: 'A Dictionary of the Bible' (1769); 'A brief Concordance to the Holy Scriptures' (1783); 'The Psalms of David in metre, with Notes' (1775).
2. Of Scripture subjects: 'Sacred Tropology' (1768); 'An Evangelical and a Practical View of the Types and Figures of the Old Testament Dispensation' (1781); 'The Harmony of Scripture Prophecies' (1784).
3. Systematic divinity: 'A compendious View of Natural and Revealed Religion' (1782).
4. Church history: 'An Historical Account of the Rise and Progress of the Secession' (1766); 'A general History of the Christian Church,' 2 vols. (1771); 'A compendious History of the British Churches' (1784).
5. Biography: 'The Christian, the Student, and Pastor exemplified in the lives of nine eminent Ministers' (1781); 'The Young Christian, or the Pleasantness of Early Piety' (1782); 'Practical Piety exemplified in the lives of thirteen eminent Christians' (1783).
6. Catechisms: 'Two short Catechisms, mutually connected' (1764); 'The Christian Journal' (1765).
7. Sermons: 'Religious

Steadfastness recommended' (1769); 'The fearful Shame and Contempt of those professed Christians who neglect to raise up spiritual Children in Christ' (1780); 'Necessity and Advantage of Prayer in choice of Pastors' (1783). 8. Miscellaneous pamphlets: 'Letters on the Constitution, Government, and Discipline of the Christian Church' (1767); 'The Oracles of Christ and the Abomination of Antichrist compared, a brief View of the Errors, Impieties, and Inhumanities of Popery' (1779); 'The Absurdity and Perversity of all authoritative Toleration of gross Heresy, Blasphemy, Idolatry, and Popery in Great Britain' (1780); 'The Re-exhibition of the Testimony vindicated, in opposition to the unfair account of it given by the Rev. Adam Gib' (1780—Gib was a prominent anti-burgher clergyman who in this year had written 'An Account of the Burgher Re-exhibition of the Secession Testimony'); 'Thoughts on the Travelling of the Mail on the Lord's Day' (1785—as to this, see Cox's *Lit. of Sabbath Question*, ii. 248, Edin. 1865).

9. Posthumous works: 'Select Remains' (1789); 'Posthumous Works' (1797); 'Apology for the more frequent Administration of the Lord's Supper' (1804).

[Various short lives of Brown are prefixed to several of his works; the most authentic is the Memoir by his son, the Rev. William Brown, M.D., prefixed to an edition of the Select Remains (Edin. 1856). Some additional facts, together with an engraving from a family portrait, are given in Cooke's edition of Brown's Bible (Glasgow, 1855). Some of the more authentic of the many anecdotes about Brown are collected in Dr. John Brown's Letter to the Rev. J. Cairns, D.D. (2nd ed. Edin. 1861); see also McKerrow's History of the Secession Church (Glasgow, 1841).] F. W.—r.

BROWN, JOHN, M.D. (1735–1788), founder of the Brunonian system of medicine, was born at a village in the parish of Buncle, Berwickshire. The father was probably a day-labourer, and he followed the teaching of the seceders. He died early in life, and his widow married another seceder, a weaver by trade. When Brown was twelve or thirteen he gave offence to the seceding community by going once to public worship in the parish church of Dunse, and, refusing to be admonished, he formally left the sect. As he grew up he began to develop a philosophical turn, after the manner of Hume, and continued all his life to be somewhat free in his thinking. His quickness induced his father to send him, when five years old, to the parish school of Dunse, then under an unusually good Latinist named Cruickshank, and attended by boys generally Brown's

superiors in position. Before he was ten he was head of the school; but he was then taken away and put to his stepfather's trade. This made him miserable, and Cruickshank soon persuaded the parents to let him have the boy back to continue his schooling free of charge. Brown made himself generally useful in the school, and at thirteen he became pupil-teacher. He had fought his way to respect in the school no less by his superior intelligence than by his physical prowess. He was a stout thickset boy, with a ruddy face and a strong voice, and he was among the foremost at wrestling, boxing, and football. In a note to one of his books he says that he once, when fifteen, walked fifty miles in a day. His memory was prodigious; one of his old pupils tells of him that on one occasion, after going through two pages of Cicero with the class, he closed the book and repeated the whole passage word for word. The country people found out that he was a prodigy, and it was popularly believed that 'he could raise the devil.'

When he was eighteen his master found him a tutorship which proved irksome, and he went to Edinburgh to support himself by private tuition, and to attend the lectures in philosophy and divinity. After several years of Edinburgh he came back to Dunse, and resumed his place as usher in the school. A year after, being then twenty-four, he went again to Edinburgh, and applied fruitlessly for a vacant mastership in the high school. He then bethought himself of the medical profession, and obtained leave from Monro, the professor of anatomy, to attend his lectures free. The other professors gave him a like privilege, and he continued to attend the medical classes for five years, supporting himself by giving private lessons in the classics during the first year or two, and afterwards by preparing medical students for their examinations. He was in great request among the students for his convivial qualities. Meanwhile Cullen employed him as tutor to his children, and afterwards as a kind of assistant to himself, the precise nature of his duties being a matter of dispute between Cullen's apologists and Brown's biographers. In 1765 he married the daughter of an Edinburgh citizen named Lamond, and set up a boarding-house for students. Cullen encouraged him to look forward to a professor's chair. He took an extra course of dissections for nearly a year, and studied botany in order to qualify himself for a new chair in the American colonies to which Cullen had the presentation. However he remained a private tutor in Edinburgh; and it became clear after a few years that he

was somehow not likely to gain academical promotion. His varied powers were well known, and there can be no question that his technical knowledge of medical subjects was adequate. Unfortunately he had an unconscious art of putting his respectable colleagues irretrievably in the wrong. He had some venial faults; he became involved in debt, and had to compound with his creditors; high feeding gave him the gout at five-and-thirty. His society was mostly composed of admirers, and he took no pains to make interest with men of influence. He put off taking his degree of M.D. for years after his medical course was done. When he sought to graduate in 1779, the Edinburgh degree had become impossible, and he got one at St. Andrews. At an earlier period he might as a matter of course have joined the society for publishing medical essays and observations (afterwards the Royal Society of Edinburgh), but when he resolved to seek admission in 1778, Cullen privately advised him not to try; but he tried and was rejected. The antagonism to him had probably grown up in connection with his influence as a private tutor. Brown had to the last a large following of young men in Edinburgh. In 1776 the students had made him president of their Royal Medical Society, and they made him president again four years later, when the rupture between him and the professors was complete. His divergence from the teaching of Cullen had probably found expression in his private prelections. He afterwards exposed Cullen's errors in his trenchant criticism, 'Observations on the Present System of Spasm as taught in the University of Edinburgh' (1787). The first formal indication of Brown's emendations on the basis of Cullen is said to have been given in a draft of his future 'Elementa Medicinæ,' which he had written with a view to a vacant chair, and had shown to his patron. Then came his formal ostracism in 1778, and Brown at once took up the cudgels for his own doctrines. He began a course of public lectures on the practice of physic, in which the errors of all former systems of medicine, and of Cullen's in particular, were very freely handled. In two years' time he had got ready a temperate exposition of his doctrine, the celebrated 'Elementa Medicinæ' (1780). The purity of his Latin style at once insured for him an attentive reading abroad, especially in Italy and Germany; and the practical good sense of much of Brown's teaching at length obtained for it an enormous vogue. That the great majority of diseases were expressions of debility and not of redundant strength, and that consequently the time-honoured practice

of indiscriminate lowering was a mistake, was a doctrine that commended itself to the sensible and unprejudiced. The 'Elementa Medicinæ' consists of 'a first or reasoning part,' which proceeds upon a philosophical conception of life and diseased life more fundamental than any that had ever before been framed, a conception which reappears in Erasmus Darwin's 'Zoonomia,' and in Spencer's 'Principles of Biology' ('Incitatio, potestatum incitantium operis effectus, idonea prosperam; nimia aut deficiens, adversam valetudinem. Nulla alia corporis humani vivi, rite secusve valentis; morborum nulla alia origo'). In the second part he takes concrete diseases in systematic order, after the nosological fashion of the time, and applies his doctrine to each. The sound practical truth running through the Brunonian system, that many paradoxical manifestations of morbid action were really evidences of debility which called for supporting treatment, has in the end been quietly absorbed among the commonplaces of modern practice. But it was many years before the opposing prejudices were overcome. So late as 1841 Cullen's biographer appeals triumphantly to 'the intelligent practitioner' on behalf of bloodletting in inflammatory fever (*Life of Cullen*, ii. 326).

Brown carried on the war in Edinburgh six years longer against the professors and the general body of practitioners. Hardly any practice came to him, and the attendance at his public lectures fell away. The needs of a large family and his own improvidence brought him into serious money troubles, and he was at one time lodged in prison for debt. During his last year in Edinburgh he published 'A Short Account of the Old Method of Cure, and Outlines of the New Doctrine.' He also founded the masonic lodge of the Roman Eagle, for the encouragement of Latin scholarship, and attracted to it a number of the best known wits and scholars of the place. In 1786 he removed with his family to London, and established himself in a house in Golden Square.

In his domestic circle he had his greatest happiness. He had taught his three eldest girls and his eldest boy Latin, and had carried them some little way in Greek. Among his papers there was found a considerable fragment of a Greek grammar, written in Latin with rules in hexameter verse, which he had designed primarily for the use of his children. His cheerfulness never failed him. In London men of letters came to see him, among others Dr. Samuel Parr; but not many patients. He gave in his house courses of lectures on medicine, which do not appear

to have excited much interest among London practitioners or students, although his name was well known among them. An invitation to him from Frederick the Great to settle at the court of Berlin somehow miscarried or was rescinded. Debts again overtook him, and, through a piece of sharp practice, and perhaps treachery, he was obliged for a time to become an inmate of the king's bench prison. One means of extricating himself, closely pressed upon him by a group of greedy speculators, was to give his name to a pill or other nostrum; but the temptation was resisted. He now wrote more than he had done. He made an English translation of his 'Elementa Medicinæ,' writing it in twenty-one days. He contracted with a publisher for 500*l.* to produce a treatise on the gout, and he had other literary projects which would occupy him, he said, for ten years to come. His prospects were certainly brightening; he had several families to attend and patients were coming in, when he was struck down by apoplexy, and died on 17 Oct. 1788. He was buried in the churchyard of St. James's, Piccadilly. A portrait of him was engraved by William Blake, from a miniature now in the possession of his grandson, Mr. Ford Madox Brown. He left four sons and four daughters, who were provided for by the generosity of his friends, Dr. Parr among the rest. His eldest son, William Cullen Brown, subsequently studied medicine at Edinburgh, where he was received with much kindness by Dr. Gregory and other professors, and admitted to the lectures without fee. He, like his father, became president of the Royal Medical Society, and brought out an edition of his father's works in 3 vols. 8vo, London, 1804, with a biography of the author. A life by Dr. Beddoes of Bristol, with a portrait, was prefixed to the second edition (2 vols. 1795) of Brown's own English version of his 'Elementa Medicinæ.' Some 250 pages of vol. ii. of Professor John Thomson's 'Life of Cullen' (1832-59) are devoted to a laboured examination of the Brunonian episode and the Brunonian doctrine, from the Edinburgh professorial point of view.

The fortunes of the Brunonian doctrine, after the death of its author, occupy a considerable space in the history of medicine. The 'Elementa' was reprinted at Milan in 1792, and at Hildburgshausen in 1794. The English version was republished at Philadelphia in 1790 by Dr. Benjamin Rush; a German translation of it was made at Frankfurt in 1795, and again in 1798; another at Copenhagen (three editions); there was also a French translation which was laid before

the National Convention and honourably commended; and one in Italian. A very personal book, 'An Inquiry into the State of Medicine on the Principles of Inductive Philosophy, &c.,' ostensibly by Robert Jones, M.D. (Edin. 1782), but probably by Brown himself, was brought out in Italian by Joseph Frank, at Pavia, in 1795. An earlier account of the doctrines had been published by Rasori, at Pavia, in 1792. An exposition of the system, with the complete Brunonian literature up to date, was published by Girtanner, at Göttingen, 2 vols. 1799. As late as 1802, the university of Göttingen was so convulsed by controversy on the merits of the Brunonian system, that contending factions of students in enormous numbers, not unaided by professors, met in combat in the streets on two successive days, and had to be dispersed by a troop of Hanoverian horse. The stimulant treatment of Brown was formally recommended for adoption in the various forms of camp sickness in the Austrian army, although the rescript was recalled owing to professional opposition. Scott, in his 'Life of Napoleon,' narrates that the Brunonian system was often a subject of inquiry by the First Consul. For some years there were Brunonians and anti-Brunonians all over Europe and in the colonies; until at length the sound and valuable part of Brown's therapeutic practice passed imperceptibly into the common stock of medical maxims. 'The History of the Brunonian System, and the Theory of Stimulation' was once more written in German by Hirschel in 1846.

[Lives by W. C. Brown and Dr. Beddoes as above; Häser's *Geschichte der Medicin*, ii. 750, 3rd ed. Jena, 1881.] C. C.

BROWN, JOHN (*d.* 1829), miscellaneous writer, was an inhabitant of Bolton in Lancashire, where during the early part of this century he was engaged in miscellaneous literary work. There he projected his 'History of Great and Little Bolton,' of which seventeen numbers were published (Manchester, 1824-5). This work begins with an 'Ancient History of Lancashire,' which he maintains was peopled by colonists of a 'German or Gothic' origin, and frequent visits to the west of Europe confirmed him, he says, in this belief (Introduction, pp. 9, 10). He became about this time very intimate with the inventor Samuel Crompton, also a Bolton man, and, laying his 'History of Bolton' aside, drew up 'The Basis of Mr. Samuel Crompton's Claims to a second Remuneration from Parliament for his Discovery of the Mule Spinning-machine' (1825, reprinted Man-

chester, 1868). Moving to London, Brown there prepared a memorial on this subject, dated May 1825, addressed to the lords of the treasury, and numerous signed by the inhabitants of Bolton, with a petition to the House of Commons (6 Feb. 1826) on the part of Crompton, which briefly narrates the grounds of his claim (Appendix to *Crompton's Life*, p. 281). 'There is abundant evidence,' says French, the biographer of Crompton, 'that Brown was indefatigable in his endeavours to procure a favourable consideration of Crompton's case from the government of the day.' He was, however, completely unsuccessful, owing, as he wrote to Crompton, to secret opposition on the part of 'your primitive enemy,' as he called the first Sir Robert Peel. Further efforts were rendered useless by the death of the inventor in June 1827, and Brown did not long survive him. His life in the metropolis was in all ways unsuccessful, and in despair he committed suicide in his London lodgings in 1829. A posthumous work of his of sixty-two pages was published in 1832 at Manchester. It is entitled 'A Memoir of Robert Blincoe, an orphan boy sent from the workhouse of St. Pancras, London, at seven years of age to endure the horrors of a cotton mill.'

[Life and Times of Samuel Crompton, by G. J. French (2nd ed. Manchester, 1860); Fishwick's *Lancashire Library* (1875); Sutton's *Lancashire Authors* (Manchester, 1876).] F. W.-t.

BROWN, JOHN (1754-1832), of Whitburn, Scottish divine, was the eldest son of John Brown of Haddington [see BROWN, JOHN, 1722-1787], where he was born on 24 July 1754. At fourteen he entered Edinburgh University. He afterwards studied divinity at the theological hall of his denomination, was licensed to preach by the associate presbytery of Edinburgh, 21 May 1776, and was ordained to the charge of the congregation at Whitburn, Linlithgowshire. Here, after a lengthened and laborious ministry, he died on 10 Feb. 1832. Brown was twice married, and was survived by his second wife and the issue of both marriages. His works were: 1. 'Select Remains of John Brown of Haddington' (1789). 2. 'The Evangelical Preacher, a collection of Sermons chiefly by English Divines' (Edin. 1802-6). 3. 'Memoirs of the Life and Character of the late Rev. James Hervey' (Edin. 1806; enlarged editions were afterwards published). 4. 'A Collection of Religious Letters from Books and Manuscripts' (Edin. 1813; enlarged ed. 1816). 5. 'A Collection of Letters from printed Books and Manuscripts, suited to children and youth' (Glasgow,

1815). 6. 'Gospel Truth accurately stated and illustrated' (Edin. 1817; enlarged ed. Glasgow, 1831. This is a work on the 'Marrow controversy'). 7. 'A brief Account of a Tour in the Highlands of Perthshire,' with a paper entitled 'A Loud Cry from the Highlands' (Edin. 1818). 8. 'Means of doing Good proposed and exemplified in several Letters to a Friend' (Edin. 1820). 9. 'Memoirs of private Christians' (Glasgow, 1821?). 10. 'Christian Experience, or the spiritual exercise of eminent Christians in different ages and places stated in their own words' (Edin. 1825). 11. 'Descriptive List of Religious Books in the English Language, suited for general use' (Edin. 1827). 12. 'Evangelical Beauties of the late Rev. Hugh Binning, with account of his Life' (Edin. 1828). 13. 'Evangelical Beauties of Archbishop Leighton' (Berwick, 1828). 14. 'Notes, Devotional and Explanatory, on the Translations and Paraphrases in verse of several passages in Scripture' (Glasgow and Edin. 1831). 15. 'Memoir of Rev. Thomas Bradbury' (Berwick, 1831). 16. 'Memorials of the Nonconformist Ministers of the seventeenth century' (Edin. 1832). Various works of Boston, Hervey, and others were, 'through his instrumentality, chiefly given to the public' (List in *Memoir*, p. 168).

[Memoir, with portrait, by Rev. David Smith, prefixed to Brown's Letters on Sanctification (Edin. 1834). Some interesting notices of Brown are given in his grandson's, Dr. John Brown, Letter to J. Cairns, D.D. (2nd ed. Edin. 1861.)] F. W-T.

BROWN, JOHN, D.D. (1778-1848), of Langton, theological writer, was born at Glasgow, licensed by the presbytery of Glasgow 8 June 1803, ordained minister of Gartmore 1805, translated to Langton, Berwickshire, 1810, and joined the Free church 1843. He received the degree of D.D. from the university of Glasgow in November 1815. He died 25 June 1848. He was one of the early friends and promoters of evangelical views in the church of Scotland, and a contributor to the 'Christian Instructor,' under Dr. Andrew Thomson. Besides works of a slighter kind, he was author of two books which attained considerable fame, viz. 'Vindication of Presbyterian Church Government, in reply to the Independents,' Edinburgh, 1805, usually considered the standard treatise on its subject; and 'The Exclusive Claims of Puseyite Episcopalians to the Christian Ministry indefensible,' Edinburgh 1842.

[Hew Scott's *Fasti Ecclesie Scoticanæ*, part ii. pp. 419-20, part iv. p. 739; Catalogue of the Advocates' Library, Edinburgh; Letter to the

writer from Dr. Brown's son—Rev. Thomas Brown, Edinburgh.] W. G. B.

BROWN, JOHN, D.D. (1784-1858), of Edinburgh, divine, was the eldest son of John Brown of Whitburn [see BROWN, JOHN, 1754-1832], where he was born on 12 July 1784. His mother, who was his father's first wife, was Isabella Cranston, a native of Kelso. He received his early education at Whitburn, and then, with a view to the ministry, entered Edinburgh University, where he studied from March 1797 to April 1800. It is still common for Scottish students to maintain themselves during their 'course;' then it was almost universal. Brown, having received his father's blessing along with a guinea, set off for Elie in Fife, where he kept a school for three years. During the summer vacation he attended at Selkirk, under Dr. Lawson, the theological hall of the burgher church (August 1800 to September 1804). At this he was present for from one to two months each year. On 12 Feb. 1805 he was licensed to preach, and nearly a year after (6 Feb. 1806) was ordained to the charge of the burgher congregation at Biggar in Lanarkshire. Brown was diligent both as preacher and pastor, and the congregation prospered under his charge. In 1815 he published his first work, 'Strictures on Mr. Yates's Vindication of Unitarianism' (Glasgow, 1815). The Rev. James Yates was a Glasgow unitarian divine, then engaged in a controversy with Dr. Wardlaw. Next year he was active in starting a periodical, 'The Christian Repository and Religious Register,' which served as the organ of his church. He edited this till five years later it was merged in the 'Christian Monitor,' which he also conducted till 1826. In 1817, in the 'Plans and Publications of Robert Owen of New Lanark,' he attacked the schemes of that thinker. Owen invited him to New Lanark, which is near Biggar. Here they had a conference which proved resultless. Brown was now much occupied with schemes for evangelising the highlands and other districts in Scotland where spiritual destitution prevailed. He himself preached and lectured in various places. His hearers approvingly said 'that they know almost every word, for that minister does not preach grammar.' This seemingly dubious compliment only meant that his manner of speaking was direct and simple. In 1820 the burgher and anti-burgher synods were united. Whilst favouring this union, Brown, with a few friends, attempted to get the severity of certain portions of the Westminster standards relaxed. This attempt was at the time unsuccessful, but re-

sulted in some change when the union mentioned later on was accomplished. Two years afterwards he was called to Rose Street Church, Edinburgh. After labouring here for seven years, he was translated to Broughton Place Church. In 1830 he received the degree of D.D. from Jefferson College, Pennsylvania; in 1834, when his church revised its scheme of education, he was elected professor of exegetical theology; and when in 1847 his denomination by its junction with the relief body formed the United Presbyterian Church, he was moved from the junior to the senior hall.

During these years Brown wrote several works, and was actively engaged in various agitations and discussions. The chief of these was the 'voluntary controversy' (1835-43), during which he eagerly supported the separation of church and state. In Edinburgh at that time an impost called the annuity tax was levied for the support of the city ministers. This he finally refused to pay, whereupon in 1838 his goods were twice seized and sold. In connection with this he was engaged in a controversy with Robert Haldane, who replied to his 'Law of Christ respecting civil doctrine' (1839) by a series of letters (see ALEXANDER HALDANE, *Memoirs of R. and J. A. Haldane*, Lond. 1852; and BROWN'S *Remarks* on certain statements in it, Edin. 1852). A matter which affected him still more directly was the 'atonement controversy' (1840-5). It was supposed by some parties in the church that he and his colleague, Dr. Balmer, held unsound views on the nature of the atonement. Finally, in 1845, he was tried by libel before the synod at the instance of two brother divines, Drs. Hay and Marshall. While both sides agreed that only the elect could be saved, Brown was accused of holding that in a certain and, as his opponents affirmed, unscriptural and erroneous sense, Christ died for all men. The trial, which lasted four days, resulted in his honourable acquittal (*Report of Proceedings in Trial by Libel of John Brown, D.D.*, Edin. 1845).

During the years 1848-57 Brown was chiefly engaged in producing a number of exegetical works, which were widely read in this country and America. His jubilee, after a fifty years' ministry, was celebrated in April 1856 (see *Rev. J. Brown's Jubilee Services*, Edin. 1856). A considerable sum of money was given to him on this occasion. This, after adding a donation of his own, he presented to the aged and infirm ministers' fund of his church. He died at Edinburgh on 13 Oct. 1858. Brown was twice married, and was survived by issue of both marriages. His

eldest son was John Brown, M.D., author of 'Rab' [q. v.], who in his 'Letter to Dr. Cairns' has written the most enduring literary memorial of his father. Brown was a voluminous writer, but his works are somewhat commonplace in thought and expression, and without permanent value; yet they prove their author to have been a man of great industry and very wide and varied reading. His plan of exposition was 'to make the Bible the basis and the test of the system,' and not 'to make the system the principal and, in effect, sole means of the interpretation of the Bible' (Preface to treatise on *Epistle to Galatians* quoted in 'Memoir,' p. 298). He followed this method as far as circumstances permitted, and his work undoubtedly gave a healthy impetus to the study of theology in Scotland. For many years he was the most prominent figure among the members of his church. This position was partly due to his learning and ability; it was still more due to his nobility of character and sweetness of disposition.

Brown wrote a large number of sermons, short religious treatises, biographies, and other occasional works. Of these the chief are: 'On the Duty of Pecuniary Contribution to Religious Purposes,' a sermon before the London Missionary Society (1821); 'On Religion and the Means of its Attainment' (Edin. 1818); 'What ought the Dissenters of Scotland to do at the present crisis?' (Edin. 1840); 'Hints to Students of Divinity' (Edin. 1841); 'Comfortable Words for Christian Parents bereaved of little Children' (Edin. 1846); 'Memorials of Rev. J. Fisher' (Edin. 1849). Brown's most important works were the following treatises: 'Expository Discourses on First Peter' (3 vols. Edin. 1848); 'Discourses and Sayings of our Lord Jesus Christ' (3 vols. Edin. 1850); 'An Exposition of our Lord's Intercessory Prayer' (Edin. 1850); 'The Resurrection of Life' (Edin. 1852); 'The Sufferings and Glories of the Messiah' (Edin. 1853); 'Expository Discourses on Galatians' (Edin. 1853); 'Discourses suited to the Lord's Supper' (1st ed. 1816, 3rd and enlarged ed. Edin. 1853); 'Parting Counsels, an exposition of the first chapter of second epistle of Peter' (Edin. 1856); 'Analytical Exposition of the Epistle of Paul to the Romans' (Edin. 1857). After Brown's death his 'Exposition of the Epistle to the Hebrews,' edited by David Smith, D.D., was published in 1862 (2 vols. Edin.)

[Cairns's Memoir of John Brown, D.D., with supplementary letter by J. Brown, M.D. (Edin. 1860). A portrait is prefixed (for notice of portraits, &c., see p. 469); J. Brown, M.D., On the Death of J. Brown (Edin. 1860); W. Hunter's Biggar and the House of Fleming (2nd ed. Edin.

1867). For estimates of Brown from various points of view, see United Presbyterian Magazine, November 1858; North British Review, xxxiii. 21; Scotsman, 14 Oct. 1858.] F. W.-T.

BROWN, JOHN (1797–1861), geographer, was born at Dover 2 Aug. 1797. He served for some time as a midshipman in the East India Company's service. In March 1819 he was forced to leave the sea in consequence of a defect in his sight. He then became a diamond merchant and made a fortune. He took a keen interest in geographical exploration, and became a fellow of the Geographical Society in 1837. He presented a portrait of his friend Weddell (an explorer of the Antarctic circle) to the society in 1839, with a letter advocating further expeditions. In 1843 he obtained from Sir Robert Peel a pension for Weddell's widow. He was a founder of the Ethnological Society in the same year. He afterwards became conspicuous as an advocate of expeditions in search of Sir John Franklin. He defined the area which the expedition was ultimately found to have reached, but was not attended to at the time. In 1858 he published 'The North-west Passage and the Plans for the Search for Sir John Franklin: a review.' A second edition appeared in 1860. He was complimented on this work by Humboldt. Brown made large collections illustrative of Arctic adventure. He lost his wife in 1859, and died 7 Feb. 1861, leaving three sons and two daughters.

[Gent. Mag. 1861.]

BROWN, JOHN, M.D. (1810–1882), author of 'Horæ Subsecivæ' and 'Rab and his Friends,' was born on 22 Sept. 1810 at Biggar in Lanarkshire, and was the son of Dr. John Brown, the biblical scholar (1784–1858) [q. v.], who was at that time the secession minister there. His education at Biggar was conducted by his father in private, but on the removal of the latter to Edinburgh in 1822, John entered a classical school kept by Mr. William Steele, and at the end of two years passed on to the rector's class in the high school, then under the charge of Dr. Carson. Here he spent another two years, and at the end of that time, in November 1826, became a student in the arts classes of Edinburgh University. In 1828 he commenced the study of medicine, attending the usual college classes in that department, and at the same time becoming a pupil and apprentice of the eminent surgeon, Mr. Syme. In 1833 he graduated as doctor of medicine, and immediately after commenced practice in Edinburgh, where he spent the whole of his after life in the active exercise of his

profession. As it is chiefly as a writer that Brown is likely to be permanently remembered, it is only necessary to say that in his medical capacity he was remarkable for his close and accurate observation of symptoms, skill and sagacity in the treatment of his cases, and conscientious attention to his patients. It may even be said that whatever position he may be thought to have taken in literature, he was first of all a physician thoroughly devoted to his profession, and, though not writing on strictly professional subjects, yet originally diverging into authorship on what may be called medical grounds. Naturally unambitious, it is doubtful if, with all his wide culture and enthusiastic love of literature, he would ever, but for his love of his profession, have been induced to appear before the world as an author at all. It is observable that the whole of the first volume of 'Horæ Subsecivæ'—perhaps, though not the most popular, yet the most substantially valuable of the whole series—is almost exclusively devoted to subjects intimately bearing on the practice of medicine. The importance of wide general culture to a physician; the necessity of attending to nature's own methods of cure, and leaving much to her recuperative power rather than to medicinal prescriptions; the distinction to be always kept in view between medicine as a science and medicine as an art; the necessity of constant attention being paid to the distinctive symptoms of each individual case as a means of determining the special treatment to be adopted; and, in general, the value of presence of mind, 'nearness of the nous' (*ἀγγίσιμα*) in a physician—these and the like points are what he is never tired of inculcating and illustrating in almost every page of the volume. And even 'Rab and his Friends' belongs properly to medicine, and serves to withdraw the physician from exclusive recognition of science in the exercise of his profession, and to bring him tenderly back to humanity.

In the two later volumes of the 'Horæ' Brown's pen took a somewhat wider range. He had, we suppose, discovered his own strength in authorship, and found that he had other things in his mind besides medicine on which he had something to say. Poetry, art, the nature and ways of dogs, human character as displayed in men and women whom he had intimately known, the scenery of his native country with its associations romantic or tender—all these come in for review, and on all of them he writes with a curiously naive and original humour, and, as it seems to us, a singularly deep and true insight. One great charm of his writings is that, as with those of Montaigne and

Charles Lamb, much of his own character is thrown into his books, and in reading them we almost feel as if we became intimately acquainted with the author. And in private he did not belie the idea which his books convey of him. Few men have in life been more generally beloved, or in death more sincerely lamented. He had a singular power of attaching both men and animals to himself, and a stranger could scarcely meet with him even once without remembering him ever afterwards with interest and affection. In society he was natural and unaffected, with pleasantry and humour ever at command, yet no one could suspect any tinge of frivolity in his character. He had read very widely, had strong opinions on many questions both in literature and philosophy, possessed great knowledge of men, and had an unflinching interest in humanity. With all the tenderness of a woman, he had a powerful manly intellect, was full of practical sense, tact, and sagacity, and found himself perfectly at home with all men of the best minds of his time who happened to come across him. Lord Jeffrey, Lord Cockburn, Mr. Thackeray, Mr. Ruskin, Sir Henry Taylor, and Mr. Erskine of Linlathen were all happy to number themselves among his most attached friends.

There was a strong countervailing element of melancholy in Brown's constitution, as in most men largely endowed with humour. This, we believe, showed itself more or less even in boyhood; but in the last sixteen years of his life it became occasionally so distressing as to necessitate his entire withdrawal for a time from society, and latterly induced him to retire to a great extent from the general practice of his profession. In the last six months of his life, however, his convalescence seemed to be so complete that his friends began to hope he had finally thrown off this tendency, and during the winter immediately preceding his death all his old cheerfulness and intellectual vivacity appeared to have returned; but in the beginning of May 1882 he caught a slight cold, which deepened into a severe attack of pleurisy, and carried him off after a short illness on the 11th of that month.

The first volume of the '*Horæ Subsecivæ*' was published in 1858, the second in 1861, and a third in 1882, only a few weeks before the author's death. They have all gone through numerous editions both in this country and in America; while '*Rab and his Friends*' (first published in 1859) and other papers have appeared separately in various forms, and have had an immense circulation.

[Personal knowledge.]

J. T. B.

BROWN, JOHN CHARLES (1805–1867), landscape-painter, was born at Glasgow in 1805, and resided in London for some time after travelling in Holland and Spain. He then removed to his native city, and finally settled in Edinburgh, where he died at 10 Vincent Street 8 May 1867. He was an associate of the Royal Scottish Academy. His picture '*The Last of the Clan*' was engraved by W. Richardson for the Royal Association of Fine Arts, Scotland, in 1851. In 1833 he exhibited at the Royal Academy, No. 278, '*A Scene on the Ravensbourne, Kent*;' at this period he resided at 10 Robert Street, Chelsea. Two other landscapes he also exhibited in this same year at the British Institution and the Suffolk Street Exhibition.

[Redgrave's Dictionary of Artists, 1878.]

L. F.

BROWN, JOHN WRIGHT (1836–1863), botanist, was born in Edinburgh on 19 Jan. 1836. He was of a delicate constitution, and early showed a great love for plants, in consequence of which he was, at the age of sixteen, placed in one of the Edinburgh nurseries. But the exposure connected with garden work proved too much for his health, and Professor Balfour appointed him to an assistantship in the herbarium connected with the Botanic Garden. Here he improved his opportunities and became well acquainted with botany; he was much interested in the Scottish flora, and contributed a list of the plants of Elie, Fifeshire, to the Edinburgh Botanical Society, of which he was an associate. He died in Edinburgh on 23 March 1863.

[Trans. Bot. Soc. Edinburgh, vii. 519.] J. B.

BROWN, JOSEPH (1784–1868), physician, was born at North Shields in September 1784, and studied medicine at Edinburgh and also in London. Though the son of a quaker, and educated as such, he entered the army medical service, was attached to Wellington's staff in the Peninsular war, and was present at Busaco, Albuera, Vittoria, and the Pyrenees, gaining high commendation for his services. After Waterloo he remained with the army of occupation in France. Subsequently he again studied at Edinburgh, and graduated M.D. in 1819. He settled at Sunderland, and took a leading part in local philanthropy and politics, being a strong liberal and a zealous but not bigoted christian. He was once mayor of Sunderland and a borough magistrate, and also for many years physician to the Sunderland and Bishopwearmouth Infirmary. He was highly cultured, of dignified manners, yet deeply sympathetic with the poor. He died on 19 Nov. 1868. Besides numerous

contributions to medical reviews, and several articles in the 'Cyclopædia of Practical Medicine,' Brown wrote: 1. 'Medical Essays on Fever, Inflammation, &c.,' London, 1828. 2. 'A Defence of Revealed Religion,' 1851, designed to vindicate the miracles of the Old and New Testaments. 3. 'Memories of the Past and Thoughts on the Present Age,' 1863. 4. 'The Food of the People, with a Postscript on the Diet of Old Age,' 1865.

[Lancet, 5 Dec. 1868; Sunderland Herald, 20 Nov. 1868.] G. T. B.

BROWN, LANCELOT (1715–1783), landscape-gardener and architect, known as 'Capability Brown,' was born in 1715 at Harle-Kirk, Northumberland. He was originally a kitchen gardener in the employment of Lord Cobham at Stow. His remarkable faculty for prejudging landscape effects soon, however, procured him the patronage of persons of rank and taste. Humphrey Repton treats Brown as the founder of the modern or English style of landscape-gardening, which superseded the geometric style, brought to its perfection by André Le Nostre (*b.* 12 March 1613; *d.* 15 Sept. 1700) at Versailles. The praise of originating the new style is, however, due to William Kent (*b.* 1684; *d.* 12 April 1748), but Brown worked independently and with greater genius. His leading aim was to bring out the undulating lines of the natural landscape. He laid out or remodelled the grounds at Kew, Blenheim, and Nuneham Courtenay. His style degenerated into a mannerism which insisted on furnishing every landscape with the same set of features; but this declension is to be attributed to the deficiencies of those who had worked under him, and took him as their model. Of Brown's architectural works a full list is given by Repton, beginning in 1751 with Croome, where he built the house, church, &c. for the Earl of Coventry. His exteriors were often very clumsy, but all his country mansions were constructed with great success as regards internal comfort and convenience. He realised a large fortune, and by his amiable manners and high character he supported with dignity the station of a country gentleman. In 1770 he was high sheriff of Huntingdonshire. He died on 6 Feb. 1783. His son, Lancelot Brown, was M.P. for Huntingdonshire.

[Repton's Landscape Gardening and Landscape Architecture, ed. J. C. London, 1840, pp. 30, 266, 327, 520; Knight's English Cyclopædia, Biography, 1866, i. 950; Jals Dict. Crit. de Biog. et Hist., 1867, p. 773.] A. G.

BROWN, LEVINIUS (1671–1764), jesuit, born in Norfolk on 19 Sept. 1671, re-

ceived his education at St. Omer and the English college at Rome. He entered the Society of Jesus in 1698, being already a priest, and became a professed father in 1709. Previously to this, in 1700, he had been appointed to the mission of Ladyholt, Sussex. He was rector of the English college at Rome from 1723 to 1731, when he became master of the novices, and was chosen provincial of his order in 1733, continuing in that office till 1737, and then passing to the rectorship of Liège college. He spent the last years of his life in the college of St. Omer, and witnessed the forcible expulsion of the English jesuits from that institution by the parliament of Paris in 1762. Being too old and infirm to be removed, he was allowed to remain in the house until his death on 7 Nov. 1764.

Brown was a friend of Alexander Pope's, and it is probable that during his residence as missionary of Ladyholt he induced the poet to compose his beautiful version of St. Francis Xavier's hymn 'O Deus, ego amo Te.' He published a translation of Bossuet's 'History of the Variations of the Protestant Churches,' 2 vols., Antwerp, 1742, 8vo.

[Oliver's Collections S. J. 61; Foley's Records, iii. 541–3, vi. 442, vii. 94; Lowndes's Bibl. Man. (Bohn), i. 241.] T. C.

BROWN, OLIVER MADOX (1855–1874), author and painter, son of Ford Madox-Brown, the distinguished painter, was born at Finchley on 20 Jan. 1855. From early boyhood he showed remarkable capacity, both in painting and literature. One of his works, a water-colour named 'Chiron receiving the Infant Jason from the Slave,' was begun when he was fourteen, and exhibited in the Dudley Gallery in the following year. At the same gallery in 1870 he exhibited a very spirited water-colour called 'Obstinacy,' which represents the resistance of an unruly horse, whose rider is urging him towards the sea; 'Exercise,' a companion picture to the above, appeared the same year on the walls of the Royal Academy. A scene from 'The Tempest—Prospero and the Infant Miranda,' when sent adrift by the creatures of the usurping duke, found its way in 1871 to the International Exhibition at South Kensington. This was followed by a water-colour, 'A Scene from Silas Marner,' exhibited in 1872 at the gallery of the Society of French Artists in New Bond Street. These two latter works especially showed so much grasp of idea, force of expression, and, with regard to the scene from 'Silas Marner,' so much beauty of execution, as to indicate that the lad, had he lived, would have signally dis-

tinguished himself as a painter. His youthful successes in art, however, were overshadowed by those which he achieved in literature, particularly in prose fiction. When thirteen or fourteen years old he wrote several sonnets, of which only two have been preserved. To these may be added another, written probably at a somewhat later date. These productions, if they do not fulfil all the technical conditions on which severe critics of the sonnet insist, have at least more than average correctness, and show, like his fragmentary blank verse poem, 'To All Eternity,' written a year or two later, originality of design, with force and dignity of expression surprising in one so young. Of a few lyric snatches the most have individuality, while the stanzas beginning—

Oh, delicious sweetness that lingers
Over the fond lips of love!

display, besides great wealth of imagery, the overflow of feeling that belongs to the genuine lyric. His first prose story, 'Gabriel Denver,' was begun in the winter of 1871, finished early in the following year, when he was seventeen, and published in 1873. The story was originally one of a wife's revenge upon her husband and the woman to whom he had transferred his affection. At the wish of his publishers the young author made important alterations. A spiteful cousin was substituted for the revengeful wife, and a happy dénouement for a tragic one. The story, as originally planned, was, however, published under the title of 'The Black Swan' in his 'Literary Remains.' 'Gabriel Denver, though on occasions it leans to over-analysis and substitutes accounts of emotions for the embodiment of them, reveals striking power in its treatment both of characters and events. Its descriptions, moreover, which combine realistic accuracy with imaginative suggestiveness, are often most impressive, while certain passages show a vein of deep reflection and speculation, to which perhaps no parallel can be cited from the works of juvenile writers. At times with such strange weird power is some crisis of the story presented that it seems to arrest the eye with its ominous significance. In 1872 the young novelist made considerable way in his story entitled 'Hebditch's Legacy,' which, though containing many examples of his power, both as a narrator and a psychologist, relies for its plot too much upon somewhat hackneyed motives and incidents. This story he never completed. The end was supplied by his editors from recollections of his design. The tale is included in his 'Literary Remains,' published in 1876. So early as 1872 he had

begun his romance, called 'The Dwale Bluth,' an old North Devonshire name for the plant known as 'the deadly nightshade.' 'The Dwale Bluth' is a tragic story with a glamour of fate around it. It shows the writer's powers of description, chastened and matured, and his usual deep insight into character and motive. In this tale he also displayed a humour peculiar to himself, and a rare aptitude for portraying the natures and habits of children and animals. The work was also left uncompleted, an end in accordance with his intentions being again supplied from memory by his editors. Madox-Brown's 'Literary Remains' also contain two or three short stories written or dictated in the closing year of his life. In September 1874 he was attacked by gout. His seeming recovery from this was followed by hectic fever, and finally by blood-poisoning. He died on 5 Nov. 1874, the day of the month on which his first story, 'Gabriel Denver,' had been published in the preceding year. As to personal appearance his face was oval, his features were regular. In repose he had at times a rather weary look, but his grey eyes had a singularly animated and engaging expression in the society of those whom he liked. His disposition, though somewhat sensitive, was genial and sincere, his discernment was keen, his standard of life high, and his sense of its obligations deep and sympathetic. As an imaginative writer, whose career ended at nineteen, he was not, of course, faultless. His descriptions, for the most part daring and successful, are at times over-ambitious and over-elaborate; while in the opinion of some there is a suggestion of the morbid in the general choice of his themes. But for the union of Defoe-like truth of description with poetic touches that render the truth more vivid, and for a sympathetic imagination which, in dealing with human motives and passions, often seems to anticipate experience, Oliver Madox-Brown must stand in the van of young writers, who not only surprise by the brilliancy of their work, but retain admiration by its solidity. The 'Literary Remains' contain, besides the works already named as included, the writer's poems.

[Memoir prefixed to the *Literary Remains*; Biographical Sketch by John H. Ingram; Notice by P. B. Marston in *Scribner's Magazine*.]

W. M.

BROWN, PHILIP (*d.* 1779), was a doctor of medicine, practising in Manchester. His favourite pursuit towards the close of his life being botany, he procured living plants from various parts of the world through his interest with merchants and ship captains.

At his death a catalogue of the collections was drawn up for sale, its title being 'A Catalogue of very curious Plants collected by the late Philip Brown, M.D., lately deceased,' Manchester, 1779, 12mo, pp. 30.

[Catalogue cited.]

B. D. J.

BROWN, RAWDON LUBBOCK (1803–1883), is chiefly known for his researches in the Venetian archives. The story runs that about 1833, while on a holiday tour, Brown paid a first visit to Venice, and that the place exerted so powerful a charm over him that he could not bring himself to leave it. It is a fact that he never quitted Venice from 1833 till his death, fifty years later. He acquired a unique knowledge of its history and antiquities, and spent most of his life in studying its archives. He was the first to appreciate the importance of the news-letters which the Venetian ambassadors in London were in the habit of sending to the republic during the sixteenth and seventeenth centuries. After completing some original investigations into the life and works of Marino Sanuto the younger, the Venetian historian, he wrote an account of 'Four Years at the Court of Henry VIII' (1854), from the despatches of Sebastian Giustiniani, the Venetian ambassador in London at the beginning of the reign of Henry VIII. The new light which this book threw on the relation of the Venetian archives to English history induced Lord Palmerston, at the instance of the chief literary men in England, to commission Brown in 1862 to calendar those Venetian state papers which treated of English history. This work engaged all Brown's attention for the rest of his life. He spared himself no labour, and is computed to have examined twelve million packets of documents, most of them at Venice, but a few of them in other towns of North Italy. Brown was always ready to help scholars who applied to him for information. He died at Venice on 25 Aug. 1883, and was buried in the Lido cemetery three days later. He was popular with all classes in Venice, and was very hospitable to English visitors. Robert Browning wrote a sonnet on Brown's death (dated 28 Nov. 1883), which is printed in the 'Century Magazine' for February 1884, and in the 'Browning Society's Papers,' 132*–3*. The first volume of his 'Calendar of State Papers and Manuscripts relating to English Affairs existing in the Archives and Collections of Venice, and in other Libraries of Northern Italy,' with an elaborate introduction, was issued in 1864, and covered the years from 1202 to 1509. It was succeeded by vol. ii. (1509–19) in 1867, by vol. iii. (1520–26) in

1869, by vol. iv. (1527–33) in 1871, by vol. v. (1534–54) in 1873, by vol. vi. pt. i. (1555–6) in 1877, by vol. vi. pt. ii. (1556–7) in 1881. The last volume (vol. vi. pt. iii.), issued in 1884, dealt with the years 1557–8, and an appendix supplied a large number of fifteenth-century papers which had been omitted from the earlier volumes. Mr. T. D. Hardy, in a report on the Venetian archives addressed to Sir John Romilly, master of the rolls, in 1866, praises highly Brown's accuracy and industry. Brown presented to the Public Record Office 126 volumes of transcripts of Venetian archives, dating from early times to 1797. Brown also published: 1. 'Ragguagli sulla vita e sulle opere di Marino Sanuto . . . intitolati dall'amicizia di uno straniero al nobile J. V. Foscari,' Venice, 1837–8. 2. 'Lettere diplomatiche inedite,' Venice, 1840. 3. 'Itinerario di Marino Sanuto per la terraferma veneziana nell'anno 1483,' Padua, 1847. 4. 'Four Years at the Court of King Henry VIII,' a translation of the despatches sent home by Giustiniani, the Venetian ambassador in London, between 1515 and 1519, London, 1854. 5. 'Avviso di Londra,' an account of news-letters sent from London to Venice during the first half of the seventeenth century, published in vol. iv. of the Philobiblon Society's 'Bibliographical and Historical Miscellanies,' London, 1854. 6. 'L'archivio di Venezia con riguardo speciale alla storia inglese,' forming vol. iv. of the 'Nuova Collezione di opere storiche,' Venice and Turin, 1865. 7. 'Margaret of Austria, Duchess of Parma: Date of her Birth on Venetian Authority,' Venice, 1880. A folio sheet was issued at Venice in 1841 with a drawing and description, by Brown, of the 'Shield placed over the remains of Thomas Mowbray in St. Mark's Church,' Venice.

[Times, 29 Aug., 8 Sept., 13 Sept. 1883; Athenæum, 8 Sept. 1883; Brit. Mus. Cat.]

S. L. L.

BROWN, SIR RICHARD. [See BROWNE.]

BROWN, ROBERT (*d.* 1753), historical and decorative painter, was a pupil of Sir James Thornhill, whom he assisted in painting the cupola of St. Paul's Cathedral. It is related on the authority of Highmore, that while engaged in this undertaking he and his master worked together on a scaffold, which was an open one. Thornhill had just completed the head of the apostle, and was retiring backwards in order to survey the effect; as he had just reached the edge, Brown, not having time to warn him, snatched up a pencil, full of colour, and dashed it upon the face. Thorn-

hill enraged ran hastily forward, exclaiming, 'Good God! what have you done?' 'I have only saved your life,' was the reply. Brown was also assistant to Verrio and La Guerre, and then setting up for himself was employed to decorate several of the city churches. He painted the altar-piece in St. Andrew Undershaft, the 'Transfiguration' in St. Botolph, Aldgate, the figures of St. Andrew and St. John in St. Andrew's, Holborn, and those of St. John the Baptist and St. John the Evangelist in the chapel of St. John, Bedford Row. He also painted some portraits. Brown was the master of Hayman, and died 26 Dec. 1753. A few of his works have been engraved in mezzotint: 'The Annunciation,' by Valentine Green; 'Salvator Mundi' (two plates), by James McArdell; 'Our Saviour and St. John the Baptist,' by Richard Earlom; and 'Geography,' by J. Faber.

[Redgrave's Dictionary of Artists, 1878.]

L. F.

BROWN, SIR ROBERT (d. 1760), diplomatist, is said when a young man to have gone out to Venice with no other capital than a large second-hand wig, which he sold for 5*l.* At Venice he amassed a fortune by successful trading, and for some years held the office of British resident in the republic. He received a baronetcy from George II in 1732. Writing to the Earl of Essex, then ambassador at Turin, in May 1734, he says that he is about to be returned to parliament, that he is glad to say that his election will entail little expense or trouble on him, though he does not know for what place he will be put up. Two letters from him, and several from Colonel Niel Brown, the consul, who was probably his kinsman, are in the British Museum. Some of these letters contain references to Turkish affairs, and to the progress of the Polish succession war. Brown came back to England, and was returned as one of the members for Ilchester 30 Aug. 1734, retaining his seat during that parliament and the succeeding one summoned in 1741. From 1741 to 1743 he held the office of paymaster of the king's works. He married Margaret Cecil, granddaughter of the third Earl of Salisbury, and sister of Charles, bishop of Bangor and then of Bristol, a lady of wit and fashion. 'Lady Brown,' Burney tells us, 'gave the first private concerts under the direction of the Count of Germain; she held them on Sunday evenings, at the risk of her windows. She was an enemy of Handel and a patroness of the Italian style.' Horace Walpole records a bitter retort she made on Lady Townshend (*Memoirs of George II*, ii. 358), and sneers at her 'Sunday

nights,' as 'the great mart for all travelling and travelled calves' (*Letters*, i. 229). By her Brown had two, or, according to Walpole, three daughters, who died before him. It was with reference to these daughters that the avarice for which he was notorious appears to have chiefly displayed itself. When the eldest, who at the age of eighteen fell into a decline, was ordered to ride for the benefit of her health, he made the servant who attended her carry a map he drew out marking all the by-lanes, so as to avoid the turnpikes; and when she was dying, he bargained with the undertaker about her funeral, on the principle apparently of a wager, for he is said to have urged the man to name a low sum by representing that she might recover. These stories rest on the authority of H. Walpole. If they are not literally true, they at least serve to show Brown's character. He died on 5 Oct. 1760, leaving everything, even, Walpole believes, his avarice, to his widow. Lady Brown died in 1782.

[Brit. Mus. Add. MSS. 27732-5 (Correspondence of Lord Essex), 23797 (Correspondence of Thomas Robinson, first baron Grantham); Burney's History of Music, iv. 671, ed. 1789; Walpole's Memoirs of George II, 4to, 1822; Walpole's Letters, i. 187, 229, ii. 398, 450, iii. 351, iv. 70, viii. 176, ix. 221 (ed. Cunningham); Collins's Baronetage, iv. 235; Betham's Baronetage, iii. 219; Return of Members of Parliament, ii. 78, 90.]

W. H.

BROWN, ROBERT (1757-1831), agricultural writer, born in East Linton, Haddingtonshire, entered into business in his native village, but soon turned to agriculture, which he carried on first at West Fortune and afterwards at Markle, where he practised several important experiments. He was an intimate friend of George Rennie of Phantassie. While Rennie applied himself to the practice of agriculture, Brown wrote on the science. He published a 'View of the Agriculture of the West Riding of Yorkshire,' 8vo, 1799, and a 'Treatise on Rural Affairs,' 2 vols. 8vo, 1811, and wrote many articles in the Edinburgh 'Farmer's Magazine,' of which he was editor for fifteen years. Some of these articles have been translated into French and German. He died at Drylaw, East Lothian, on 14 Feb. 1831, in his seventy-fourth year.

[Anderson's Scottish Nation, i. 395; Irving's Eminent Scotsmen, 41; Gent. Mag. 1831, vol. ci. pt. ii. p. 647.]

W. H.

BROWN, ROBERT (1773-1858), botanist, was born in Montrose on 21 Dec. 1773, his father, the Rev. James Brown, being the episcopalian minister in that town.

His mother was the daughter of the Rev. Robert Taylor, who was also a presbyterian pastor. His earliest education was obtained at the Montrose grammar school, where he formed a friendship, which lasted through life, with James Mill. At the age of fourteen Brown was entered at Marischal College, Aberdeen, where he obtained a Ramsay bursary in philosophy. In 1789 his father sent him to the university of Edinburgh, whither he had moved from Montrose. The boy's friends destined him for the medical profession. He does not appear to have distinguished himself in either classics or the physical sciences. The tendency of his mind was towards natural history, and at an early age he became a member of the Natural History Society of Edinburgh; while his close attention to botanical science secured him the friendship of the professor, Dr. Walker, under whose directions he diligently made a collection of the Scottish flora. In 1791 he contributed to the Natural History Society his first paper, which was a careful enumeration of such plants as he had collected in Scotland, with observations thereon and explanatory notes. All the specimens and accompanying descriptions were used by Dr. Withering, who was at this time engaged in preparing the second edition of his 'Arrangement of British Plants,' and an intimate friendship thus arose between the two botanists. In 1795 Brown obtained a double commission of ensign and assistant-surgeon in the Fifeshire regiment of fencible infantry, and proceeded to the north of Ireland. In 1798 he was sent to England on recruiting service, and remained several months in London. During this time Brown was introduced to Sir Joseph Banks, his botanical reputation securing him a hearty reception and the free use of Sir Joseph's collections and library. Early in the following year he returned to his regiment in Ireland, but soon accepted an offer from Sir Joseph Banks of the post of naturalist to an expedition then fitting out for a survey of the coast of New Holland.

In the summer of 1801 Brown embarked at Portsmouth, under the command of Captain Flinders. He was absent from England more than four years. In the interval he thoroughly explored the vegetable world on the coasts of New Holland and on the southern portion of Van Diemen's Land. He returned to England in 1805, landing at Liverpool in the month of October with a collection of nearly 4,000 species of dried plants, a great number of which were new to science. During his voyage home he devoted himself to a close examination of the plants

which he had collected, and made many new and important observations as to the anatomy and physiology of plants in general.

In 1798 Brown was elected an associate of the Linnean Society, and very soon after his return from the Antipodes the council appointed him their librarian. This position—the free use of the Banksian library and herbarium, and the aid given by Sir Joseph Banks himself—enabled him to work in the light of the most recent botanical discoveries. In 1810 the first volume appeared of his '*Prodromus Floræ Novæ Hollandiæ et insulæ Van-Diemen exhibens characteres plantarum quas annis 1802–5 per oras utriusque insulæ collegit et descripsit Robertus Brown. Londini, 1810.*' About the same date Brown published two memoirs—one on the Asclepiadææ in the 'Transactions of the Wernerian Society of Edinburgh' (1809), and another on the Proteacææ in the 'Transactions of the Linnean Society' (1810). To the 'Narrative of Captain Flinders's Voyage,' which was published in 1814, Brown appended 'General Remarks, Geographical and Systematical, on the Botany of Terra Australis.'

These contributions to botanical science, setting forth in the most instructive form the advantages of the natural system, aided materially in leading to its almost universal adoption. In the 'Transactions of the Linnean Society' will be found a number of memoirs by Brown giving the fullest and most complete development of his views in every division of botanical science. These gave a high character to vegetable physiology, and placed upon the sure basis of exact observation our knowledge of the vital functions of plants.

On the death of Dryander, at the close of 1810, Brown succeeded his friend as librarian to Sir Joseph Banks, and he held that appointment until Sir Joseph's death in 1820; the use and enjoyment of this library and the collections being then bequeathed to him for life, with the house in Soho Square, in which for nearly sixty years Brown pursued his scientific labours. In 1827 Brown, however, acting on the provisions of the will of Sir Joseph Banks, assented to the transference of the books and specimens to the British Museum. He was appointed to the office of keeper of the botanical collections in that establishment, which position he held until his death.

To 'Tilloch's Philosophical Magazine,' 1826, Brown contributed a remarkable paper on the 'Character and Description of *Kingia*, a new genus of plants found on the south-west coast of New Holland, with observations on the

structure of its unimpregnated ovulum and on the female flowers of *Cycadææ* and *Coniferæ*. In 1828 we find in the 'Edinburgh New Philosophical Journal' 'A brief Account of Microscopical Observations made in the months of June, July, and August 1827 on the particles contained in the pollen of plants, and on the general existence of active molecules in organic and inorganic bodies.' These were speedily followed by six papers 'On the Organs and Mode of Fecundation in *Orchidææ* and *Asclepiadææ*,' and one on the 'Origin and Mode of Propagation of the Gulf-weed.' These important contributions to science—exhibiting the most patient research and refined deductions from his minute observations—were highly appreciated by all naturalists, as was shown by the fact of the illustrious Humboldt dedicating his 'Synopsis Plantarum Orbis Novi' to him in the following words: 'Roberto Brownio, Britanniarum gloriæ atque ornamento, totam botanices scientiam ingenio mirifico complectenti.'

In 1811 Brown became a fellow of the Royal Society, and he was several times elected a member of the council of that body. In 1839 the Copley medal was presented to him 'for his discoveries on the subject of vegetable impregnation,' he having received previously (in 1832) from the university of Oxford the honorary degree of D.C.L. In 1833 he was elected a foreign associate of the Academy of Sciences of the Institute of France. Sir Robert Peel granted him a pension on the civil list of 200*l.* per annum, and the King of Prussia subsequently decorated him with the cross of the highest civil order 'Pour le Mérite.'

Beyond the works already named, Brown frequently contributed to the 'Linnean Transactions' and scientific periodicals. His botanical appendices to the 'Voyages and Travels of the most celebrated Navigators and Travellers' should not be forgotten; they were all marked by his distinguishing characteristics, minuteness of detail and comprehensive generalisation.

Especial mention is demanded of his discoveries of the nucleus of the vegetable cell; of the mode of fecundation in several species of plants; of the developments of the pollen and of the ovulum in the *Coniferæ* and *Cycadææ*, and the bearing of these on impregnation in general. The relation of a flower to the axis from which it is derived, and of the parts of a flower to each other, are among the most striking of Brown's structural investigations. It must not be forgotten that fossil botany was also a favourite pursuit of his, and that in its prosecution he formed a valuable col-

lection of fossil woods which he bequeathed to the British Museum.

Brown's character in private life was acknowledged to be peculiarly attractive by all who knew him. This cannot be more satisfactorily shown than by a quotation from a letter written by Dr. Francis Bott on 21 June 1863 to Dr. Sharpey, presenting to the Royal Society a copy of Brown's 'Prodromus Floræ Novæ Hollandiæ,' which was a personal gift from the author: 'I never presumed to be able to estimate Brown's eminent merits as a man of science; but I knew vaguely their worth. I loved him for his truth, his simple modesty, and, above all, for his more than woman's tenderness. Of all the persons I have known, I have never known his equal in kindness of nature.' Brown died on 10 June 1858.

[Proceedings of the Royal Society, ix. 527 (1859); Royal Society Catalogue of Scientific Papers, vol. i. (1867); Linnean Society's Transactions, vols. x-xii. (1816-20); Ann. Sci. Nat. vols. viii-x. xi. xix. (1826-30) Ray Society; Miscellaneous Botanical Works of Robert Brown, ed. Bennett, 2 vols. 1866-8.] R. H-t.

BROWN, SAMUEL (*n.* 1700), was a surgeon stationed during the last few years of the seventeenth century at Madras, then called Fort St. George. From time to time he sent collections of dried plants &c. to England, where they were described by James Petiver, and published in the 'Phil. Trans.' in a series of papers in vols. xx. (1698) and xxiii. (1703). Petiver's plants passed into the hands of Sir Hans Sloane, and now form part of the herbarium of the British Museum (Nat. History) in Cromwell Road. Particulars of his life are wanting.

[Pulteney's Biog. Sketches of Botany (1790), ii. 38, 39, 62.] B. D. J.

BROWN, SIR SAMUEL (1776-1852), engineer, the eldest son of William Brown of Borland, Galloway, by a daughter of the Rev. Robert Hogg of Roxburgh, was born in London in 1776. He served in the navy with some distinction during the French war from 1795 onwards. He became commander 1 Aug. 1811, and retired captain 18 May 1842. In January 1835 he was made a knight of the Hanoverian Guelphic Order, and a knight bachelor in 1838. His principal reputation was gained as an engineer. He invented an improved method of manufacturing links for chain cables, which he patented in 1816 conjointly with Philip Thomas, and the experiments which he carried out led to the introduction of chain cables into the navy. He also patented in

1817 improvements in suspension bridges, the patent including a special sort of link which enabled such bridges to be constructed on a larger scale than had ever before been possible. The first large suspension bridge was the Union Bridge across the Tweed near Berwick, a picture of which, painted by Alexander Nasmyth before the erection of the bridge in order to show what it would be like when completed, is now in the possession of the Society of Arts. His principle was also used by Telford in the suspension bridge across the Menai Straits. In 1823 he constructed the chain pier at Brighton. Besides those for his inventions connected with chains and chain cables, he took out numerous other patents (ten in all), most of them for matters connected with naval architecture or marine engineering. Brown died at Blackheath on 15 March 1852. He married Mary, daughter of John Horne of Edinburgh, writer to the signet, 14 Aug. 1822.

[Gent. Mag. 1852, i. 519; Records of the Patent Office.] H. T. W.

BROWN, SAMUEL (1817-1856), chemist, fourth son of Samuel Brown of Haddington, founder of itinerating libraries, and grandson of Dr. John Brown, author of the 'Self-interpreting Bible' [q. v.], was born at Haddington on 23 Feb. 1817, and, after attending the grammar school of Haddington and the high school of Edinburgh, entered the medical classes of the university of Edinburgh in 1832. He graduated M.D. in 1839, but devoted his chief attention to chemical research. An account of his experiments on 'Chemical Isomerism' was published in the 'Transactions of the Royal Society of Edinburgh, 1840-1,' and during the same winter he delivered, along with Edward Forbes, a course of lectures on the philosophy of the sciences. In 1843 he was a candidate for the chair of chemistry in the university of Edinburgh, but on account of his failure to establish the proposition of the isomerism of carbon and silicon, his other high qualifications were disregarded. From this time he retired very much from public life, and gave himself over to the task of realising experimentally his doctrine of the atomic constitution of bodies, only desisting when failing health rendered it imperative on him to do so. He died at Edinburgh on 20 Sept. 1856. His 'Lectures on the Atomic Theory, and Essays Scientific and Literary' were published in 1858 in two volumes. He was also the author of a tragedy, 'Galileo Galilei,' 1850, and of 'Lay Sermons on the Theory of Christianity.'

[Preface by his cousin, Dr. John Brown, author of Rab and his Friends, to Lectures on

the Atomic Theory; Recollections of Professor Masson in Macmillan's Magazine, vol. xii.; North British Review, vol. li.] T. F. H.

BROWN, SAMUEL (1810-1875), actuary and statistic, entered the office of the old Equitable Life in 1829 as a junior. He was appointed actuary of the Mutual Life Office in 1850, and of the Guardian Insurance Company in 1855. He contributed numerous papers to the 'Assurance Magazine,' and also to the 'Journal of the Statistical Society.' He took a very prominent part in the decimal coinage movement, and several times discussed the question before the International Statistical Congress. He also advocated uniform weights and measures throughout the commercial world. He took an active part in founding the Institute of Actuaries in 1848, and became its president in 1867, holding the office for three consecutive years. He was also joint editor of the 'Journal of the Institute of Actuaries.' In 1868 he was president of the Economic section of the British Association at Norwich. He instituted the 'Brown Prize' at the Institute of Actuaries, and the first award under the terms of the endowment—fifty guineas for the best essay on the history of life insurance—was made in 1884. He gave evidence before various parliamentary committees on insurance and kindred topics. He died in 1875, aged 65.

[Walford's Insurance Cyclopædia.] C. W.

BROWN, STEPHEN (*fl.* 1340[?]), theologian, a native of Aberdeen, was a doctor of theology and a Carmelite monk. He is mentioned as one of the twelve scholars of special reputation in Scotland whom Edward I is said to have invited to Oxford; and certain collections of sermons, theological treatises, expositions, and letters are attributed to him. Brown's identity is, however, extremely doubtful; and the very date at which he is said to have flourished is hardly compatible with the facts related of his life. He has apparently been confounded with another Stephen Brown who was appointed to the see of Ross, in the province of Munster, by a papal provision dated 22 April 1399 (C. DE VILLIERS, *Bibliotheca Carmelitana*, ii. 767), and who, 'having made the requisite declarations and renounced all clauses in the pope's bull which were prejudicial to the rights of the crown, was restored to his temporalities on May 6, 1402' (H. COTTON, *Fasti Eccles. Hibern.* i. 352, 2nd ed. 1851). This confusion of the two persons has, in fact, been made by the historian of the Carmelite order (*l.c.*); and, to add to the difficulty, Bale describes Brown as bishop of Ross in

Scotland, and Tanner, by an error easily accounted for, makes him bishop of Rochester ('Roffensis'). Since, however, the bishop of the Irish see is an historical personage, of whom even the armorial bearings are preserved (COTTON, *l.c.*), it is perhaps most probable that his earlier namesake is purely fictitious.

[Bale's Script. Brit. Cat. xiv. 54 (vol. ii. 215 et seq.); T. Dempster's Hist. Eccles. Gent. Scot. ii. § 196, p. 107, ed. Bologna, 1627; Tanner's Bibl. Brit. p. 131.] R. L. P.

BROWN or **BROUNS**, **THOMAS** (*d.* 1445), was bishop of Rochester and Norwich. Nothing is known of his parentage or birthplace, nor of what university he was LL.D. As, however, Cardinal Repington, bishop of Lincoln, collated him to the sub-deanery of Lincoln in 1414, and as Repington was chancellor of Oxford, it is probable that Brown was of that university. In 1419 he was made archdeacon of Stow, in 1422 prebendary of Biggleswade, in 1423 prebendary of Langford Manor (all in the diocese of Lincoln), in 1425 prebendary of Flixton in the diocese of Lichfield, in 1427 archdeacon of Berkshire, and in 1431 dean of Salisbury. He held all these preferments together till his promotion to the see of Rochester in 1435, being at the same time vicar-general to Chichele, archbishop of Canterbury. Can Thomas Gascoigne be referring to Brown when he says, in his usually extravagant manner, 'Novi unum fatuum qui habuit unum magnum archidiaconatum et xij. prebendas magnas?' (*Loci e Libro Veritatum*, Clarendon Press, 4to, 1881, p. 43). In 1429 he was elected to the bishopric of Chichester, and was approved by the king; but the pope, Martin V, quashed the election, and he had to wait four years before he was raised to the episcopate. He was consecrated bishop of Rochester at Canterbury on 1 May 1435, and next year, while attending at the council of Basle, was translated by Eugenius IV to the bishopric of Norwich. Henry VI taking offence at this, Brown submitted himself to the king's pleasure, and with so good a grace that his apology was accepted, and he was allowed to take possession of his see. In 1439 he was sent as ambassador to negotiate a peace with France, and to make a commercial treaty with the Flemings. His episcopate is uneventful, except that he was a peacemaker on the occasion of a serious dispute between the citizens of Norwich and the priory. Possibly his award may have been displeasing to the convent, for soon after this the prior behaved with exceeding disrespect to the bishop, and the quarrel ended in an

appeal to Rome, when the prior was compelled to submit to his diocesan. Brown died at Hoxne on 6 Dec. 1445, and was buried in the cathedral. His will has been preserved. In it, besides other legacies, he leaves money for the support of poor scholars at both universities.

[Le Neve's Fasti, ii. 40, 79, 567, 634 (Hardy); Rymer's Fœdera, x. 433, 608, 724, 728, 730; Rolls of Parliament, v. 13; Blomefield's Norfolk, iii. 533; Stubbs's Reg. Sac. Anglic.; Brown's will, Lambeth Reg. Stafford, 131 b; Genealogist, v. 324.] A. J.

BROWN, **THOMAS** (*fl.* 1570), translator, of Lincoln's Inn, translated into English 'A ritche Storehouse or Treasure for Nobilitye and Gentlemen, which in Latine is called Nobilitas literata, written by a famous and excellent man, John Sturmius, and translated into English by T. B., gent., . . . Imprinted at London by Henrie Denham . . . 1570.' This volume is in the Grenville Library in the British Museum. In a note appended to it Mr. Grenville says that it does not appear who T. B. was. A Thomas Brown who wrote some verses prefixed to the 'Galateo of maister John Della Case (Casa) archbishop of Beneventa,' translated by Robert Peterson of Lincoln's Inn, gentleman, a work printed in 1576, and described in Herbert's edition of Ames's 'Typographical Antiquities,' is probably Thomas Browne (*d.* 1585) [q. v.]

[Tanner's Bibl. Brit. 131; manuscript note of Mr. T. Grenville; Herbert's Ames's Typographical Antiquities, ii. 903.] W. H.

BROWN, **THOMAS** (1663-1704), miscellaneous writer, son of a farmer, was born in 1663 at Shifnal in Shropshire. He was educated at Newport school, in the same county, whence he proceeded in 1678 to Christ Church, Oxford. Here his irregular habits brought him into trouble. The story goes that the dean of Christ Church, Dr. Fell, threatened to expel him, but, on receipt of a submissive letter, promised to forgive him if he would translate extempore the epigram of Martial (i. 32), 'Non amo te, Sabidi,' &c., which Brown promptly rendered by—

I do not love thee, Dr. Fell,
The reason why I cannot tell;
But this I know, and know full well,
I do not love thee, Dr. Fell.

Brown afterwards made amends by writing the doctor's epitaph. Some English verses by Brown are prefixed to Creech's translation of Lucretius, 1682, and there is a copy of his Latin verses, entitled 'Soteria Ormondiana,' in 'Musæ Oxonienses.' He contributed some translations from Horace to 'Miscellany

Poems by Oxford Hands,' 1685. Leaving the university without a degree, he came to London, and endeavoured to support himself by his pen; but, finding it difficult to procure employment, he reluctantly accepted the post of usher in a school at Kingston-on-Thames. Writing to a friend at this date, he says: 'I ventured once or twice to launch my little bark amongst the adventurous rovers of the pen, but with such little success that for the present I have abandoned all hopes of doing anything that way. . . . The prodigal son, when he was pressed by hunger and thirst, joined himself to a swineherd; and I have been driven by the same stimuli to join myself to a swine, an ignorant pedagogue about twelve miles out of town.' He was afterwards appointed head-master of the grammar school at Kingston-on-Thames. Having spent three years in school work, he settled in London, and devoted himself to the production of satirical poems and pamphlets, varying this employment with translations from Greek, Latin, French, and Spanish authors. In 1687 he contributed supplementary 'Reflections on the Hind and the Panther' to Matthew Clifford's 'Four Letters' on Dryden; and in the following years, assuming the pseudonym Dudley Tomkinson, he assailed Dryden in a spiteful, though not unamusing, pamphlet, entitled 'The Reasons of Mr. Bays' changing his religion, considered in a dialogue between Crites, Eugenius, and Mr. Bays,' 4to, of which a second part was published in 1690 under the title of 'The Reasons of the New Convert's taking the Oaths,' 4to, and a third part, 'The Reason of Mr. Hains the Player's Conversion and Reconversion,' in 1691, 4to. In 1691 he published 'The Weesils. A satirical Fable giving the account of some argumental passages happening in the lion's court about Weesilion's taking the oaths,' London, 1691, 4to, an attack on Dr. Sherlock. An anonymous satire on Durfey, 'Wit for Money, or Poet Stutter, a Dialogue,' 1691, 4to, may probably be assigned to Brown, who, in the same year, assailed two prominent clergymen in an anonymous pamphlet entitled, 'Novus Reformator Vapulars, or the Welsh Levite tossed in a blanket. In a dialogue between Hick[eringill] of Colchester, David J[ohnes] and the Ghost of Wil. Pryn,' 4to. About this time Brown started the 'Lacedæmonian Mercury,' in opposition to Dunton's 'Athenian Mercury;' but the paper had only a short run. In August 1693 he wrote a copy of satirical verses on the occasion of the marriage of Titus Oates ('The Salamancan Wedding; or a true Account of a swearing Doctor's Marriage with a Muggletonian Widow,' halfsheet),

for which performance he is said to have been apprehended and punished. Many of Brown's humorous and satirical verses were published in 'A Collection of Miscellany Poems, Letters, &c., by Mr. Brown, &c.,' London, 1699, 8vo. On p. 49 of this collection is a bitter attack by Brown on Tom Durfey, beginning—

Thou cur, half French, half English breed,
Thou mongrel of Parnassus.

Elsewhere (*Works*, ed. 1719–21, v. 65) he has some amusing verses on a duel fought at Epsom in 1689 between Durfey and Bell, a musician. In a 'Session of the Poets' there is a mock trial of Durfey and Brown, held at the foot of Parnassus on 9 July 1696. Brown's satirical writings are more remarkable for coarseness than for wit. In worrying an adversary he was strangely pertinacious; he never would let a quarrel drop, but returned to the attack again and again. Sir Richard Blackmore was one of the special objects of his aversion; he edited in 1700 a collection of mock 'Commentary Verses on the Author of the Two Arthurs and the Satyr against Wit by some of his particular Friends,' fol. For writing a 'Satyr upon the French King on the Peace of Reswick' (*Works*, i. 89, ed. 1707) he was committed to prison; and the story goes that he procured his release by addressing to the lords in council a Pindaric petition, which concludes thus:

The pulpit alone
Can never preach down
The fops of the town.

Then pardon Tom Brown
And let him write on:

But if you had rather convert the poor sinner,
His fast writing mouth may be stopped with a dinner.
Give him clothes to his back, some meat and much drink,
Then clasp him close prisoner without pen and ink,
And your petitioner shall neither pray, write, nor think.

Tom Brown's life was as licentious as his writings. Much of his time was spent in a low tavern in Gower's Row in the Minories. His knowledge of London was certainly 'extensive and peculiar,' and his humorous sketches of low life are both entertaining and valuable. An anonymous biographer says: 'Tom Brown had less the spirit of a gentleman than the rest of the wits, and more of a scholar. . . . As of his mistresses, so he was very negligent in the choice of his companions, who were sometimes mean and despicable.' Brown died in Aldersgate Street on 16 June 1704, and was buried in the cloisters of Westminster Abbey, near his friend Mrs. Aphra Behn. The inscription (which has

been lately recut) on his tombstone is, 'Thomas Brown; Author of "The London Spy," born 1663, died 1704,' but the author of 'The London Spy' was Ned Ward. Shortly after his death appeared a 'Collection of all the Dialogues of Mr. Thomas Brown,' 1704, 8vo, to which was appended a letter (the genuineness of which was attested by Thomas Wotton, curate of St. Lawrence Jewry) purporting to have been written by Brown on his deathbed. In this letter Brown, after expressing regret for having written anything that would be likely to have a pernicious influence, protests against being responsible for 'lampoons, trips, London Spies,' in which he had no hand. He was too lazy, he tells us, to write much, and yet pamphlets good and bad of every kind had been fathered upon him. A whimsical description of Brown's experiences on his arrival in Hades was published under the title of 'A Letter from the dead Thomas Brown to the living Herodotus,' 1704, 8vo. An epitaph, written shortly after his death, contains the lines—

Each merry wag throughout the town
Will toast the memory of Brown,
Who laugh'd a race of rascals down.

Addison, in his essay on the 'Potency of Mystery and Innuendo' (*Spectator*, No. 567), after mentioning that some writers, 'when they would be more satirical than ordinary, omit only the vowels of a great man's name, and fall most mercifully upon all the consonants,' adds that Tom Brown, 'of facetious memory,' was the first to bring the practice into fashion.

A collected edition of Brown's works in three volumes, with a character of the author by James Drake, M.D., was published in 1707-8, 8vo. Vol. I. contains essays, poems, satires, and epigrams; original letters; translations of Aristænetus's letters, and of letters from Latin and French. Vol. II. is entirely occupied with 'Letters from the Dead to the Living' (which had been previously published in 1702). These are partly original and partly translated from the French. Brown wrote only a portion of the collection. The contents of vol. iii. are: 'Amusements Serious and Comical, calculated for the Meridian of London' (separately published in 1700); 'Letters Serious and Comical'; 'Pocket-book of Common Places'; 'A Walk round London and Westminster'; 'The Dispensary, a Farce'; 'The London and Lacedæmonian Oracles.' The fourth edition, in four volumes 8vo, is dated 1719; a supplementary volume of 'Remains' (incorporated in later editions) followed in 1721. The eighth and final edition was published in

1760, 4 vols. 8vo. Two (unacted) comedies are not included in the collected editions: 1. 'Physic lies a-bleeding, or the Apothecary turned Doctor,' 1697, 4to. 2. 'The Stage-Beaux tossed in a Blanket, or Hypocrisy à-la-mode,' 1704, 4to, a comedy in three acts, satirising Jeremy Collier. Among Brown's scattered writings are: 1. 'Lives of all the Princes of Orange, from the French of Baron Mourier; to which is added the Life of King William the Third,' 1693, 8vo. 2. 'Life of the famous Duke de Richelieu, from the French of Du Plessis,' 1695. 3. 'France and Spain naturally Enemies, from the Spanish of C. Garcia.' 4. 'Miscellanea Aulica; or a Collection of State Treatises,' 1702, with a preface of ten pages by Brown. 5. 'Short Dissertation about the Mona in Cæsar and Tacitus,' appended to Sacheverell's 'Account of the Isle of Man,' 1702, 12mo. 6. 'Marriage Ceremonies as now used in all Parts of the World.' Written originally in Italian by Signor Gaya, third edition, 1704. 7. 'Justin's History of the World made English by Mr. T. Brown,' second edition, 1712, 12mo. Brown's name is found on the list of contributors to the variorum translations of Petronius (1708), Lucian (1711), and Scarron (1772). A collection of 'Beauties of Tom Brown,' with a preface by C. H. Wilson, and a coloured folding frontispiece by Thomas Rowlandson, was published in 1808, 8vo.

[Memoir by James Drake, prefixed to Brown's Collected Works; Wood's Athenæ, ed. Bliss, iv. 662-4; Cibber's Lives of the Poets, vol. iii.; Biographia Dramatica, ed. Stephen Jones; Scott's Swift, 2nd ed., ix. 375; Scott's Dryden, x. 102-3; Ebsworth's Bagford Ballads, i. 88; Notes and Queries, 6th ser. i. 316, 337, ii. 158, 210, 228; Works.] A. H. B.

BROWN, THOMAS (1778-1820), metaphysician, was born at the manse of Kilmabreck 9 Jan. 1778. His father, minister of Kilmabreck and Kirkdale, died eighteen months later, and his mother removed to Edinburgh. Thomas was a very precocious child. His biographer asserts, 'upon the most satisfactory evidence,' that when four years old he was found comparing the gospels to see in what respects the narratives differed. In his seventh year he was sent to a school at Camberwell by a maternal uncle, Captain Smith. Thence, in a year, he was moved to Chiswick, and afterwards to schools at Bromley and Kensington. On his removal from Chiswick, the other pupils drew up a round-robin asking for his return. A poem on Charles I, written at Chiswick, was inserted by one of the masters in a magazine.

In 1792, on the death of his uncle, he returned to Edinburgh, and was much grieved by the loss of his books at sea. He entered the university at Edinburgh, and studied logic under Dr. Finlayson. In 1793 he spent part of the vacation at Liverpool. Here he made the acquaintance of Dr. Currie, the biographer of Burns, who put into his hands the recently published first volume of Dugald Stewart's 'Elements.' Next winter he attended Stewart's lectures, and attracted the professor's notice by submitting to him an acute criticism. If, as Stewart held, memory depends upon voluntary attention, how, asked Brown, do we remember dreams? The same objection had been urged in a letter which Stewart had just received from Prevost of Geneva (1755-1819), afterwards professor at Montauban. (Prevost's letter is given in Stewart's 'Works,' ii. 491.) Darwin's 'Zoonomia' was at this time attracting attention, and Brown wrote some remarks upon it, which, by Stewart's advice, he communicated to Darwin. A correspondence took place (October 1796 to January 1797), in which Darwin showed some annoyance at the sharp treatment of his theories. The remarks were put together by the boyish critic, and published in 1798. They were highly praised by the critics in the literary circles of Edinburgh. Brown had become intimate with young men of promise. He joined the Literary Society in 1796, and a smaller society, formed by some of the members in 1797, which called itself the Academy of Physics, and included Brougham, Jeffrey, Horner, Sydney Smith, Leyden, and others. It flourished for about three years, and helped to bring together the founders of the 'Edinburgh Review.' Brown was one of the first reviewers. He wrote an article upon Kant in the second number, which is at least a proof of courage, as it is founded entirely upon Villers's French account of Kant. Some editorial interference with an article in the third number led him to withdraw from the review. He never afterwards wrote in a periodical. He began to study law in 1796, but finding that it did not suit his health became a medical student from 1798 to 1803. His thesis upon taking his degree, entitled 'De Somno,' is praised for the purity of the Latin, in which language, it is said, he could talk as fluently as in English.

In 1804 he published poems in two volumes, and in the same year took part in a famous controversy. The claims of Leslie to the mathematical chair at Edinburgh had been opposed on the ground that he had spoken favourably of Hume's theory of causation. Brown undertook to prove that Hume's

theory did not lead to the sceptical consequences ascribed to it. He published 'Observations on the Nature and Tendency of the Doctrine of Mr. Hume concerning the Relation of Cause and Effect' in 1804; a second and enlarged edition of which appeared in 1806; and a third, called 'An Inquiry into the Relation of Cause and Effect,' in 1818. In 1806 Brown became a partner of Dr. Gregory. In spite of fair professional prospects, his tastes were still philosophical. Attempts had been made in 1799 to obtain his appointment to the chair of rhetoric, and in 1808 to the chair of logic. The tory and church interest was too strong for him. Dugald Stewart's health was now declining, and he obtained the assistance of Brown in lecturing the moral philosophy class in the winter of 1808-9. In the next winter Brown acted for a longer time as Stewart's substitute. His lectures attracted the attendance of professors as well as students, and a committee was formed upon Stewart's reappearance to congratulate him and express admiration for his assistant. In the following May (1810), after an earnest canvass by Stewart himself, and many letters from eminent men, Brown was elected by the town council as Stewart's colleague. He held this position for the rest of his life. His lectures were written at high pressure. He began to write each on the evening before its delivery, sat up late—several times all night in the first winter—and did not finish till the clock struck twelve, the hour of lecturing. Three volumes were thus written in his first session, and the fourth in the second. He lived quietly with his mother and sisters, hospitably entertaining visitors to Edinburgh. His chief amusement was walking, and he had a passion for hill climbing. He also found time to compose a quantity of indifferent poetry, which he alone preferred to his philosophy. In 1814 he finished and published anonymously his 'Paradise of Coquettes,' begun six years before. In 1815 he published the 'Wanderer in Norway,' an elaboration of some verses in his first volumes, suggested by Mary Wollstonecraft's 'Letters from Norway.' In 1816 he published the 'Warfiend,' in 1817 the 'Bower of Spring,' in 1818 'Agnes,' and in 1819 'Emily.' A collected edition in 1820, in four volumes, includes these and a second edition of a poem called the 'Renovation of India,' originally written for a college prize, and published when, after three years, no award was made. He was much grieved by the death, in 1817, of his mother, to whom he had been most tenderly attached. In 1819 he began to prepare a text-book of his lectures. He fell ill, and

upon meeting his class broke down in giving a lecture (No. 35 in the collected edition), which always affected him. He never lectured again. His health was injured by worry about providing a substitute, and afterwards by severe weather. His physicians recommended a voyage to London. He died at Brompton on 2 April 1820. He had left to his friend and biographer, Dr. Welsh, the superintendence of the last sheets of his text-book, called the 'Physiology of the Human Mind,' which was already in the press; and his lectures were published under the care of John Stewart (who had undertaken to supply his place on his final breakdown), and on Stewart's death of the Rev. E. Milroy.

Brown was a man of simple habits and strong domestic affections. He read all his works before publication to his mother and sisters. He was specially fond of animals; he held that some of them had a moral sense and immortal souls, and meant to write a treatise on our duties to them. He was a patriotic Scotchman, and a strong liberal, and credited, though not accurately, with republicanism. Except in the period of first preparing his lectures, he confined his hours of composition to the morning, after breakfast, and the evening from seven till ten or eleven. His knowledge of modern languages was considerable, and his memory extraordinary; he could remember twenty or thirty lines of French or Italian after a single reading. Brown's poetry, modelled chiefly upon Pope and Akenside, never made much impression. His lectures excited the utmost enthusiasm amongst the students; and his fame lasted till the rise of a new school, culminating about 1830 to 1835. A 19th edition of his lectures appeared in 1851. The inquiry into the relation of cause and effect is one of the most vigorous statements of the doctrine first made prominent by Hume, and since maintained by the Mills. Like them, Brown reduces causation to invariable sequence, and especially labours the point that 'power' is a word expressive of nothing else. He denies the distinction between 'physical' and 'efficient' causes. He differs, however, from Hume (upon whose writings he makes some interesting criticisms) in inferring that we have an intuitive conception, underlying all experience, that the same antecedents will produce the same consequences. This takes the place of Hume's 'custom,' and enables Brown to avoid Hume's theological scepticism. He infers God as the cause of an orderly universe. The lectures, hurriedly written, are injured by the sentimental rhetoric and frequent quotations from Akenside,

by which they are overlaid and expanded. This is due probably to haste and to the desire to catch a youthful audience. They show, however, remarkable powers of psychological analysis. The most valuable teaching is considered to be the exposition (lectures 22 to 27) of the part played by touch and the muscular sense in revealing an external world. Professor Bain's writings upon the same topic partly embody Brown's theories. Hamilton (REID'S *Works*, p. 868) accuses Brown of borrowing in this direction from Condillac and De Tracy. His philosophy, as Dr. M'Cosh says, is a combination of Reid and Stewart with the French sensationalists. A peculiarity of Brown is, that he suppresses the will, as Reid had suppressed the feelings in the more generally accepted classification of intellect, will, and feeling. By the subordination of the will to desire, Hamilton (*ib.* p. 531) says that he virtually abolished all freedom, responsibility, and morality. Hamilton everywhere shows a strong dislike to Brown, whose influence was supplanted by his own. In an article in the 'Edinburgh Review' (October 1830), reprinted in his 'Dissertations,' he accuses Brown of totally misunderstanding the history of previous theories of perception, and of grossly misrepresenting Reid. Brown speaks with some severity of Reid, and Stewart had protested against this, and condemned the general hastiness of Brown's work in a note to the third volume of his 'Elements' (published in 1826) (STEWART'S *Works*, iv. 377). He had been unconscious of his colleague's sentiments till the publication of the lectures in Welsh's 'Life.' Hamilton's dislike is obvious, and his charges of plagiarism seem to be unfair as against lectures intended for learners, and published after the author's death, and without his explanations. Whatever Brown's originality, he was the last and a very vigorous representative of the Scotch school, modified by French influence, but not affected by the German philosophy, which, under the influence of Hamilton and his followers, has since so deeply affected philosophical speculation in Scotland.

[Welsh's *Account of the Life and Writings*, &c., 1825 (an abridgment is prefixed to the later editions of the lectures); M'Cosh's *Scottish Philosophy*, pp. 317-37.] L. S.

BROWN, THOMAS JOSEPH, D.D. (1798-1880), catholic bishop, was born at Bath on 2 May 1798. His education began at a small protestant school in that city, while his religious instruction was entrusted by his catholic parents to the care of Ralph Ainsworth, then the priest in charge of the

Bath mission. At Ainsworth's instance he was sent in 1807 to Acton Burnell, near Shrewsbury, where the Benedictine monks had opened a college. There he remained for seven years, towards the end of which time he received the Benedictine habit, on 19 April 1813. Early in 1814 he accompanied the community on their migration to their new home at Downside in Somersetshire. At the new college of St. Gregory's, Downside, Brown remained in residence for more than a quarter of a century. He was ordained to the priesthood on 7 April 1823 in London, and almost immediately appointed professor of theology at Downside. That office he held for upwards of seventeen years. Throughout that period he conducted the dogmatic course invariably in Latin. As Bishop Hedley says, in his funeral sermon (p. 5), 'Unwearying study, extreme pains in collating author with author and passage with passage, and unflinching accuracy of memory—these, in his best days, were the characteristics of his class lessons.' In 1829 he was sent to Rome as *socius* with Fr. Richard Marsh, then president-general, to conduct a most delicate case before the Roman Curia. Three years before this Brown had published 'A Letter to the Very Rev. Archdeacon Daubeny, LL.D., exposing the Misrepresentations of his Third Chapter on Transubstantiation,' 1826. On his return to England, Brown attained a position of great eminence, both on the platform and in the press. For five days together, in 1830, he, with five of his coreligionists, confronted three members of the Protestant Reformation Society in the riding school at Cheltenham, in the presence of four thousand people. The fifth day's controversy closed with a scene of riotous confusion. Soon afterwards appeared 'Substance of the Arguments adopted by the Roman Catholic Advocates in the Recent Discussion at Cheltenham on the Rule of Faith, collected from Notes taken during the Discussion by the Rev. T. J. Brown, S.T.P.,' 1830. In 1833 a controversy sprang up between Brown and two protestant clergymen, the Rev. Messrs. Batchellor and Newnham. Brown's argument was published as 'Catholic Truth vindicated against the Misrepresentations and Calumnies of "Popery Unmasked,"' 1833. Before the close of that year Brown was appointed cathedral prior of Winchester. Early in 1834 he took part in the controversy long afterwards memorable as 'The Downside Discussion.' It arose, on 10 Jan. 1834, at the Old Down inn, out of a meeting of the Protestant Reformation Society, at which the two principal speakers were the Rev. John Lyons and the Rev. Ed-

ward Tottenham. A friend of Brown's having formally challenged those gentlemen to a disputation, six meetings were soon afterwards arranged to take place in the college chapel at Downside. These meetings came off in 1834, and in 1836 appeared the 'Authentic Report of the Discussion which took place in the Chapel of the Roman Catholic College of Downside, near Bath. Subjects: the Rule of Faith and the Sacrifice of the Mass.' Soon afterwards, in the same year, was published 'Supplement to the Downside Discussion, by the Rev. T. J. Brown, D.D.' Brown had been elected, 18 July 1834, prior of Downside, and had received six days afterwards, 24 July, his cap as doctor of divinity. Immediately after his election to the priorship he resumed with unabated energy his teaching labours as professor of theology. In July 1840 the vicars apostolic in England were increased from four to eight, Wales, until then included in the western district, being formed into a separate vicariate. Gregory XVI, who as Cardinal Cappellari had years before then learned to appreciate his capacities, named Brown at once the first bishop of the Welsh district. He accepted the dignity at last with profound reluctance. His episcopal consecration by Bishop Griffith took place on 28 Oct. 1840, in St. John's Chapel, Pierrepont Place, Bath, the title assumed by him being Bishop of Apollonia in the Archdiocese of Thessalonica. The newly created diocese embraced the twelve counties of Wales, with Herefordshire and Monmouthshire. His vicariate was very extensive and extremely impoverished. It included within it only nineteen chapels. Eleven of these belonging to Hereford and Monmouth, no more than eight in all appertained to the dozen Welsh counties. On the formation of the catholic hierarchy Brown was translated, on 29 Sept. 1850, to the newly constituted see of Newport and Mernevia. His jurisdiction was thenceforth restricted to the six counties of South Wales, with the shires of Hereford and Monmouth. Towards the close of that year he was drawn into the last of his more noteworthy theological discussions. It began on 3 Dec. 1850, in a correspondence which was not completed until 13 Jan. 1852. Immediately upon its conclusion it appeared as 'A Controversy on the Infallibility of the Church of Rome and the Doctrine of Article VI of the Church of England, between Bishop Brown and the Rev. Joseph Baylee, M.A., Principal of St. Aidan's College, Birkenhead,' 1852. Besides this and the works already enumerated, Brown published 'Monita Confessoriorum,' and in

the 'Orthodox Journal' very many articles and letters signed with his then well-known initials, S[acrae] T[heologiae] P[ro]fessor'. In 1858 he obtained permission from the holy see that his cathedral chapters should be formed exclusively of Benedictine monks. He thus succeeded in reviving under the new hierarchy one of the most remarkable and distinctive features of the pre-reformation hierarchy of England. On 29 Sept. 1873 John Cuthbert Hedley was consecrated bishop auxiliary, and seven years later was his successor in the see of Newport and Menevia. Before the close of his life Brown was for many years the senior member of the English catholic episcopate. For forty years together he was in a very literal and primitive sense a bishop in poverty. Rising all through his long life invariably at 5 A.M., he persistently travelled, preached, wrote, saved, and begged for his flock. And with such good effect did he spend himself in their interests that, instead of the nineteen chapels and nineteen priests he had found in his huge vicariate of the Welsh district, he left in his comparatively much smaller diocese of Newport and Menevia fifty-eight churches and sixty-two priests. Brown died on 12 April 1880, shortly before the completion of his eighty-second year, at his residence in Bullingham, Herefordshire.

[Snow's Necrology of the English Benedictines from 1600 to 1883, p. 174; Men of the Time, 10th ed., p. 153; Maziere Brady's Episcopal Succession, pp. 337, 354, 424-6; Oliver's Collections illustrating the History of the Catholic Religion, &c., pp. 252, 253; The Downside Review, No. 1, July 1880, Memoir, pp. 4-16; Annual Register for 1880, p. 160; Tablet, 17 April 1880, p. 498; Weekly Register, 17 April 1880, pp. 241, 246.]

C. K.

BROWN or **BROWNE**, **ULYSSES MAXIMILIAN** von (1705-1757), count of the holy Roman empire, baron de Camus and Mountany, and field-marshal in the imperialist armies, was son of Ulysses, baron Brown, an Irish colonel of cavalry in the Austrian army ennobled for his military services by the emperor Charles V, and was born at Basle on 23 Oct. 1705. He entered the imperial service at an early age and distinguished himself on several occasions. At the age of twenty-one he married the young Countess Marie Philippine von Martinez, daughter of George Adam Martinez, who for a short time was imperial vicergerent in the kingdom of Naples. Brown's influential connections, as well as his personal merits, secured his rapid advancement. At twenty-nine he commanded an Austrian infantry regiment in Italy, and a few years later, on the

accession of the empress Maria Theresa, he was advanced to the rank of field-marshal lieutenant and appointed to command in Silesia. In the campaigns in Italy in 1743-8 he greatly distinguished himself, particularly at the battle of Piacenza, where he commanded the Austrian left, and mainly contributed to the success of the day. When the Austrians moved southward the city of Genoa opened its gates to him, and he subsequently commanded the imperialist troops that crossed the Var and entered France, establishing their outposts a few miles from Toulon. His withdrawal from Genoa was considered a masterly operation. After the convention of Nizza in 1749 he returned to Vienna, and held commands in Transylvania and Bohemia. He became a field-marshal in 1753. At the outbreak of the seven years' war he was in Silesia, and commanded the Austrians at the battle of Lobositz. Believing a dual command, as proposed by Maria Theresa, to be prejudicial to public interests, Brown offered to serve under the orders of Prince Charles of Lorraine, the empress's favourite, in Bohemia, and there, while heading a bayonet-charge of grenadiers on the Prussian line before the walls of Prague, on 6 May 1757, was struck by a cannon-shot, which shattered one of his legs. He was carried from the field, and died of his wound at Prague on 26 June following, leaving behind him the reputation of a consummate general and an able and successful negotiator. His biography was published in German and in French in 1757.

[Allgemeine Deutsche Biographie (Leipzig, 1876), iii. 369-73, the particulars in which are taken from Zuverlässige Lebensbeschreibung von U. M. Count von Brown (Leipzig and Frankfurt, 1757); Baron O'Cahill's Geschichte der grössten Heerführer der neueren Zeit (Rastadt, 1785), ii. 264-316. English readers will find compendious notices of Count Brown's military operations in Sir E. Cust's Annals of the Wars of the Eighteenth Century (London, 1860-1); Carlyle's Frederick the Great.]

H. M. C.

BROWN, **WILLIAM** (d. 1814), rear-admiral, of an old Leicestershire family, was made a lieutenant in the navy in 1788, and a commander in 1792, when he came home from the Mediterranean in command of the Zebra sloop. After sixteen months' uneventful service on the home station, in command of the Kingfisher and Fly sloops, he was advanced to post rank on 29 Oct. 1793. In 1794 he commanded the Venus frigate in the Channel fleet under Lord Howe, and in her was present at the action of 1 June, but without any opportunity of distinction. In 1795 he commanded the Alcène, and,

though in feeble health, continued in her on the home station and the coast of Portugal till November 1797, when he was discharged to sick quarters at Lisbon. On his recovery, he was in March 1798 appointed by Lord St. Vincent to the *Defence*, of 74 guns, and on her being paid off in the following January he commissioned the *Santa Dorothea*.

In 1805 Brown commanded the *Ajax*, of 74 guns, and in her was present in the action off Cape Finisterre on 22 July; but by bearing up at the critical moment of the attack, in order to communicate with the admiral, during the prevalence of a fog, he weakened the English van, and must be considered as to some extent a cause of the unsatisfactory result of the action (JAMES, *Naval History*, 1860, iii. 361). He afterwards, at the request of Sir Robert Calder, left the *Ajax* in command of the first lieutenant, and returned to England in order to give evidence at Calder's court-martial [see CALDER, SIR ROBERT]. He was thus absent from Trafalgar, where the *Ajax* was commanded by Lieutenant Pilfold. Brown was afterwards for some time commissioner of the dockyards at Malta and at Sheerness. He attained his flag rank in 1812, and in June 1813 was appointed commander-in-chief at Jamaica, where he died, 20 Sept. 1814, after an illness of five days. He married a daughter of Mr. John Travers, a director of the East India Company, by whom he had several children.

[O'Byrne's *Nav. Biog. Dict.* under 'Charles Foreman Brown' and 'William Cheselden Browne'; Official Correspondence in the Public Record Office.] J. K. L.

BROWN, WILLIAM, D.D. (1766–1835), historical writer, was born in 1766. He was licensed by the presbytery of Stirling in 1791, was presented to the parish of Eskdalemuir by the Duke of Buccleuch in 1792, and fulfilled there the duties of minister for forty-three years. In 1797 he married Margaret Moffat, by whom he had three children. He received the degree of D.D. from the university of Aberdeen in 1816, and died on 21 Sept. 1835. He was the author of the 'Antiquities of the Jews' (2nd ed. 1826, 2 vols.), and wrote the 'Account of the Parish of Eskdalemuir' in the 'Statistical Account of Scotland.' His work on the Jews enters with great detail into their customs and religious ceremonials, but barely touches upon their political history or ethnical peculiarities.

[Hew Scott's *Fasti Ecclesie Scoticanæ*, vol. i. part ii. 635; *Gent. Mag.* new series, iv. 554; *Chambers's Historical Newspaper*.] N. G.

BROWN, WILLIAM (1777–1857), admiral in the navy of Buenos Ayres, a native of Ireland, accompanied his family to America in 1786, and, being there left destitute by the death of his father, obtained employment as cabin-boy on board a merchant ship. In 1796 he was pressed into an English man-of-war, and served for several years in the navy. Afterwards, having obtained the command of an English merchant ship, he came, in 1812, to Buenos Ayres, where he settled with his family. In 1814 he accepted a naval command in the service of the republic. He engaged a Spanish flotta at the mouth of the Uruguay, and he fought another and more decisive action off Monte Video, capturing four of the Spanish vessels and dispersing the rest. He received the title of admiral, and fitted out a privateer, in which he cruised against the Spaniards in the Pacific. His ship was visited by an English man-of-war, sent to Antigua, and there commanded, but was afterwards restored on appeal to the home government. Brown lived in retirement at Buenos Ayres till December 1825, when Brazil declared war against the republic and blockaded the River Plate. On 4 Feb. 1826 Brown attacked the enemy of more than four times his material force, and drove them eight leagues down the coast. In February 1827 Brown engaged and almost totally destroyed a squadron of nineteen small vessels at the mouth of the Uruguay. On 9 April he put to sea with a few brigs, and was at once brought to action by a superior force of the enemy. Some of the brigs seem to have got back without much loss; Brown, though badly wounded, succeeded in running one ashore and setting fire to her; the other was reduced to a wreck and captured. The loss obliged the republic to enter on negotiations which resulted in a peace. In the civil war of 1842–5 Brown was again in command of the fleet of Buenos Ayres, and with a very inefficient force kept up the blockade of Monte Video, notwithstanding an order from the English commodore to throw up his command. In 1845, when the English and French squadrons were directed to intervene and restore peace to the river, their first step was to take possession of Brown's ships, thus reducing him to compulsory inactivity. He had no further service, but passed the rest of his life on his small estate in the neighbourhood of Buenos Ayres. He died on 3 May 1857. A powerful ironclad, named the *Almirante Brown*, still keeps his memory living in the navy of the Argentine republic.

[Mulhall's *English in South America*, p. 144 (with a portrait); *Drake's Dict. of American*

Biography; Memoirs of General Miller (1829); Armitage's History of Brazil, vol. i.; Chevalier de Saint-Roberts's *Le Général Rosas et la Question de la Plata* (1848, 8vo), p. 41; Mallalieu's *Buenos Ayres, Monte Video, and Affairs in the River Plate* (1844, 8vo), p. 27.] J. K. L.

BROWN, SIR WILLIAM (1784-1864), benefactor to Liverpool, eldest son of Alexander Brown of Ballymena, county Antrim, and Grace, daughter of John Davison of Drumnasole, was born at Ballymena on 30 May 1784. At twelve years of age he was placed under the care of the Rev. J. Bradley at Catterick, Yorkshire, whence in 1800 he returned to Ireland. Soon afterwards he sailed with his father and mother for the United States of America, and at Baltimore, where his father continued the linen trade in which he had been engaged in Ireland, received in the counting-house his commercial education. In a few years the house at Baltimore became the firm of Alexander Brown & Sons, consisting of the father and his sons, William, John, George, and James. In 1809 William returned to the United Kingdom, established a branch of the firm in Liverpool, and they shortly afterwards abandoned the exclusive linen business and became general merchants. The transactions of the firm soon extended so as to require further branches. James established himself at New York and John at Philadelphia, and on the death of their father the business, then the most extensive in the American trade, was continued by the four brothers, George remaining in Baltimore. The disastrous aspect of affairs in 1839 induced the brothers George and John, who had by this time realised ample fortunes, to retire from the firm, leaving William the eldest and James the youngest to continue the concern. They now became bankers in the sense of conducting transmissions of money on public account between the two hemispheres, and in this pursuit and the business of merchants they acquired immense wealth. In 1825 William took an active part in the agitation for the reform in the management of the Liverpool docks. He was elected an alderman of Liverpool in 1831, and held that office until 1838. He was the unsuccessful Anti-Cornlaw League candidate for South Lancashire in 1844. He was, however, returned in 1846, and continued to represent South Lancashire until 23 April 1859. He was the founder of the firm of Brown, Shipley, & Co., Liverpool and London merchants, and at one time was the chairman of the Atlantic Telegraph Company. His name is probably best known by the magnificent gift which he bestowed on his adopted town. He erected the Free Public Library

and Derby Museum at Liverpool, which was opened on 8 Oct. 1860, at a cost to himself of 40,000*l.*, the corporation providing the site and foundation and furnishing the building. At the inauguration of the volunteer movement in 1859 he raised and equipped at his own expense a corps of artillery, which ranked as the 1st brigade of Lancashire artillery volunteers. He was created a baronet on 24 Jan. 1863, and in the same year he served as sheriff for the county of Lancashire. He did not, however, live long to enjoy his honours, as he died at Richmond Hill, Liverpool, on 3 March 1864. He was always an advocate of free trade, and particularly favoured the idea of a decimal currency. On the proving of his will on 21 May 1864 the personalty was sworn under 900,000*l.*

He married, on 1 Jan. 1810, Sarah, daughter of Andrew Gibson of Ballymena; she died on 5 March 1858. The eldest son, Alexander Brown, having died on 8 Oct. 1849, the grandson, Lieutenant-colonel William Richmond Brown, succeeded to the baronetcy in 1864. Sir W. Brown was the author of a pamphlet entitled 'Decimal Coinage. A Letter from W. Brown, Esq., M.P., to Francis Shand, Esq., Chairman of the Liverpool Chamber of Commerce,' 1854.

[Gent. Mag. xvi. 657-8 (1864); Illustrated London News, xix. 70 (1851), with portrait; H. R. Fox Bourne's *English Merchants* (1866), ii. 299-301, 306-20.] G. C. B.

BROWN, WILLIAM LAURENCE (1755-1830), theological writer, was born at Utrecht in Holland, where his father was minister of the English church, 7 Jan. 1755. His father having been appointed professor of ecclesiastical history at St. Andrews, Scotland, the son studied at the university; but afterwards he proceeded to Utrecht, where, after completing his theological studies, he was in 1778 ordained minister of the English church. He obtained in 1783 the Stolpian prize at Leyden for an essay on the origin of evil, and various prizes from the Teylerian Society at Haarlem, the subject of one being 'On the natural Equality of Man.' In 1784 the university of St. Andrews conferred on him the degree of D.D. In 1788 he was appointed professor of moral philosophy and ecclesiastical history at Utrecht, and two years after he became rector of the university. Thereafter there was added to his duties the professorship of the law of nature.

Driven from Holland in 1795 by the French invasion, Brown with his wife and five children crossed the Channel in mid winter in an open boat, and after a stormy passage landed at London. The magistrates

of Aberdeen appointed him to the chair of divinity in Marischal College on the resignation of Dr. George Campbell, and in 1796 he also succeeded Campbell as principal of the university.

Brown soon became a conspicuous and influential member of the general assembly, sympathising mainly with the reforming party in the church. He made several contributions to literature after his arrival in Scotland, the most important being 'An Essay on the Existence of a Supreme Creator,' written in response to the offer of valuable prizes by the trustees of the late Mr. Burnett of Dens, Aberdeen, 2 vols. 8vo, 1816. Brown's essay obtained the first prize, amounting to £250*l.*, the second being awarded to the Rev. John Bird Sumner, afterwards archbishop of Canterbury. Another elaborate work was entitled 'A Comparative View of Christianity, and of the other forms of religion which have existed, and still exist, in the world, particularly with regard to their moral tendency,' 2 vols. 8vo, 1826. He died 11 May 1830.

Brown's works were written from the point of view of the time, and were marked by considerable ability; but the standpoint of discussion has altered so completely that now they have little more than an antiquarian interest.

[Catalogue of the Advocates' Library, Edinburgh; Hew Scott's *Fasti*, iii. 475; R. Chambers's *Eminent Scotsmen*.] W. G. B.

BROWNBILL, THOMAS ROBSON.
[See ROBSON.]

BROWNE. [See also BROWN and BROWN.]

BROWNE, ALEXANDER (*n.* 1660), miniature painter, engraver, and printseller, who lived in the reign of Charles II, painted the portrait of that monarch and that of the Prince of Orange. In 1675 he published 'Ars Pictoria, or an Academy treating of Drawing, Painting, Limning, and Etching,' fol., London. The designs are after foreign artists, and chiefly copied from Bloemart's drawing-book. Mr. J. Chaloner Smith, in his 'Catalogue of British Mezzotint Portraits,' enumerates forty-four plates after A. van Dyck and Sir Peter Lely, which were published by Browne 'at the blew balcony in Little Queen Street,' but do not bear any engraver's name. It has been conjectured, but on insufficient grounds, that these may be the work of Browne himself.

[Redgrave's *Dictionary of Artists*, 1878.]

L. F.

BROWNE, SIR ANTHONY (*d.* 1548), politician, only son of Sir Anthony Browne, standard-bearer of England and constable of Calais, and of his wife Lady Lucy Nevill, daughter and coheir of John Nevill, marquis Montacute, and niece of Richard, earl of Warwick, was knighted in 1523 after the successful siege of Morlaix. In 1524 he was made esquire of the body to King Henry VIII, and from that time until the death of Henry he became more and more the friend of his sovereign. In 1526 he was created lieutenant of the Isle of Man during the minority of Edward, earl of Derby. In 1528, and again in 1533, Browne was sent into France; on the first occasion to invest Francis I with the order of the Garter, and on the second to attend that king to Nice for the conference with the pope respecting the divorce of Henry VIII and Catherine of Arragon. In 1539 Browne was made master of the horse, and in 1540 he was created a knight of the Garter.

Battle Abbey was granted to Browne in 1538; he occupied the abbot's lodging, and razed to the ground the church, the cloisters, and the chapter-house. At the same time he received the priory of St. Mary Overy in Southwark, and the house which he built there was for generations the London residence of his descendants the Viscounts Montague. The manors of Godstow, of Send in Sussex, and of Brede, which included a considerable part of the town of Hastings, were also granted to Browne; and in 1543, on the death of his half-brother, Sir William Fitzwilliam, K.G., earl of Southampton, he inherited the Cistercian abbey of Waverley, the monasteries of Bayham near Lamberhurst and of Calceot near Arundel, the priory of Easebourne, and the estate of Cowdray, both close to Midhurst. Part of the magnificent mansion of Cowdray had already been built by the Earl of Southampton, but much was added to it by Browne.

In 1540 Browne was sent to the court of John of Cleves to act as proxy at the marriage of Henry VIII with Anne of Cleves. In 1543 he accompanied the Duke of Norfolk in an expedition against the Scots, and in the following year, as master of the horse, he attended Henry VIII at the siege of Boulogne. In 1545 he was made justice in eyre of all the king's forests north of the Trent, and in the same year he was constituted standard-bearer to Henry VIII as his father had been to Henry VII. During the last illness of Henry VIII Browne, with 'good courage and conscience,' undertook to tell the king of his approaching end. Henry

appointed him guardian to Prince Edward and to Princess Elizabeth, made him one of his executors, and left him a legacy of 300*l*. On the king's death Browne went to Hertford in order to tell the news to the young prince; and when Edward VI made his public entry into London, Browne, as master of the horse, rode next to him. But Browne survived Henry VIII only one year. On 6 May 1548 he died at a house which he had built at Byfleet in Surrey. He was buried with great pomp at Battle, under a splendid altar-tomb which he had himself prepared.

Browne was twice married. His first wife, whose effigy lies on the tomb at Battle beside his own, was Alys, daughter of Sir John Gage, K.G., constable of the Tower. By her he had seven sons and three daughters; the eldest son, Anthony, succeeded to his father's estates, and was created in 1554 Viscount Montague. Browne's second wife was Lady Elizabeth Fitzgerald, daughter of Gerald, ninth earl of Kildare, and better known as 'the fair Geraldine.' At the time of this marriage Browne was sixty, and the bride only fifteen years of age. Her two sons died in infancy. After the death of Browne his young widow married Sir Edward Clinton, first earl of Lincoln, and was buried with him in St. George's Chapel, Windsor.

[Collins's Peerage; Baronagium Genealogicum, 1732; Sussex Archæological Collections; Dallaway's History of Sussex.] J. A. E. R.

BROWNE, ANTHONY (1510?–1567), judge, son of Sir Wistan Browne of Abbesroding and Langenhoo in Essex, knight, and Elizabeth, daughter of William Mordaunt of Turvey in Bedfordshire, was born in Essex about 1510 and studied at Oxford, but left the university without taking any degree and entered at the Middle Temple, where he was appointed reader in the autumn of 1553, but did not read until Lent of the following year. In 1553 (28 June) he purchased of the Lady Anne of Cleves the reversion of the manor of Costedhall near Brentwood in Essex, which had formerly belonged to Thomas Cromwell. Being one of the magnates of Essex, he was commissioned with Lord Rich and others in 1554 to enforce the Statute of Heretics (2 & 3 Ph. & M. c. 6) against the puritans in that part of the country. He would seem to have been a person of no fixed religious opinions, at least if the evidence of Watts, a protestant, burned at Chelmsford in 1555, is to be credited. The story which is told both by Foxe and Strype is to the effect that Watts being asked by

Browne whence he got his religious views, replied 'Even of you, sir; you taught it me, and none more than you. For in King Edward's days in open sessions you spoke against this religion now used—no preacher more. You then said the mass was abominable and all their trumpery besides, wishing and earnestly exhorting that none should believe therein, and that our belief should be only in Christ; and you then said that whosoever should bring in any strange nation to rule here it were treason and not to be suffered.' The same year Browne was active in bringing one William Hunter to the stake at Brentwood; and in the following year he received the thanks of the privy council 'for his diligent proceedings against' one George Eagles, *alias* Trudge-over-the-world, whom he had executed as a traitor, and was authorised 'to distribute his head and quarters according to his and his colleagues' former determination, and to proceed with his accomplices according to the qualities of their offences.' This Eagles was a tailor and itinerant preacher, who was convicted of treason for holding religious meetings, and hanged, drawn, and quartered. The earliest mention of Browne in the reports is under date Michaelmas term 1554, when he argued an important case in the common pleas. In 1555 (16 Oct.) he took the degrees of serjeant-at-law and king and queen's serjeant together. In 1558 (5 Oct.) he was appointed chief justice of the common bench, and at once had an opportunity of showing that he was capable of maintaining the prerogatives of that office with due tenacity. The office of exigenter of London and other counties having become vacant during the lifetime of Browne's predecessor, Sir R. Brooke, the queen, by letters patent of the same date as Browne's appointment, granted the office to a nominee of her own, one Coleshill. Browne refusing to admit Coleshill, and admitting his own nephew Scroggs, Elizabeth (who had acceded in the interim) in Michaelmas term 1559 directed the lord-keeper, Nicholas Bacon, to examine Coleshill's case. In the result the judges of the queen's bench were assembled, and unanimously decided that the action of Mary in granting the office was illegal, the right to do so being an integral part of the prerogative of the chief justice, and that, therefore, the title of Coleshill was null and void. Browne's patent had at first been renewed on Elizabeth's accession, but in consequence of his energetic conduct in enforcing the laws against heresy it was deemed advisable to degrade him, and accordingly (22 Jan.) Dyer was made chief justice and Browne reduced to the level of a puisne judge. In

1564 it is said that the queen offered the office of clerk of the hanaper to Browne, and that he refused it. In 1566 he was knighted by the queen at the Parliament House. He died on 16 May 1567 at his house in Essex. His wife, Joan, only daughter of W. Farington, died in the same year. Browne is credited by Doleman with having furnished Morgan Philipps with the legal authorities cited in his treatise in support of the title of the Queen of Scots to the succession to the English throne, of which the bishop of Ross (John Leslie) made considerable use in his work on the same subject. On the strength of this somewhat doubtful connection with literature, Wood accorded him a niche in the 'Athenæ Oxonienses.' Plowden speaks in very high terms of his legal learning and eloquence, quoting some barbarous elegiacs to the like effect.

[Nicolas's *Testamenta Vetusta*, 462; Wood's *Athenæ Oxon.* (Bliss), i. 356, 405, 433; Morant's *Essex*, i. 118, 120; Foss's *Lives of the Judges*; Strype's *Memorials* (fol.), ii. (pt. ii.) 509, iii. (pt. i.) 51, 196, 265, 340, (pt. ii.) 400; *Narratives of the Reformation* (Camden Society), 212, 237; Foxe's *Martyrs* (ed. 1684), iii. 157-9, 222, 700-2; Dugdale's *Orig.* 217; Dugdale's *Chron. Ser.* 90, 91; Wynne's *Serj.-at-Law*; Dyer's *Reports*, 175 a; Plowden's *Reports*, 249, 356, 376.]
J. M. R.

BROWNE, ANTHONY, first **VISCOUNT MONTAGUE** (1526-1592), was the eldest son of Sir Anthony Browne (*d.* 1548) [q. v.] and Alys his wife, daughter of Sir John Gage. He succeeded his father in 1548, inheriting with other property the estates of Battle Abbey and Cowdray in Sussex. Like his father he was a staunch Roman catholic, yet his loyalty to the crown was above suspicion, and he enjoyed the confidence and favour alike of Edward VI, Mary, and Elizabeth. He was knighted (with forty other gentlemen) at the coronation of Edward VI, and although he was sent to the Fleet in 1551 for hearing mass his imprisonment did not last long, for in 1552 he entertained the king in sumptuous style at Cowdray House. In the following year his wife, Lady Jane, daughter of Robert Ratcliff, earl of Sussex, died in giving birth to a son. He afterwards married Magdalen, a daughter of William, lord Dacre of Graystock and Gylesland, and by her had five sons and three daughters. In 1554, on the occasion of Mary's marriage with Philip of Spain, he was created a viscount, and chose the title of Montague, probably because his grandmother, Lady Lucy, had been daughter and coheirress of John Nevill, marquis Montacute. In the same year he was made master of the horse, and was sent to Rome on an embassy with Thirlby, bishop of

Ely, and Sir Edward Carne (the three ambassadors representing the three estates of the realm), to treat with the pope concerning the reconciliation of the church of England to the papal see. In 1555 he was made a member of the privy council and a knight of the Garter, and in 1557 he acted as lieutenant-general of the English forces at the siege of St. Quentin in Picardy.

On the accession of Elizabeth, Montague lost his seat in the privy council, and he boldly expressed his dissent in the House of Lords from the Acts of Supremacy and Uniformity. Nevertheless he was employed two years afterwards, in 1561, on a special mission to the court of Spain, as one whom the queen 'highly esteemed for his great prudence and wisdom, though earnestly devoted to the Romish religion.' In 1562 he made a forcible and courageous speech in the House of Lords against the act entitled 'for the assurance of the queen's royal power over all estates and subjects within her dominions,' by which all persons were bound to take the oath of supremacy if required to do so by a bishop or by commissioners, incurring the penalties of præmunire for refusing to take it, and of high treason if the refusal was persisted in. Montague opposed the measure, not only on the ground that the queen's Roman catholic subjects were peaceably and loyally disposed, but also as being in itself 'a thing unjust and repugnant to the natural liberty of men's understanding . . . for what man is there so without courage and stomach, or void of all honour, that can consent or agree to receive an opinion and new religion by force and compulsion?'

He did not, however, forfeit the favour of Elizabeth. He was one of the forty-seven commissioners who sat on the trial of Mary Queen of Scots in 1587, and in 1588, when the queen reviewed her army at Tilbury Fort, Montague was the first to appear on the ground, leading a troop of two hundred horsemen, and accompanied by his son and grandson. Three years after the defeat of the Spanish Armada in August 1591 the queen paid a visit to Cowdray, where she was most magnificently entertained for nearly a week. In October of the following year Montague died, and was buried in Midhurst Church. A splendid table tomb of marble and alabaster, surmounted by a kneeling figure of himself and recumbent effigies of his two wives, was erected over his remains, but has since been removed to Easebourne Church, close to the entrance of Cowdray Park.

[Burnet's *History of the Reformation* (Pocock's edition), vols. ii. iii. and v.; Hallam's *Constitutional Hist.* i. 116, 117, 162; Nichols's *Progresses*

of Queen Elizabeth, vol. iii.; Mrs. Roundell's History of Cowdray, ch. iv.] W. R. W. S.

BROWNE, ARTHUR (1756?–1805), an Irish lawyer, born about 1756, was the son of Marmaduke Browne, rector of Trinity Church, Newport, Rhode Island, who in 1764 was appointed one of the original fellows of Rhode Island College, known from 1804 as Brown University. His grandfather, the Rev. Arthur Browne, born at Drogheda 1699, was educated at Trinity College, Dublin, becoming B.A. 1726 and M.A. 1729. In 1729 he emigrated, at Berkeley's persuasion, to Rhode Island, and was for six years the minister of King's Chapel, Providence, and in 1736 he became episcopal minister at Portsmouth, New Hampshire, and died 10 June 1773. Arthur Browne, the grandson, was educated at a school established in Newport by Dr. Berkeley. His father died from the privations of the voyage almost immediately after his return to Rhode Island from Ireland, whither he had repaired in order to enter his son at Trinity College, Dublin. Arthur Browne had previously been entered at Harvard College, Cambridge, Massachusetts, in 1771. At Trinity College he gained a scholarship in 1774, and took his B.A. degree in 1776. He was elected a junior fellow in 1777, proceeded M.A. 1779, and was called to the bar of Ireland. He graduated LL.B. (1780) and LL.D. (1784), and in 1784 became an advocate in the courts of delegates, prerogative, admiralty, and consistory, and for a long time held the vicar-generalship of the diocese of Kildare. He served as junior proctor of the university in 1784, and as senior proctor—having become a senior fellow in 1795—from 1801 to the time of his death. In 1783 he was returned to the Irish House of Commons as member for the university of Dublin, which he continued to represent in three parliaments until 1800. In 1785 Browne became regius professor of civil and canon laws, and afterwards published 'A Compendious View of the Civil Law,' &c. (1798), and 'A Compendious View of the Ecclesiastical Law, being the Substance of a Course of Lectures read in the University of Dublin,' &c., 8vo, Dublin, 1799, &c. A second edition, 'with great additions,' was published as 'A Compendious View of the Ecclesiastical Law of Ireland,' &c., 8vo, Dublin, 1803; and a 'first American edition from the second London edition, with great additions,' was published as 'A Compendious View of the Civil Law, and of the Law of the Admiralty,' &c., 2 vols. 8vo, New York, 1840. In addition to his chair of law Browne thrice held the regius professorship of Greek at Dublin (from 1792

to 1795, from 1797 to 1799, and from 1801 to 1805).

Browne was made king's counsel in 1795, became prime serjeant in 1802, and in 1803 was admitted a bencher of the Society of the King's Inns, Dublin. Browne was the last to hold the office of prime serjeant. He died on Saturday morning, 8 June 1805, in Clare Street, Dublin. He was twice married, and had by his first wife a daughter, and a family by his second wife, who, with five children, survived him.

. When a college corps of yeomanry was formed on the appearance of the French in Bantry Bay in December 1796, Browne was unanimously elected to the command. In 1787 he defended the church of Ireland in spite of much abuse, and was a conscientious supporter of the union. Browne published, in imitation of Montaigne, two volumes of 'Miscellaneous Sketches, or Hints for Essays,' 8vo, London, 1798, the first of which was inscribed 'to his daughter, M. T. B. ;' the second 'to the memory of Marianne,' his first wife. Browne also published, as a study in fancy and philology, 'Hussen O Dil. Beauty and the Heart, an Allegory; translated from the Persian Language,' &c., 4to, Dublin, 1801; and he was also the author of 'A Brief Review of the Question, Whether the Articles of Limerick have been violated?' 8vo, Dublin, 1788, a defence of the legislature against the calumnies with which it had been assailed during the session preceding its publication.

[Dublin University Calendar, 1833; Catalogue of Dublin Graduates, 1869; Smyth's Chronicle of the Law Officers of Ireland, 1839; Members of Parliament: Parliaments of Ireland, 1559–1800, 1877; Records of the State of Rhode Island, 1856–65; Faulkner's Dublin Journal, 11 and 13 June 1805; Walker's Hibernian Magazine, October 1805; Monthly Anthology, 1805; Ripley and Dana's American Cyclopædia, 1873–78; Duykinck's Cyclopædia of American Literature, 1877.]
A. H. G.

BROWNE, DAVID (*A.* 1638), a learned Scotchman, is known only by indications in his curious books on calligraphy. His first work was 'The New Invention, intitled Calligraphia or the Art of Fair Writing . . . by His Majesties Scribe, Master David Browne. Saint Andrewes, 1622,' 12mo. It gives a copy of King James's letter granting the author 'the only licence and priviledge . . . under paine of 1000 pounds monie to be paid by the contraveners.' It is dedicated to the king, whose 'scribe' he calls himself. Its 270 pages comprise arguments and instructions full of heavy learning, wise saws, puerile illustrations, and the most common matters having

reference to writing. King James, when at Holyrood House, appears to have seen and approved of his wonderful exercises, illustrated by certain 'rare practices of a disciple,' a child only nine years old. His book gives spaces here and there to be filled up by his clerks for the various pupils or purchasers, but existing copies are without these necessary illustrations of the art. His second work, entitled 'The Introduction to the true understanding of the whole arte of expedition in teaching to write. . . Anno Dom. 1638,' 8vo, is more extraordinary than the other, as on the title-page he claims to teach his art in six hours, parades his own excellence beyond all others, and asserts that 'a Scotchman is more ingenious than one of another nation;' yet the book itself has little to do with calligraphy, and teaches nothing. There is one plate at the end of the book, a specimen of 'The new, swift, current, or speedy Italian writing,' very inferior in style and execution to the handiwork of other penmen of the century. At the time this book was published the author taught his art at 'the Cat and Fiddle in Fleet Street,' where 'Mary Stewart and her daughters also instructed young, noble, and gentlewomen in good manners, languages, &c., by his direction. He afterwards removed to a country-house at Kemmington (*sic*), near the Newington Butts. The dates of his birth and death are not known.

[Browne's Works; Massey's Origin of Letters.]
J. W.-G.

BROWNE, EDWARD (1644-1708), physician, was the eldest son of Sir Thomas Browne of Norwich [q. v.], and was born in that city in 1644. He was educated at the Norwich grammar school and at Trinity College, Cambridge. He graduated M.B. at Cambridge 1663, and then returned to Norwich. A journal of this period of his life is extant, and gives an amusing picture of his diversions and occupations, and of life in Norwich. Browne often went to dances at the duke's palace, admired the gems preserved there, and learnt to play ombre from the duke's brother. He dissected nearly every day, sometimes a dog, sometimes a monkey, a calf's leg, a turkey's heart. He studied botany, read medicine and literature and theology in his father's library, and saw at least one patient. '16 Feb. Mrs. Anne Ward gave me my first fee, ten shillings.' A week after this important event Browne went to London. He attended the lectures of Dr. Terne, physician to St. Bartholomew's Hospital, whose daughter Henrietta he married in 1672. His notes of Dr. Terne's lectures exist in manuscript in the British Museum. When the

lectures were ended, Browne returned to Norwich, and soon after started on his travels. He went to Italy and came home through France, and it is by his description of this and of several subsequent journeys that he is best known. In 1668 he sailed to Rotterdam from Yarmouth and went to Leyden, Amsterdam, and Utrecht, visiting museums, libraries, and churches, attending lectures, and conversing with the learned. He went on to Antwerp, and ended his journey at Cologne on 10 Oct. 1668. His next journey was to Vienna, where he made friends with the imperial librarian Lambecius, and enjoyed many excursions and much learned conversation. He seems to have studied Greek colloquially, and brought back letters from a learned Greek in his own tongue to Dr. Pearson, the bishop of Chester, and to Dr. Barrow, the master of Trinity. From Vienna Browne made three long journeys, one to the mines of Hungary, one into Thessaly, and one into Styria and Carinthia. Wherever he went he observed all objects natural and historical, as well as everything bearing on his profession. He sketched in a stiff manner, and some of his drawings are preserved (British Museum). At Buda he came into the oriental world, and at Larissa he saw the Grand Seigneur. Here he studied Greek remains, and followed in imagination the practice of Hippocrates. He returned to England in 1669, but made one more tour in 1673 in company with Sir Joseph Williamson, Sir Leoline Jenkins, and Lord Peterborough. He visited Cologne, Aix-la-Chapelle, Liège, Louvain, Ghent, Bruges, and other towns of the Low Countries, and saw all that was to be seen. He published in London in 1673 a small quarto volume called 'A Brief Account of some Travels in Hungaria, Styria, Bulgaria, Thessaly, Austria, Servia, Carylthia, Carniola, and Friuli;' another volume appeared in 1677, and in 1685 a collection of all his travels in one volume folio. It contains some small alterations and some additions. In 1672 he published in 12mo a translation of a 'History of the Cossacks,' and he wrote the lives of Themistocles and Sertorius in Dryden's 'Plutarch,' published in 1700.

In 1667 Browne had been elected F.R.S., and in 1675 was admitted a fellow of the College of Physicians. He lived in Salisbury Court, Fleet Street (*College of Physicians Lists*), and became physician to the king. He was elected physician to St. Bartholomew's Hospital 7 Sept. 1682 (*MS. Journal, St. Barth. Hosp.*); was treasurer of the College of Physicians 1694-1704, and president 1704-1708. He had a large practice, and enjoyed the friendship of many men in power. A Grub Street writer attributes part of his good

fortune to the favour of one of Charles II's mistresses; but the statement has no foundation in fact. Browne's professional success was due to his general capacity and interesting conversation. His note-books show that he laboured hard at his profession, and that through good introductions he early became known to many physicians, surgeons, and apothecaries. In 1673 he had already met in consultation thirteen physicians and ten surgeons (*Sloane MS.* 1895). A great many letters and notes in his handwriting are to be found among the Sloane MSS. Amongst them is the earliest known copy of the 'Pharmacopœia' of St. Bartholomew's Hospital. It is dated 1670, and some of its prescriptions were the subject of correspondence between Browne and his father. Browne died at Northfleet, Kent (*MUNK, Coll. of Phys.* i. 375), on 28 Aug. 1708, and left a son Thomas (1672-1710) [q.v.] and a daughter. He is buried at Northfleet. Browne's travels are spoken of by Dr. Johnson with small respect, and their style cannot be commended. The best that can be said of them is that they contain many interesting facts, and that their information is exact. They may be read with pleasure if viewed as a table of contents of the mind of a well-read Englishman of King Charles II's days. Browne had read a good deal of Greek as well as of Latin, the fathers as well as the classical authors. He was also well versed in new books; he had read Ashmole's 'Order of the Garter,' La Martinière's 'Arctic Travels,' and did not even despise the last new novel, but quotes the Duchess of Newcastle's 'New Blazing World' (*Travels*, ed. 1685, pp. 97, 99, 123) in the year of its publication. He loved his father, and inherited his tastes, and, if practice had not engrossed too much of his time, might have written books as good as the 'Vulgar Errors' or the 'Hydriotaphia.' Deeper meditations like those of the 'Religio Medici' were probably foreign to his nature. In a taste for every kind of information, in regard for his profession, in warm family affections, and in upright principles and conduct, he resembled his father; but the deeper strain of thought which is to be found in Sir Thomas Browne is nowhere to be traced in the writings of his eldest son.

[Sloane MSS. in British Museum, 1895-7; Wilkin's Works of Sir Thomas Browne; Munk's Coll. of Phys. 1878; Works.] N. M.

BROWNE, EDWARD (d. 1730), an eminent quaker, son of James Browne of Cork, was a native of that city. He was long an inhabitant of Sunderland, where he served his apprenticeship and afterwards rose

to considerable opulence. In 1727 he built himself a commodious mansion, with several other dwelling-houses adjoining, intended for the residences of the captains of his ships and other persons in his employment. The mansion-house afterwards became the custom-house for the port of Sunderland. Browne died at Cork 27 Aug. 1730. 'Some Account of Edward Browne of Sunderland, with copies of manuscripts respecting him,' was printed for private circulation at Sunderland, 1821, 12mo, and reprinted for sale London, 1842, 12mo.

[Joseph Smith's Cat. of Friends' Books, i. 329; Richardson's Local Historian's Table Book (Hist. Div.), i. 329.] T. C.

BROWNE, FELICIA DOROTHEA.
[See HEMANS.]

BROWNE, GEORGE, D.D. (d. 1556), archbishop of Dublin, the chief instrument of Henry VIII in the Irish reformation, was originally a friar, and first emerges into notice in 1534, when, as provincial of the whole order of Austin Friars, he was employed, in conjunction with Hilsey, the provincial of the Dominicans, to minister the oath of succession to all the friars of London and the south of England (*DIXON, Hist. of the Church of England*, i. 214). He is said to have recommended himself to the king by advising the poor, who were beginning to feel the distress caused by the religious revolution, to make their applications solely to Christ. Within a year he was nominated to the see of Dublin, vacant by the murder of Archbishop Allen in the rising of Kildare in 1534; but it was not until another year had elapsed that he arrived in Ireland on 6 July 1536 (*HAMILTON, Cal. of State Papers for Ireland*, p. 21; the life of Browne in the *Harleian Misc.* vol. v. places his arrival in December 1535). The Irish parliament, which had been sitting for two months, accepted all the principal acts by which England had declared herself independent of Rome. The only opposition to these sweeping measures was offered by the clergy, who claimed the power of voting in their own house upon bills which had passed the Irish commons, and carried this obstructive policy so far, under the leadership of their primate Cromer, the archbishop of Armagh, that it was found necessary to deprive them of their privilege (*DIXON*, ii. 179). A speech made by Browne on this occasion, declaring his vote for the king as supreme head of the Irish church, has been preserved (*Harl. Misc.* v. 559); and it was through him, as he boasted, that a separate act was passed

granting the first-fruits of all abbeys to the king, thus paving the way for the suppression of the Irish monasteries, which quickly followed. By these enactments the English reformation ready made was flung in a mass into the midst of a semi-barbarous and decaying country. Browne held a commission from Thomas Cromwell, the minister and vicegerent of Henry, to further 'the king's advantage;' and in this cause he laboured with diligence, journeying into various parts, preaching, publishing the royal articles and injunctions, and collecting the first-fruits and twentieths of the spiritualties which had been decreed to the king. He put forth a form of bidding bedes, or prayers, which is the earliest document in which the church of Ireland is conjoined with the church of England under royal supremacy (*Cal. of State Papers*, ii. 504; COLLIER, *Ecll. Hist. Records*, No. 40). Browne encountered not only the open hostility of many of his brethren, and especially of Staples, the bishop of Meath, but the detractions and suspicions of the rest of the Irish council. The lord-deputy Grey was his enemy, and treated him with contempt, calling him a 'polshorn friar,' and on one occasion putting him in prison. The king entertained the complaints that were sent to England against him of arrogance and inefficiency, and wrote him a severe letter, menacing him with disgrace; but Browne contrived to explain all accusations, except perhaps the one of receiving bribes. He must have been a man of some sagacity, for he predicted that the alteration of religion would cause 'the English and Irish race to lay aside their national old quarrels, and a foreigner to invade the nation' (Letters to Cromwell, May 1538, *Harl. Misc.* v. 561).

In the first years of Edward VI the reformation languished. Browne lay at the moment under the cloud of certain accusations of neglect of duty, alienation of leases, and 'undecent' conduct in preaching, which were preferred against him by another member of the Irish council, and seem never to have been fully explained (DIXON, iii. 406). It was not until 1550, after the full publication of the first English Prayer Book in 1549, that the attempt was resumed to impose on Ireland the English alterations of religion. By that time Bellingham had been succeeded by the second administration of Santleger, a man of easy temper, secretly attached to the old system. His instructions were to order the clergy to use the English service. Accordingly he somewhat incautiously summoned a convention of the bishops and clergy at Dublin, and thus brought about the curious scene which was the final protestation of the ancient independent

Hibernian church before she assumed her English livery. The lord-deputy read the royal order for the service to be in English. 'Then,' exclaimed the primate Dowdall indignantly, 'any illiterate layman may say mass!' and after a warm altercation he left the meeting, followed by the greater number of his suffragans. Santleger then handed the order to Browne, who now assumed his natural position as head of the conforming party. 'This order, good brethren,' said he to the remaining clergy, 'is from the king and from our brethren the fathers and clergy of England; to him I submit, as Jesus did to Cæsar, in all things lawful, asking no questions why or wherefore, as owning him our true and lawful king.' On the Easter day following the English service was used for the first time in the cathedral church of Dublin, Browne preaching the sermon. To the Irish people the change from Latin to English was a change from one unknown tongue to another, for English maintained itself with difficulty even in the pale, though the use of it was commanded by penal statutes. The churches were emptier than ever, and the malcontent clergy were aided by papal emissaries, and the Jesuit missionaries gained ground (MAC-GEOGHAN, *Hist. of Ireland*). The prelates, however, who followed Dowdall gradually conformed; and when, in the middle of the same year, 1550, Dowdall went from his see, declaring that he would not be bishop where there was no mass, none of his brethren imitated his example. His place, after a vacancy of two years, was filled by Goodacre, an Englishman sent by Cranmer, who was consecrated by Browne at Christ Church. At the same time the primacy of all Ireland, the ancient dignity of the see of Armagh, was claimed by Browne, and transferred by royal patent to Dublin.

Browne had complained to the authorities in England of the remissness of Santleger in the reformation (Browne to Warwick, August 1551; HAMILTON, *Irish Cal.* p. 115). But to John Bale, who arrived in Ireland at the same time as Goodacre, Browne himself appeared remiss. The Bishop of Ossory has given him the character of an avaricious dissembler, hints that he was a drunkard and a profligate, and affirms that his complaints against Santleger were a device to get the primacy. 'As for his learning,' says Bale, 'he knows none so well as the practices of Sardanapalus; for his preachings twice in the year, of the ploughman in the winter, by "Exit qui seminat," and of the shepherd in the summer, by "Ego sum bonus pastor," they are so well known in Dublin that when he cometh into the pulpit they can tell the

sermon.' Bale was consecrated by Browne; and the bitterness between them began at the ceremony, which Bale affirmed that Browne performed very awkwardly, and desired to have deferred, in order to get the revenue for the see for the year. Their differences were renewed when, on the accession of Queen Mary, Bale was forced to quit Ossory and fly for his life to Dublin. Browne refused to allow him to preach there. 'Sitting on his ale-bench, with his cup in his hand, he made boast that I should not preach in his city' (BALE, *Vocation*, in *Harl. Misc.* vol. vi.) Browne's triumph was short. In the revolution under Mary his primacy was revoked, and, Goodacre being expelled from Armagh, Dowdall was reinstated in his see and title of primate of all Ireland, and the superior style afterwards stood firm in Armagh without revocation. By Dowdall Browne was extruded from Dublin as being a married man (WARE, *De Præsulib. Hib.* 120), and in two years his successor, Hugh Carwin, was appointed, September 1555. The death of Browne followed shortly afterwards. His character, which seems to have been insignificant, has been described by the Irish historians merely in accordance with their own prejudices.

[Besides the authorities above mentioned, see Mant's Hist. of Ireland; Mosheim gives a long account of Browne in his Ch. Hist.; the Life in the Harleian Misc. is also in the Phoenix, a series of scarce tracts in 2 vols., London, 1707; Christian Biography, 2 vols., London, 1835.]

R. W. D.

BROWNE, GEORGE, COUNT DE (1698-1792), Irish soldier of fortune, was descended from a family which could trace its descent to the time of the Conqueror, and had settled in Ireland at a very early period. His immediate ancestors were the Brownes of Camas, Limerick, where he was born 15 June 1698. He was educated at Limerick diocesan school. A catholic and a Jacobite, he, like several of his other relations, sought scope for his ambition in a foreign military career. In his twenty-seventh year he entered the service of the elector palatine, from which he passed in 1730 to that of Russia. He distinguished himself in the Polish, French, and Turkish wars, and had risen to the rank of general, with the command of 30,000 men, when he was taken prisoner by the Turks. After being three times sold as a slave, he obtained his freedom through the intervention of the French ambassador Villeneuve, at the instance of the Russian court, and, remaining for some time at Constantinople in his slave's costume, succeeded in discovering important

state secrets which he carried to St. Petersburg. In recognition of this special service he was raised by Anna to the rank of major-general, and in this capacity accompanied General Lacy on his first expedition to Finland. On the outbreak of the Swedish war his tactical skill was displayed to great advantage in checking Swedish attacks on Livonia. In the seven years' war he rendered important assistance as lieutenant-general under his cousin Ulysses Maximilian, count von Browne [q. v.] His fortunate diversion of the enemy's attacks at Kollin, 18 June 1757, contributed materially to the allied victory, and in token of her appreciation of his conduct on the occasion Maria Theresa presented him with a snuff-box set with brilliants and adorned with her portrait. At Zorndorf, 25 Aug. 1758, he again distinguished himself in a similar manner, his opportune assistance of the right wing at the most critical moment of the battle changing almost inevitable defeat into victory. By Peter III he was named field-marshal, and appointed to the chief command in the Danish war. On his addressing a remonstrance to the czar against the war as impolitic, he was deprived of his honours and commanded to leave the country, but the czar repenting of his hasty decision recalled him three days afterwards and appointed him governor of Livonia. He was confirmed in the office under Catherine II, and for thirty years to the close of his life administered its affairs with remarkable practical sagacity, and with great advantage both to the supreme government and to the varied interests of the inhabitants. He died 18 Feb. 1792.

[Histoire de la Vie de G. de Browne, Riga, 1794; Ersch and Gruber's Allgemeine Encyclopædie, sect. i. vol. xiii. pt. i. pp. 112-13; Ferrar's History of Limerick.] T. F. H.

BROWNE, HABLON KNIGHT (1815-1882), artist and book-illustrator, who assumed the pseudonym of PHIZ, was born at Kennington, Surrey, on 15 June 1815, being the ninth son of Mr. William Loder Browne, a merchant, who came originally from Norfolk. The child was christened Hablot in memory of Captain Hablot, a French officer, to whom one of his sisters was betrothed, and who fell at Waterloo. Young Browne received his first education at a private school in Botesdale, Suffolk, kept by the Rev. William Haddock. In his earliest years he displayed so strong a bias for drawing that he was apprenticed to Finden the engraver. In London he found a congenial home in the house of an elder sister, who was married to Elhanan Bicknell [q. v.], afterwards

well known as a collector of Turner's and other pictures. Painting in water-colour soon became a passion with young Browne, who, having obtained his release from the monotonous work at Finden's, set up as a painter with a young friend of similar tastes. The rent of the attic which they shared was paid by the produce of their artistic labours. About this time Browne attended a 'life' school in St. Martin's Lane, where Etty was a fellow-student.

In 1832 Browne gained the silver Isis medal offered by the Society of Arts for the best illustration of an historical subject (*Trans.* xlix. pt. i. 24); and later another prize from the same society for an etching of 'John Gilpin's Race.'

In 1836 Browne first became associated with Charles Dickens, his senior by three years, in the illustration of Dickens's little work, 'Sunday as it is by Timothy Sparks.' This book was levelled at the fanatical Sabatarians, and it gave the artist an opportunity of revealing his truly comical genius. In the same year began the publication of the 'Pickwick Papers,' the early portion of which was written to elucidate the drawings of cockney sporting life by Robert Seymour. On Seymour's death Dickens resolved to subordinate the plates to his text, and looking out for a sympathetic illustrator after Mr. Buss's unsuccessful attempt to follow Seymour, he negotiated with Browne and Thackeray, who both sent drawings to him. Browne was chosen, and was not long in conquering a world-wide reputation under the signature of 'Phiz.' For the first two plates he assumed the modest pseudonym 'Nemo,' but afterwards adopted that of 'Phiz' as more consonant to the novelist's 'Boz.' A 'verbal description' (see preface to *Pickwick*) of the scene to be depicted was frequently all that Browne received from Dickens. In some instances the conception of the artist unquestionably bettered that of the author. Those who in the days of his public readings in England and America heard Dickens represent the immortal Sam Weller as a loutish drawing humorist, were unable to recognise the brisk, saucy, ready cockney ostler sketched so cleverly by Phiz.

The association of Browne and Dickens continued throughout the publication of many novels. 'Martin Chuzzlewit' and 'David Copperfield' contain perhaps the etcher's most vigorous work. Occasionally differences of opinion would arise between author and artist. 'Paul and Mrs. Pipchin,' in 'Dombey and Son,' 'really distressed' Dickens, 'it was so frightfully and wildly wide of the mark.' On the other hand Mi-

cawber in 'David Copperfield' 'was capital,' and Skimpole was 'made singularly unlike the great original,' a result which the author doubtless very much desired.

In 1837 Browne made a trip to Flanders, accompanied by Dickens, and in the following year they went together into Yorkshire and made studies for 'Nicholas Nickleby.' The sketch of Squeers was taken from the life. The 'Tale of Two Cities' was the last work by Dickens that Browne illustrated.

For many years the artist kept up the practice of sending water-colour drawings to the exhibitions at the British Institution and the Society of British Artists. To the exhibition of cartoons in Westminster Hall in 1843 he sent a large design of 'A Foraging Party of Cæsar's Forces surprised by the Britons,' and No. 65 in the same exhibition, 'Henry II defied by a Welsh Mountaineer,' is attributed to him. His oil paintings were imperfect in their technical execution. Two large oil pictures, however, in the Loan Exhibition of his works in 1883 attracted much attention: No. 81, 'Les trois vifs et les trois morts,' painted in 1867; and No. 128, 'Sintram and Death descending into the Dark Valley,' painted in 1862. He had had no regular training except for a short period in the 'life' school in St. Martin's Lane. He never worked after that from a model either of man or horse. He took great delight in horses and horsemanship, and at the height of his fortunes, when living at Croydon and Banstead, he regularly followed the hounds. In his illustrations of Lever's novels the staple is almost invariably the description of wild feats of horsemanship. 'I wish I could draw horses like Browne,' Leech was once heard to say. 'Harry Lorrequer,' 'Charles O'Malley,' 'Jack Hinton,' and 'Tom Burke' bear witness to 'Phiz's' versatility in his graphic treatment of the horse, while 'The O'Donoghue,' 'The Barringtons,' and 'Con Cregan' contain some of his best designs. Browne went over to Brussels to confer with Lever on the designs for 'Jack Hinton,' and the two men became intimate. Lover, who was of the party, wrote that 'they did nothing all day, or, in some instances, all night, but eat, drink, and laugh.' Occasionally Lever had his grumble over Browne's plates: 'The supper scene in No. 2 of "Lorrequer" showed the hero as another "Nicholas Nickleby," and plagiarisms, he begged to say, were the author's prerogative.' Again, in a moment of severe respect for the proprieties of life, he wrote, 'The character of my books for uproarious people and incident I owe mainly to master Phiz.' In the Irish scenes he thought

Browne was not familiar enough with the national physiognomy, and begged him to go and study O'Connell's 'Tail' in the House of Commons (*Lever's Life*, i. 225, 228, 237, 295).

In the illustrations to Smedley's 'Frank Fairleigh' and 'Lewis Arundel' the horse frequently plays a part. Browne's power in producing strong effects of black and white are well shown in the illustrations to some of Ainsworth's romances, particularly in 'Old St. Paul's.'

For thirty years Browne laboured with few intervals of rest save the hunting season and occasional travels. His principal recreation was painting, and in 1867 he had just finished on a broad canvas the 'Three Living and the Three Dead,' when he was struck with paralysis, the immediate cause of which was exposure to a strong draught in his bedroom at the seaside. He survived fifteen years, and with characteristic tenacity continued to work at plates. His mind was clear and well stored with anecdotes of the eminent men he had known. But his hand had lost its cunning. For a few of his latter years he received a small pension from the Royal Academy, which had previously been held by George Cruikshank. In 1880 he removed with his family from London to West Brighton, and there died on 8 July 1882. He was buried on the summit of the hill at the north side of the Extramural Cemetery, Brighton.

In person Browne was handsome and strongly built. His disposition was modest and retiring, but he had a fund of quiet humour and was a charming companion with intimates. When he was about to leave his residence at Croydon for another, he made a bonfire of all the letters he had received from Dickens, Lever, Ainsworth, and others, because they were almost solely about illustrations (*Lever's Life*, ii. 51 note). He was happily married in 1840 to Miss Reynolds, and at his death left five sons and four daughters.

[Thompson's *Life and Labours of H. K. Browne*, 1884; *Phiz*, a Memoir by F. G. Kitton, 1882; *Forster's Life of Charles Dickens*, iii., 1874; *Fitzpatrick's Life of Charles Lever*, 1879.]

R. H.

BROWNE, HENRY (1804-1875), classical and biblical scholar, son of the Rev. Henry John Browne, rector of Crownthorpe, Norfolk, was born in 1804. He was educated at Corpus Christi College, Cambridge, where he gained Bell's university scholarship in 1823; he graduated B.A. in 1826, and M.A. in 1830. From 1842 to 1847 he was princi-

pal of the theological college, Chichester; on 9 Dec. 1842 he was collated to the prebendal stall of Waltham in Chichester cathedral; in 1843 he was appointed examining chaplain to the bishop of Chichester; and in 1854 he was preferred to the rectory of Pevensey in the same diocese. Here he remained till his death, 19 June 1875. Besides editions and translations of the classics, Browne applied himself chiefly to the elucidation of sacred chronology. His published works are numerous: 1. 'Ordo Sæclorum, a treatise on the Chronology of Holy Scripture.' The argument, which is subtle, is mainly on the same lines as Clinton's, and the latest contemporary knowledge of oriental archaeology is brought to bear on the biblical statements (1844). 2. 'Examination of the Ancient Egyptian Chronographies,' commenced in 1852 in Arnold's 'Theological Critic.' 3. 'Remarks on Mr. Greswell's "Fasti Catholici"' (1852). This is a criticism which aims at completely annihilating the conclusions of Greswell. 4. He translated for the 'Library of the Fathers' seventeen short treatises of St. Augustine, in conjunction with C. L. Cornish, and also St. Augustine's Homilies on the Gospel and First Epistle of St. John (1838, &c.) 5. Several volumes of Greek and Latin classics for Arnold's 'School and College Series' (1851, &c.) 6. A translation of Madvig's 'Greek Syntax' (1847). 7. 'A Handbook of Hebrew Antiquities' (1851). 8. 'An English-Greek Lexicon,' conjointly with Rädgersdorf (1856). 9. 'Hierogrammata' (1848). The aim is to show that Egyptian discoveries do not invalidate the Mosaic account. He was also the author of several articles in the last edition (1862-6) of Kitto's 'Cyclopædia of Biblical Literature.'

[Men of the Time, ninth edition; Le Neve's *Fasti* (Hardy), i. 285; British Museum Catalogue.]

A. G.-N.

BROWNE, ISAAC HAWKINS, the elder (1705-1760), poet, was born on 21 Jan. 1705 at Burton-on-Trent, of which parish his father—a man of private fortune and the holder of other ecclesiastical preferments—was vicar. Receiving his first education at Lichfield, he passed to Westminster School, and thence in 1721 to Trinity College, Cambridge, where he obtained a scholarship and took the degree of M.A. About 1727 he began the study of law at Lincoln's Inn, but though called to the bar he did not seriously prosecute the practice of his profession. Through the influence of the Forester family he was twice returned (1744, 1747) to the House of Commons for the borough of Wen-

lock, Shropshire, near to which was his own estate. He was during his parliamentary career (1744–54) a supporter of Pelham's whig ministry. Before this time he had written a poem of some length on 'Design and Beauty,' addressed to Highmore the painter, and among his other productions 'A Pipe of Tobacco,' an ode in imitation of Pope, Swift, Thomson, and other poets then living, had gained a considerable measure of popularity. His principal work, published in 1754, was a Latin poem on the immortality of the soul—'De Animi Immortalitate'—which received high commendation from the scholars of his time. Of this there have been several English translations, the best known of which is by Soame Jenyns. After a lingering illness he died in London on 14 Feb. 1760. An edition of his poems was published by his son [see BROWNE, ISAAC HAWKINS, the younger] in 1768. Browne had little aptitude for professional or public life, but he was a man of lively talents and varied accomplishments. The humour of some of his lighter pieces has not wholly evaporated, and the gaiety of his genius is vouched by contemporaries of much wider celebrity. Warburton, praising the poem on the soul, adds that it 'gives me the more pleasure as it seems to be a mark of the author getting serious' (NICHOLS, *Illustr. of Lit.* ii, 33). Mrs. Piozzi reports Dr. Johnson as saying of Browne that he was 'of all conversers the most delightful with whom I ever was in company; his talk was at once so elegant, so apparently artless, so pure and so pleasing, it seemed a perpetual stream of sentiment, enlivened by gaiety and sparkling with images' (MRS. PIOZZI, *Anecdotes of Dr. Johnson*, 1786). And fifteen years after Browne's death Johnson is found thus illustrating the proposition that a man's powers are not to be judged by his capacity for public speech: 'Isaac Hawkins Browne, one of the first wits of this country, got into parliament and never opened his mouth' (BOSWELL, *Johnson*, 5 April 1775). In the 'Tour to the Hebrides,' two years earlier, Boswell writes (5 Sept. 1773): 'After supper Dr. Johnson told us that Isaac Hawkins Browne drank freely for thirty years, and that he wrote his poem "De Animi Immortalitate" in some of the last of these years. I listened to this with the eagerness of one who, conscious of being himself fond of wine, is glad to hear that a man of so much genius and good thinking as Browne had the same propensity.' This story is confirmed to some extent by Bishop Newton, who speaks of Browne's 'failings,' and draws a parallel between him and Addison: 'They were both excellent companions, but neither of them

could open well without having a glass of wine, and then the vein flowed to admiration.' According to the same authority, Browne died of consumption (*Life of Thomas Newton, D.D., Bishop of Bristol*. Written by himself, 1782).

[Biog. Brit. (Kippis), ii. 647; Return of Members; authorities quoted in the text.]

J. M. S.

BROWNE, ISAAC HAWKINS, the younger (1745–1818), only child of Isaac Hawkins Browne the elder [q.v.], was born 7 Dec. 1745. He was educated at Westminster School and Hertford College, Oxford. Long after taking his M.A. in 1767, he kept his rooms at Oxford and frequently resided there; in 1773 he received the degree of D.C.L. Having made a tour on the continent, he settled on his property in Shropshire, and in 1783 served as sheriff for the county. In 1784 he entered the House of Commons as member for Bridgnorth, which he represented for twenty-eight years (1784–1812); he was a supporter of Pitt. Like his father, he seems to have had no gift for oratory, but when he spoke 'his established reputation for superior knowledge and judgment secured to him that attention which might have been wanting to him on other accounts.' In 1815 he published, anonymously, 'Essays, Religious and Moral;' this work he afterwards acknowledged, and an edition published two years later bears his name. His 'Essays on Subjects of important Inquiry in Metaphysics, Morals, and Religion' (1822) were not published till after his death; if the seriousness of his mind is shown by the spirit of this volume, his exactness and capacity for taking pains are illustrated by the array of authorities by which the text is supported. Bishop Newton (*Life of Thomas Newton, D.D., Bishop of Bristol*, 1782) speaks of him as 'a very worthy, good young man, possessed of many of his father's excellencies without his failings,' and this portrait is completed by a contemporary biographer, who, mentioning that Charles James Fox was a fellow-student with Browne and of the same college, is careful to add that they formed no intimacy, 'their pursuits, habits, and connections being of a widely different character.' In 1768 he edited his father's poems in two editions, the best of which, with plates by Sterne, was not for sale. This edition, it may be presumed, contained the memoir of his father, which he is said to have issued with his works; in any case there is no memoir in the edition offered to the public, which is the only one generally accessible, though

the material facts in the life of Browne the elder in the 'Biographia Britannica' were, as appears from an acknowledgment in that work, supplied by his son. Browne was twice married (1788 and 1805), his first wife being the daughter of the Hon. Edward Hay, son of the seventh earl of Kinnoul. Browne died in London 30 May 1818.

[Gent. Mag. lxxxviii. part ii. 179.]

J. M. S.

BROWNE or **BROWN, JAMES** (1616-1685), theologian, son of a father of the same names, of Mangotsfield, Gloucestershire, matriculated at Oxford as a student of Oriell in 1634, and took his B.A. degree in 1638. He then left the university, and is said to have become a chaplain in the parliamentary army and to have been an eager disputant. On the Restoration he conformed. He wrote: 1. 'Antichrist in Spirit,' a work answered by George Fox in his 'Great Mystery of the Great Whore,' pp. 259, 260, where the author's name is spelt Brown. 2. 'Scripture Redemption freed from Men's Restrictions,' 1673, and printed with it. 3. 'The Substance of several Conferences and Disputes . . . about the Death of our Redeemer.'

[Wood's Athenæ Oxon. (ed. Bliss), iv. 504; Fox's Great Mystery (ed. 1659), 259.] W. H.

BROWNE, JAMES, LL.D. (1793-1841), journalist and author, was the son of a manufacturer at Coupar Angus, and was born at Whitefield, parish of Cargill, Perthshire, in 1793. He was educated for the ministry of the church of Scotland at the university of St. Andrews, where he specially distinguished himself in classics. After obtaining license to preach he spent some time on the continent as tutor in a private family. On his return to Scotland he acted as assistant classical master in Perth Academy, officiating at the same time as interim assistant to the minister of Kinnoul, Perthshire. About this time he published anonymously a 'History of the Inquisition,' which obtained a large circulation, and in 1817 he printed a sermon preached on the death of the Princess Charlotte. Either because he found his work uncongenial, or because he saw little prospect of obtaining a parish, he resolved to study for the bar. He passed advocate in 1826, and received the degree of LL.D. from the university of St. Andrews; but failing to obtain a practice at the bar he gradually turned his attention wholly to literature. For some time he acted as editor of the 'Scots Magazine,' and in 1827 he became editor of the 'Caledonian Mercury,' to which in the same year he con-

VOL. VII.

tributed certain articles which assisted to bring to light the Burke and Hare murders. During his editorship of the 'Mercury' he became involved in a dispute with Mr. Charles Maclaren, editor of the 'Scotsman,' with the result that they fought a duel, in which neither was injured. In 1830 he resigned the editorship of the 'Mercury,' and started the 'North Britain;' but after the discontinuance of that paper he resumed the editorship of the 'Mercury.' When the issue of the seventh edition of the 'Encyclopædia Britannica' was resolved upon, he was appointed assistant editor. In his books and in his newspaper articles the excitability of his temperament was mirrored in a boisterous and blustering mode of expression, cleverly caricatured in an article in 'Blackwood' (vol. xviii.), entitled 'Some Passages in the Life of Colonel Cloud.'

He was the author of: 1. 'A Sketch of the History of Edinburgh,' attached to Ewbank's 'Picturesque Views of Edinburgh,' 1823-5. 2. 'Critical Examination of Macculloch's Work on the Highlands and Islands of Scotland,' 1826. 3. 'Aperçu sur les Hiéroglyphes d'Égypte,' Paris, 1827; a French translation of articles contributed to the 'Edinburgh Review.' 4. 'Remarks on the Study of the Civil Law, occasioned by Mr. Brougham's late attack on the Scottish Bar,' 1828. 5. A popular and interesting 'History of the Highlands and of the Highland Clans,' in four volumes, 1st ed. 1835-8, 2nd ed. 1845. By his excessive literary labours he overtasked his strength and induced a severe attack of paralysis, from which his recovery was never more than partial. He died April 1841 at Woodbine Cottage, Trinity, near Edinburgh, and was buried in Duddingstone churchyard. In his later years he became a convert to the Roman catholic faith, and he wrote a tractate, entitled 'Examination of Sir Walter Scott's Opinions regarding Popery,' which was published posthumously in 1845.

[Caledonian Mercury, 10 April 1841; Gent. Mag. new ser. xv. 662; Anderson's Scottish Nation, ii. 400-1; Encyc. Brit. 9th ed. iv. 389.]

T. F. H.

BROWNE, JOHN (1642-1700?), surgeon, was born in 1642, probably at Norwich, where he lived in the early part of his life. He was of a surgical family, being, as he says, 'conversant with chirurgery almost from my cradle, being the sixth generation of my own relations, all eminent masters of our profession.' Among these relations was one William Crop, an eminent surgeon in Norfolk. He was acquainted with the celebrated

Sir Thomas Browne of Norwich [q.v.], who wrote commendatory letters prefixed to two of his namesake's books, but there is no mention of any kinship between them. Browne studied at St. Thomas's Hospital, London, under Thomas Hollyer, but after serving as a surgeon in the navy settled down at Norwich. In 1677 he published his book on tumours, and in the following year migrated to London, being about the same time made surgeon in ordinary to King Charles II. On the occasion of a vacancy for a surgeon at St. Thomas's Hospital, the king sent a letter recommending him for the appointment, and he was elected by the governors on 21 June 1683, 'in all humble submission to his majesty's letter,' though the claims of another surgeon, Edward Rice, who had taken charge of the hospital during the plague of 1665, were manifestly superior. This royal interference did not in the end prove a happy circumstance for Browne. In 1691 complaints arose that the surgeons did not obey the regulations of the hospital, and pretended that being appointed by royal mandamus they were not responsible to the governors. In the changed state of politics, and under the guidance of their able president, Sir Robert Clayton, the governors were determined to maintain their authority, and on 7 July 1691 they 'put out' the whole of their surgical staff, including Browne, and appointed other surgeons in their place. Browne appealed to the lords commissioners of the great seal, and the governors were called upon to defend their proceedings. The decision apparently went in their favour, for in 1698 Browne humbly petitioned the governors to be reinstated, though without success. Browne managed to continue in court favour after the revolution, and was surgeon to William III. He died probably early in the eighteenth century.

Browne was a well-educated man, and in all likelihood a good surgeon, as he was certainly a well-trained anatomist according to the standard of the day. His books show no lack of professional knowledge, though they are wanting in originality. The most notable perhaps is 'Charisma Basilicon, or an Account of the Royal Gift of Healing,' where he describes the method pursued by Charles II in touching for the 'king's evil,' with which as the king's surgeon he was officially concerned. Though full of gross adulation and a credulity which it is difficult to believe sincere, it is the best contemporary account of this curious rite as practised by the Stuart kings, and gives statistics of the numbers of persons touched (amounting be-

tween 1660 and 1682 to 92,107). His treatise on the muscles consists of six lectures, illustrated by elaborate copper-plates, of which the engraving is better than the drawing. It is probably the first of such books in which the names of the muscles are printed on the figures. Browne's portrait, engraved by R. White, is prefixed in different states to each of his books.

He wrote: 1. 'A Treatise of Preternatural Tumours,' 8vo, London, 1678 (with plates). 2. 'A Complete Discourse of Wounds,' 4to, London, 1678 (plates). 3. 'Adeno-Choiradologia, or an Anatomick-Chirurgical Treatise,' &c., 8vo, London, 1684; in three parts with separate titles, viz. (1) 'Adenographia, or an Anatomical Treatise of the Glandules,' (2) 'Chœradologia, or an exact Discourse of Strumaes or King's Evil Swellings,' (3) 'Charisma Basilicon, or the Royal Gift of Healing Strumaes, &c., by Contact or Imposition of the Sacred Hands of our Kings of England and of France.' 4. 'Myographia Nova, or a graphical description of all the Muscles in the Human Body; with one and forty copper-plates,' London, 1684; 2nd ed. Lugd. Batavorum, 1687; 3rd ed. London, 1697; 4th ed. London, 1698. 5. 'The Surgeon's Assistant,' 8vo, London, 1703.

[Browne's Works; Archives of St. Thomas's Hospital.] J. F. P.

BROWNE, JOHN (1741-1801), engraver, was born at Finchfield, Essex, 26 April 1741. He was the posthumous son of the rector of Boston, Norfolk, and was educated at Norwich. In 1756 he was apprenticed to John Tinney, the engraver, who was also William Woollett's master. With Tinney he remained till 1761, and then placed himself under Woollett, many of whose plates were commenced by Browne. On leaving Woollett he engraved a series of plates after N. Poussin, P. P. Rubens, Claude Lorraine, and other eminent masters. Browne practised exclusively as an engraver of landscape, and attained to a high degree of excellence in that department. He was elected an associate engraver of the Royal Academy in 1770, and exhibited thirteen plates between 1767 and 1801. He died in West Lane, Walworth, 2 Oct. 1801. The following are some of his most important works, which are to be seen in our national collection of prints: 'The Watering Place,' after Rubens; 'The Forest,' after Sir George Beaumont; 'St. John the Baptist in the Wilderness,' after S. Rosa; 'A View of the Gate of the Emperor Akbar at Secundrii,' after Hodges; 'The Cascade,' after G. Poussin; and four plates from his own designs, 'Morning,' 'Evening,' 'After

Sunset,' and 'Moonlight;' also several large plates after Claude Lorraine.

[Redgrave's Dictionary of Artists, 1878.]

L. F.

BROWNE, JOSEPH (*f.* 1706), physician, has been generally described as a charlatan. His origin is unknown, and the particulars of his personal history are scanty, but it is probable that he was the Joseph Browne of Jesus College, Cambridge, who proceeded M.B. 1695; that he took the degree of M.D. does not appear, though he assumed the title. In 1706 he was twice convicted for libelling Queen Anne's administration. The first of these occasions, when he was fined forty marks and ordered to stand in the pillory, was for the publication of 'The Country Parson's Honest Advice to that judicious and worthy Minister of State my Lord Keeper.' In a letter addressed to Secretary Harley, 'occasioned by his late commitment to Newgate,' he denies the authorship of this pamphlet, of which at the same time he gives a professedly disinterested explanation. He also speaks of Harley as having 'not only treated him like a patriot, but given him friendly advice.' For thus undertaking the office of political interpreter he was again fined forty marks and ordered to stand in the pillory twice. He has been described 'as a mere tool of the booksellers and always needy' (GRANGER, *Biog. Hist. of England* (Noble's continuation), ii. 232). It is at any rate certain that he was an industrious writer, and that his effrontery may be discerned through an obscure and rambling style. He wrote and lectured against Harvey's theory of the circulation of the blood, and he continued the 'Examiner' after it had been dropped by Mrs. Manley, who had succeeded Swift and others; 'consequently it became as inferior to what it had been as his abilities were to theirs' (*ib.*). Following the fashion of the time, he sought the patronage of great people, and was bold and impudent in his applications. Thus his 'Modern Practice of Physick vindicated' (two parts, 1703-4) is dedicated to the Duke of Leeds without permission, for he was 'jealous it might be denied him.' He hopes, however, the duke will 'pardon the ambition I have of publishing to the world that I am known to your grace.' A similar motive led him to dedicate his 'Lecture of Anatomy against the Circulation of the Blood' (1701) to 'His Excellency Heer Vrybergen, Envoy Extraordinary from the States-General.' His 'Practical Treatise of the Plague' (1720) has a prefatory epistle to an eminent medical authority of that day, Dr. Mead, and his last

known publication, also on the plague, was addressed to the president and members of the Royal College of Physicians, with which body he was not affiliated. Beyond the date of this publication (1721) there is no trace of him.

[Brit. Mus. Cat.; Granger's Biog. Hist. of England, continuation by Noble, ii. 232; Notes and Queries, 3rd ser. i. 465, ii. 13.] J. M. S.

BROWNE, JOSEPH (1700-1767), provost of Queen's College, Oxford, son of George Browne, yeoman, was born at a place called the Tongue in Watermillock, Cumberland, educated at Barton school, and admitted commoner of Queen's College, Oxford, on 21 March 1716-17, the expense of his education being, it is said, partly defrayed by a private benefactor. He was elected tabarder on the foundation of his college, and, having graduated M.A. on 4 Nov. 1724, became a chaplain there. He was elected fellow 1 April 1731, and became a successful tutor; took the degree of D.D. 9 July 1743, and was presented by the college with the living of Bramshot, Hampshire, 1746. In that year he was appointed professor of natural philosophy, and held that office until his death. He was instituted prebendary of Hereford on 9 June of the same year (he was afterwards called into residence), and on 13 Feb. 1752 was collated to the chancellorship of the cathedral. On 3 Dec. 1756 he was elected provost of Queen's College. From 1759 to 1765 he held the office of vice-chancellor of the university. He had a severe stroke of palsy 25 March 1765, and died on 17 June 1767. He edited 'Maffei S. R. E. Card. Barberini postea Urbani VII Poemata,' 1726.

[Hutchinson's History of Cumberland, i. 426, 427; Wood's History and Antiquities of the Colleges and Halls (Gutch), 149, app. 172, 173; History of the University, ii. 871; Le Neve's Fasti (Hardy), i. 494, 496. The lives of Dr. Browne in Chalmers's and Rose's Biographical Dictionaries are taken from Hutchinson's Cumberland.] W. H.

BROWNE, LANCELOT (*d.* 1605), physician, was a native of York. He matriculated at St. John's College, Cambridge, in May 1559, graduated B.A. in 1562-3, and M.A. in 1566. In 1567 he was elected fellow of Pembroke Hall; in 1570 received the license of the university to practise physic. He took a leading part in the opposition to the new statutes of the university promulgated in 1572, and in 1573 was made proctor. He was created M.D. in 1576, and after this would appear to have moved to London, as on 10 June 1584 he was elected fellow of the

College of Physicians. He was censor in 1587, and several times afterwards; an elect in 1599; and a member of the council of the college in 1604-5; but died in 1605, probably shortly before 11 Dec. Browne was physician to Queen Elizabeth, to James I, and to his queen. He is not known to have written anything except a commendatory letter in Latin prefixed to Gerarde's 'Herbal' (first edition, 1597). He was one of those entrusted by the College of Physicians in 1589 with the preparation of a pharmacopœia, and in 1594 was on a committee appointed for the same object, but for some reason the work was stopped, and not resumed till twenty years afterwards, when Browne was no longer living.

[Cooper's *Athenæ Cantabrigienses*, ii. 421; Munk's *Coll. of Phys.* (2nd ed.) ii. 86.]

J. F. P.

BROWNE, LYDE (*d.* 1787), the elder, virtuoso, was a director of the Bank of England, having a town house in Foster Lane, City, and a country house at Wimbledon. He commenced the antique-art collections for which he was distinguished about 1747. He became F.S.A. on 5 April 1752; he resigned the fellowship in 1772. In April 1768 he was elected director of the Bank of England. By that year he had gathered together at his Wimbledon house as many as eighty-one rare statues and other precious examples of Greek and Roman art. Browne's art treasures were described in a Latin catalogue, 8vo, published in 1768, together with the sources whence some of them were obtained. By 1779 Browne had largely increased his collection. An Italian catalogue of it (4to, Rivingtons) was published in that year, and this speaks of 236 pieces as being the choicest of Browne's possessions, and comprising some said to be 'd' uno stile il più sublime' and in perfect preservation. About 1786 Browne arranged to sell the whole of these treasures (or a portion, it is not clear) to the Empress of Russia, and the price he was to be paid was 22,000*l.* Choosing a merchant in St. Petersburg, on the recommendation of some friends, to receive and transmit this sum of money, Browne had 10,000*l.* of it duly forwarded, but the balance was never sent, owing to the merchant's bankruptcy. The loss caused Browne much depression, and he soon afterwards (10 Sept. 1787) died of apoplexy.

His Wimbledon mansion was tenanted after his death by Henry Dundas (Lord Melville), and subsequently by the Earl of Aberdeen and by Lord Lovaine (LYSONS, *Environ's*, Supplement, p. 96).

[*Gent. Mag.* 1787, vol. lviii. pt. ii. p. 840, under

'Brown;,' *Bibliotheca Typographica Britannica*, x. 64; *Catalogus Veteris Ævi varii*, &c.; *Catalogo dei più scelti e preziosi Marmi*, &c.; *Lysons's Environ's*, i. 540, Supplement, 96; private information.] J. H.

BROWNE, LYDE (*d.* 1803), the younger, lieutenant-colonel 21st royal Scots fusiliers, who was killed by Emmett's mob in Dublin in 1803, entered the army as cornet in the 3rd dragoons 11 June 1777, and obtained his troop in the 20th light dragoons, a corps formed during the American war out of the light troops of some other cavalry regiments, and which was disbanded in 1783, when he was placed on half pay. He was brought on full pay in the 40th foot in May 1794, and served with that regiment in the West Indies, and became major in the 4th (Nicholl's) West India regiment in 1797. His subsequent commissions were major 90th foot, 1798; lieutenant-colonel 35th foot, with which he served at Malta, 1800; lieutenant-colonel 85th foot, 1801; and lieutenant-colonel 21st fusiliers, 25 Jan. 1802. The latter regiment was stationed in Cork Street, Thomas Street, and Coombe Barracks in July 1803, and Browne was repairing thither to join his men on the alarm being given at dusk on 23 July, when he was shot dead by some of the same mob which immediately afterwards murdered the aged Lord Kilwarden in an adjoining street.

[*Annual Army Lists*; *Trimen's Hist. Rec.* 35th Foot (Southampton, 1874); *H. Stooks-Smith's Alph. List Officers*, 85th Lt. Inf. (London, 1850); *Cannon's Hist. Rec.* 21st Fusiliers.] H. M. C.

BROWNE, MOSES (1704-1787), poet, born in 1704, was originally a pen-cutter. His earliest production in print was a weak tragedy called 'Polidus, or Distress'd Love,' and an equally weak farce 'All Bedevil'd, or the House in a Hurry,' neither of which was ever performed by regular actors or in a licensed theatre. His earliest studies were patronised by Robert, viscount Molesworth, and his poems of 'Piscatory Eclogues,' 1729, were dedicated to Dodington, afterwards Lord Melcombe. They were reissued with other works in 1739 under the title of 'Poems on various Subjects,' and again in 1773 as 'Angling Sports, in nine Piscatory Eclogues.' Browne found a kind friend in Cave, the proprietor of the 'Gentleman's Magazine,' and for a long time he was the principal poetical contributor to that periodical. The prize of 50*l.* offered by Cave for the best theological poem was awarded to Browne by Dr. Birch; it is printed, with other prize poems of his composition, in the 'Poems on various Subjects.'

Browne was an enthusiastic angler, and in 1750, at the suggestion of Dr. Johnson, brought out an edition of Walton and Cotton's 'Compleat Angler,' adding to it 'a number of occasional notes.' These were of value, but unfortunately the original text was altered to suit the taste of the age. Other editions appeared in 1759 and 1772, the former giving rise to a controversy with Sir John Hawkins, who was also an editor of that work. Browne's volume, 'Works and Rest of the Creation, containing (1) an Essay on the Universe, (2) Sunday Thoughts,' was published in 1752, and was several times reprinted, the last edition being in 1806. Through the encouragement of the Rev. James Hervey he took orders in the English church and became curate to Hervey at Collingtree in 1753. The small living of Olney was given to Browne by Lord Dartmouth in the same year, but as the poet had a large family—Cowper says 'ten or a dozen' children, Hervéy with greater precision 'thirteen'—he was forced to accept in 1763 the chaplaincy of Morden College, and to be non-resident at Olney. At a still later date he became the vicar of Sutton in Lincolnshire. Browne died at Morden College 13 Sept. 1787, his wife, Ann, having predeceased him on 24 March 1783, aged 65. A tablet to his memory is in Olney Church. John Newton was his curate there from 1764 to 1780, when Thomas Scott succeeded him.

He was the author of several sermons and the translator of 'The Excellency of the Knowledge of Jesus Christ, by John Liborius Zimmermann,' which passed through three editions (1772, 1773, and 1801). At the command of the Duke and Duchess of Somerset he wrote in 1749 a poem on their seat of 'Percy Lodge,' but it was not given to the world until 1755. Had they lived, this poor poet would have been better provided for.

[Gent. Mag. 1736, pp. 59-60, 1787 pp. 286, 840, 932; Biog. Dram. (1812), i. 75; Westwood's Bibl. Piscatoria (1883), pp. 43-4, 221-2; Nichols's Lit. Anecd. ii. 21, 436; v. 36-7, 51-3; Hawkins's Johnson, p. 46; Hervey's Letters, i. and ii.; Southey's Cowper, i. 243-4, iv. 154; Abbey and Overton's English Church, ii. 331.]

W. P. C.

BROWNE, PATRICK (1720?-1790), author of the 'Civil and Natural History of Jamaica,' was the fourth son of Edward Browne of Woodstock, co. Mayo, Ireland, and was born about 1720. In 1737 he was sent to reside with a relative in Antigua, but ill-health compelling him to return to Europe he went to Paris, where he commenced the study of physical science, especially botany. Afterwards he removed to Leyden, where he

continued his studies, obtaining the degree of M.D. 21 Feb. 1743 (PEACOCK, *English Students at Leyden*, p. 14). At Leyden he made the acquaintance of Gronovius, and began a correspondence with Linnæus, which continued till his death. After practising his profession for two years in London he returned to the West Indies, spending some months in Antigua and other sugar islands, and thence proceeding to Jamaica. Here he occupied himself with the study of the geology, botany, and natural history of the island. In 1755 he published a new map of Jamaica, and in 1756 'Civil and Natural History of Jamaica' in folio, ornamented with forty-nine engravings, a map of the island, and a map of the harbour of Port Royal, Kingston, &c. All the copperplates as well as the original drawings used in the work were consumed in the great fire in Cornhill 7 Nov. 1765, and consequently the second edition of the book published in 1769, with four new Linnæan indexes, is without illustrations. In June 1774 he published in 'Exshaw's London Magazine' a 'Catalogue of the Birds of Ireland, whether natives, casual visitors, or birds of passage, taken from observation, classed and disposed according to Linnæus;' and in August of the same year a 'Catalogue of Fishes observed on our coasts, and in our lakes and rivers.' He left in manuscript a 'Catalogue of the Plants now growing in the Sugar Islands,' and a 'Catalogue of such Irish Plants as have been observed by the author, chiefly those of the counties of Mayo and Galway.' He died at Rushbrook, co. Mayo, 29 Aug. 1790, and was interred in the family burying-place at Crossboyne, where there is a monument to his memory with an inscription written by himself.

[Walker's *Hibernian Mag.* 1795, pt. ii. pp. 195-7.]
T. F. H.

BROWNE, PETER (d. 1735), divine, was born in co. Dublin soon after the Restoration; entered Trinity College in 1682; became fellow in 1692, and provost in August 1699. He was made bishop of Cork and Ross in January 1710. He became first known as a writer by an attack upon Toland, who had published in 1696 his 'Christianity not Mysterialous.' Browne made one of the best known replies to this work; and Toland was in the habit of boasting that he had thus made Browne a bishop (TOLAND, *Life* prefixed to *Collection of several Pieces*, 1726, p. xx). Browne held that Toland was beyond the pale of toleration (AMORY, *Memoirs*, &c., i. 85). He afterwards published a full elaboration of his argument in the 'Procedure, Extent, and Limits of Human Understanding,' 1728;

and in 'Things Supernatural and Divine conceived by Analogy with things Natural and Human,' 1733. The argument in these books resembles one afterwards put forward by Dean Mansel. It is adopted from Archbishop King's sermon on predestination (1709, and republished with notes by Archbishop Whately, 1821). According to Browne we can have no direct knowledge at all of the real nature of the Divine attributes, though we may have an 'analogical' knowledge through revelation. The doctrine was intended at first to upset Toland's argument against mystery as being equivalent to nonsense. Berkeley, in his 'Alciphron' (third dialogue, 1732), urged that it really led to atheism. Browne replies to Berkeley at great length in the 'Analogy.' Berkeley says (4 April 1734) that he did not answer the last attack, as the book had excited little notice in Ireland. Browne also took part in a controversy about the practice of drinking to the 'glorious and immortal memory.' He maintained it to be a superstitious rite in various pamphlets: 'Drinking in Remembrance of the Dead, being the substance of a discourse delivered to the clergy of the diocese of Cork,' 1713; second part, 1714; 'An Answer to a Rt. Rev. Prelate's Defence of, &c.,' 1715; a 'Discourse of Drinking Healths, wherein the great evil of the custom is shown,' 1716; and 'A Letter to a Gentleman in Oxford on the subject of Health-drinking,' 1722. Swift refers to this in his letters to Sheridan (28 and 29 June 1725), and says that the bishop is a 'whimsical gentleman.' Browne died 25 Aug. 1735, and was buried at Ballinaspic, near Cork, where he had spent 2,000*l.* on a house which he left to his successors in the bishopric. His body was exhumed 12 Jan. 1861, in consequence of a report that it had been stolen, and found so perfect that the resemblance to his portrait in the palace at Cork was recognisable. It was reinterred under the new cathedral church of St. Finbar, Cork. He is described as a man of austere and simple habits, lavish and secret in his charities, and a very impressive preacher. His sermons, in two volumes, were published in 1742. He left various writings in manuscript, including a third volume of the 'Analogy,' a tract 'On the Use and Abuse of Metaphysics in Religion,' and some other tracts and sermons.

[Fraser's Berkeley, iv. 18, 222, 234; Mant's Church of Ireland, ii. 193; Amory's Memoirs of several Ladies, &c., i. 85; Ware's Bishops of Ireland (Harris), 571, 572; Ware's Writers of Ireland (Harris), 296, 297.] L. S.

*is in
cet
of* * BROWNE, SIR RICHARD (d. 1669), parliamentary general, a citizen of London,

is described as a 'woodmonger' in the list of adventurers for the reconquest of Ireland, to which enterprise he subscribed 600*l.* He took up arms for the parliament, and obtained a command in the trained bands. In September 1642 he disarmed the royalist gentry of Kent (VICARS, i. 163). In December 1642 he served under Waller, and his regiment was the first to enter the breach at the capture of Winchester (*ib.* i. 229). In July 1643 he was charged with the suppression of the rising which took place in Kent in connection with Waller's plot, and crushed the insurgents in a fight at Tunbridge (16 July 1643, *ib.* iii. 12). On 23 Dec. 1643 the parliament appointed Browne to the command of the two regiments (the white and the yellow) sent to reinforce Waller's army, and he shared the command at the victory of Alresford (29 March 1644). In the following summer, by an ordinance dated 8 June, he was constituted major-general of the forces raised for the subduing of Oxford, and commander-in-chief of the forces of the three associated counties of Berkshire, Buckinghamshire, and Oxfordshire (RUSHWORTH, iii. pt. ii. 673). With three regiments of auxiliaries raised in London he took up his headquarters at Abingdon, where 'he was a continual thorn in the eyes and goad in the sides of Oxford and the adjacent royal garrisons' (VICARS, *England's Worthies*, 101). The parliamentary 'Diurnals' are full of his exploits, while the royalist tracts and papers continually accuse him of plundering the country and ill-treating his prisoners. An attempt was made by Lord Digby to induce him to betray his charge, but it met with signal failure (September to December 1644, RUSHWORTH, iii. pt. ii. 808-16).

In May 1645 Browne was employed for a short time in following the king's movements, but was recalled to take part in the first siege of Oxford (June 1645). He took part in the final siege of that city in the summer of 1646. On the conclusion of the war he was appointed one of the commissioners to receive Charles from the Scots (5 Jan. 1647, RUSHWORTH, iv. pt. i. 394). While at Holmby he was, according to Anthony Wood, 'converted by the king's discourses' (*Annals*, ii. 474). He was at Holmby when the king was seized by Cornet Joyce, and told the soldiers 'that if he had had strength we should have had his life before we brought the king away. "Indeed," said the cornet, "you speak like a gallant and faithful man;" but he knew well enough he had not the strength, and therefore spake so boldly' (RUSHWORTH, iv. 516). Browne was elected member for Wycombe amongst the recruiters, and in

1647 was also chosen sheriff of London. Clarendon describes him as having 'a great name and interest in the city, and with all the presbyterian party' (*Rebellion*, x. 70). With the majority of his party he changed sides in 1648, was accused by the army of confederating with the Scots and the secluded members for the invasion of England (6 Dec.), arrested (12 Dec.), expelled from the House of Commons, and deprived of his sheriffdom and other posts (WALKER, *History of Independence*, ii. 39; RUSHWORTH, iv. pt. ii. 1354-61). For several years he remained in prison at Windsor, Wallingford, Warwick, Ludlow, and other places. In the account of his sufferings which he gave in parliament in March 1659 he says: 'I was used worse than a cavalier; taken and sent away prisoner to Wales; used with more cruelty than if in Newgate; in a worse prison than common prisoners. My wife and children could not come under roof to see me. My letters could not pass. The governor demanded my letters; I said he should have my life as soon. I defended them with my weapon' (BURTON, *Diary*, iv. 263). This imprisonment lasted for five years. In 1656 Browne was one of the members excluded from parliament for refusing to take the engagement demanded by the Protector (see Protest of 22 Sept. in WHITELOCKE). In Richard Cromwell's parliament he was one of the members for London, and found at length, in March 1659, an opportunity for securing redress. On 26 March 1659 the House of Commons annulled the vote of 4 Dec. 1649 disabling him from the office of alderman, and ordered the payment of 9,016*l.* still owing to him from the state. In the summer of 1659 he was implicated in Sir George Booth's rising, and his arrest ordered, but he succeeded in lying hid at Stationers' Hall, 'by the faithful secrecy of Captain Burroughes' (HEATH'S *Chronicle*, p. 737). The votes then passed against him were annulled on 22 Feb. 1660 (*Journals*; and PEPYS, *Diary*). Browne was one of the persons with whom Whitelocke took counsel for the furtherance of his scheme of persuading Fleetwood to recall the king (WHITELOCKE, 22 Dec. 1659). Browne was chosen by the city as one of the deputation to Charles II, and headed the triumphal procession which brought the king back to London with a troop of gentlemen in cloth of silver doublets. His services were liberally rewarded by the king, who conferred the honour of knighthood on both him and his eldest son. He was also elected lord mayor on 3 Oct. 1660. During his mayoralty Venner's insurrection took place, and the vigour he showed in suppressing it gained

him fresh advancement. The city rewarded him with a pension of 500*l.* a year (7 Aug. 1662, KENNET, p. 739), and the king created him a baronet. He died on 24 Sept. 1669, 'at his house in Essex, near Saffron Walden' (*Obituary of Richard Smyth*, p. 83). He was a brave soldier, and the charges of rapacity and cruelty brought against him by the royalist pamphleteers can hardly be regarded as proved. A greater blot on his fame is his conduct at the trial of the regicides. Browne repeated against Adrian Scroop words tending to justify the king's execution which Scroop had spoken in a casual conversation, and this testimony excited a feeling in the high court and the parliament which cost Scroop his life (WOOD, *Athens*, ii. 74, ed. 1721; KENNET, *Register*, p. 276).

[Vicars's Parliamentary Chronicle; Rushworth's Historical Collections; Kennet's Register. Vicars's England's Worthies (1647) contains a sketch of Browne's career and a portrait. The correspondence with Lord Digby was printed in a pamphlet entitled *The Lord Digby's Design on Abingdon* (4to, 1644), and several of Browne's relations of different battles and skirmishes were published contemporaneously.] C. H. F.

BROWNE or **BROWN**, **RICHARD** (*fl.* 1674-1694), physician, was educated at Queen's College, Oxford, but graduated at Leyden, where he was admitted 20 Sept. 1675, being then fifty years old. He became a licentiate of the College of Physicians on 30 Sept. 1676. His principal writings, some of which bear on the title-page 'by Richard Browne, Apothecary of Oakham,' are: 1. 'Medicina Musica; or a Mechanical Essay on the Effects of Singing, Music, and Dancing on Human Bodies; with an Essay on the Nature and Cure of the Spleen and Vapours,' London, 1674, new edition 1729. 2. 'Περὶ Ἀρχῶν, Liber in quo Principia Veterum evertuntur, et nova stabiliantur,' London, 1678. 3. 'Prosodia Pharmacopœorum, or the Apothecary's Prosody,' London, 1685. 4. 'English Grammar,' London, 1692. 5. 'General History of Earthquakes,' London, 1694. A small book entitled 'Coral and Steel, a most Compendious Method of Preserving and Restoring Health, by R. B., M.D.,' no date, is doubtfully assigned to the same R. Brown.

[Munk's Coll. of Phys. (1878), i. 391.]

G. T. B.

BROWNE, **SIR RICHARD** (1605-1683), diplomatist, born in 1605, was the only son of Christopher Browne of Sayes Court, Deptford, and Thomasine Gonson, whose father and grandfather, Benjamin and William Gonson, had been treasurers of the navy. The father of Christopher, Sir Richard

Browne, knight, was in the service of the Earl of Leicester while governor of the Netherlands, and held the appointment of clerk of the green cloth under Elizabeth and James I. Richard Browne was educated at Merton College, Oxford. After travelling on the continent, and especially, as it would seem, in France, he returned to England, and was sworn clerk of the council to King Charles I on 27 Jan. 1640-1. In the same year he was sent on two diplomatic missions, to the Queen of Bohemia and the Elector Palatine, and to Henry Frederick, prince of Orange. In July 1641 Browne entered on the chief occupation of his life, being at that date appointed king's resident at the court of France, in succession to the Earl of Leicester. This appointment he held for no less than nineteen years, acting as the representative both of Charles I and of his exiled son. Browne was a staunch royalist, and his loyalty was thoroughly tried. During the whole of his diplomatic career in France he seems to have been practically obliged to give his services gratuitously. More than once he is found writing anxiously for some payment of his allowances, while on one occasion he complained bitterly that he had not even 'the wherewithal to provide himself out of mourning a new coat and liveries.' The sum due to him for his allowance as resident was stated, after the Restoration, to amount to 19,732*l.*, of which only 7,668*l.* had been paid or deducted as a fine on the lease to him of Sayes Court. An attempt made in 1649 by Augier, 'the agent for the rebels,' to bribe the king's resident if he would 'serve the new state, and discover what came to his knowledge of the Louvre councils,' was, however, indignantly repelled. 'I replied,' wrote Browne at the time, 'that I took it very ill that he or any should dare to make any such overture to me . . . that I held his masters the most execrable villains that were ever upon the face of the earth, and that if his majesty—now that I had spent my whole estate in this my last eight years' service—were neither able nor willing to use me, I would retire into some remote, cheap corner of the world, where, feeding only upon bread and water, I and mine would hourly pray for his majesty's re-establishment.' But probably Browne's greatest service in the eyes of the royalists was his maintenance of the public service and liturgy of the church of England during the exile of the English king. In his large house in Paris, Browne erected a chapel which was much frequented by many well-known English divines and other exiles. On the Trinity Sunday of 1650 John Evelyn was

present at a service in this chapel, when the ordination took place of two Englishmen—Durell, afterwards dean of Windsor, and Brevint, afterwards dean of Durham; the Bishop of Galloway officiated, and the sermon was preached by the Dean of Peterborough. It is recorded that divers bishops, doctors of the church, and others who found an asylum in Browne's house at Paris, were accustomed, in their disputes with papists and sectaries, at a time when the church of England seemed utterly lost, 'to argue for the visibility of the church,' solely from the existence of Browne's chapel and congregation. About 1652-3 Browne also purchased a piece of ground for the interment of protestants who died in or near Paris.

A selection from Browne's correspondence has been published in the appendix to Bray's edition of Evelyn's 'Diary and Correspondence;' the most important portion of it consists of the letters which passed privately between himself and Sir Edward Hyde (afterwards Earl of Clarendon), principally from February 1652 to August 1659. In the correspondence very frequent mention is made of the 'prizes' captured, after the death of Charles I, by the privateers of Scilly and Jersey. Those islands being then in the hands of the parliamentary forces, the freebooters were compelled to bring their prizes into the ports of France, and, in return for the sanction of the royal commission, were called upon to pay certain dues into the exchequer of the exiled English king (see Bray's notes to the Hyde and Browne Correspondence in vol. iv. of EVELYN). In the collection of these dues Charles experienced great difficulties, and from the close of 1652 to 1654 Browne was actively engaged in Brittany, at Brest and Nantes, endeavouring to collect the sums owing to the king. On 1 Sept. 1649 Browne had been created a baronet by Charles II, in virtue of a dormant warrant sent to him by Charles I in February 1643. On 19 Sept. 1649 he had also received from Charles II the honour of knighthood.

At the Restoration the king's resident returned to England, landing at Dover 4 June 1660. He continued to hold office as clerk of the council until January 1671-2. The remainder of his life was spent (according to Wood, *Fasti Oxon.*) at Charlton in Kent, where he passed his time 'in a pleasant retiredness and studious recess.' For some few months before his decease he suffered from gout and dropsy, and died on 12 Feb. 1682-3, at Sayes Court, Deptford. He was buried in the churchyard of St. Nicholas, Deptford, his funeral being attended by the brethren of

the Trinity corporation, of which he had been master. Browne married Elizabeth, daughter of Sir John Prettyman of Dryfield in Gloucestershire. Their only daughter, Mary, became the wife of the well-known John Evelyn.

The Sir Richard Browne of this article should be carefully distinguished from Alderman Sir Richard Browne (*d.* 1669) [q. v.]

[Evelyn's Diary and Correspondence (ed. Bray) passim and Browne's Correspondence thereto subjoined; Monumental Inscriptions at Deptford, printed in Lysons's Environs of London, vol. iv.; Wood's Fasti (Bliss), pt. 1. pp. 439-40; Calendar of State Papers, Domestic, especially from 1640-1 to 1663.] W. W.

BROWNE, ROBERT (1550?-1633?), the earliest separatist from the church of England after the Reformation, and now claimed as the first exponent of their principle of church government by the modern congregationalists in England and America, was born at Tolethorpe in Rutland about the middle of the sixteenth century, though the exact date of his birth is unknown. The family from which he sprang had been settled at Stamford in Lincolnshire since the fourteenth century. They had amassed considerable wealth, filled positions of trust and importance, and were recognised county magnates before the fifteenth century had closed. One of them, John Browne, a merchant of the staple, and a rich alderman of Stamford, built the church of All Saints in that town at his sole expense, and a brass in memory of him and his wife still exists in the church he erected. This man's son, Christopher Browne of Tolethorpe, was high sheriff for the county of Rutland in the reign of Henry VII, and his son, grandfather of the subject of this article, received a curious patent from Henry VIII, allowing him to wear his hat in the royal presence when he pleased. Robert was the third child of Mr. Anthony Browne of Tolethorpe, by Dorothy, daughter of Sir Philip Boteler of Watton Woodhall, Hertfordshire, and was connected more or less closely through both parents with some of the most wealthy and influential families in England. In Cecil, lord Burghley, whose family had been connected with Stamford for generations, and who on more than one occasion acknowledged Browne as a kinsman, he found a friend indeed when he most needed his protection and support.

Browne is said to have entered at Corpus Christi College, Cambridge, in 1570, and to have taken his B.A. degree in 1572. Both statements can hardly be true, and—as he certainly did take the B.A. degree in 1572, when

his name was placed eightieth on the list—it is probable that he matriculated first at some other college and migrated to Corpus for some reason which must remain unknown to us. Thomas Aldrich, one of the leaders of the puritan party at Cambridge, was master of Corpus at this time, having been elected, on the recommendation of Archbishop Parker, 3 Feb. 1569-70. The college was in a flourishing condition, due in a great measure to the favour shown to it by the primate, who had himself held the mastership from 1544 to 1553. It is hardly conceivable that Browne between the time of his entry at Corpus and the taking of his degree should have been admitted to the household of the unfortunate Thomas Howard, fourth duke of Norfolk, still less that he should in any sense have been the duke's domestic chaplain in June 1571, as Strype asserts he was. The duke at this time was deeply pledged to the papal party, of which he was soon to be acknowledged as the ostensible leader, and he was the last man just at this time to have extended his patronage to a young firebrand like Browne, whose violent denunciation of all that was 'popish' was quite ungovernable and at any rate unrestrained. It is far more probable that Strype has confused Robert Browne with another man of the same name upon whom Cecil doubtless had his eye—the man who two months later was implicated when the Ridolfi conspiracy was discovered, and who was to be the bearer of the bag of money which was intended for Lord Herries but never reached his hands. After taking his degree Browne appears to have gone to London, where he supported himself as a schoolmaster, and delivered his soul on Sundays by preaching in the open air in defiance of the rector of Islington, in whose parish it was that his auditors assembled. About 1578, the plague being more than usually violent in London, his father ordered him to return to Tolethorpe; but unable to remain long without active employment, he grew tired of the quiet home, and again went up to Cambridge, probably with a view to taking the higher degrees, or on the chance of a fellowship falling to him. At this time he came under the influence of Richard Greenham, rector of Dry Drayton, six or seven miles from Cambridge, a clergyman of great earnestness and conspicuous ability, who had remarkable influence upon the more devout and ardent young men in the university then preparing for holy orders. Browne was probably placed for a while under Greenham as a pupil in his family, and the elder man soon perceived that the younger one had gifts of no ordinary kind. Beginning by allowing

him to take a prominent part in the religious exercises of his household, which was a large one, he went on to encourage him to preach in the villages round, without taking the trouble to get the bishop's license, though it is almost certain that he must have been previously ordained. Soon the fame of his eloquence and enthusiasm extended itself, and he was invited to accept the cure of a parish in Cambridge, probably St. Benet's, adjoining his own college, where he preached fervently and effectively for some months; at the end of that time he 'sent back the money they would have given him, and also gave them warning of his departure.' His congregation were not 'as yet so rightly grounded in church government' as they should be. In other words, he could not persuade them to follow him as far as he desired to go. It was at this point in his career that he first became possessed with the notion that the whole constitution of ecclesiastical government was faulty and needed a radical reform. Ordination, whether episcopal or presbyterian, was to his mind an abominable institution: to be authorised, licensed, or ordained, by any human being was hateful. When his brother obtained for him the necessary license from Cox, bishop of Ely, and paid the fees, Browne lost one of the necessary documents, threw the other into the fire, and proceeded openly to preach in Cambridge, wherever he had the opportunity, 'against the calling and authorising of preachers by bishops,' protesting that though he had been fortified with the episcopal license, he cared not one whit for it and would have preached whether he had been provided with it or not. If the ecclesiastical government of the bishops in their several sees was bad, not less objectionable did the whole structure of the parochial system seem to him, harmful to religion and a bondage from which it was high time that the true believers should be set free. 'The kingdom of God,' he proclaimed, 'was not to be begun by whole parishes, but rather by the worthiest, were they never so few.' Already he had persuaded himself distinctly that the christian church, so far from being a corporation comprehensive, all-embracing, and catholic, was to be of all conceivable associations the most narrow, exclusive, and confined in its influence and its aims. It was to be a society for a privileged and miraculously gifted few, a witness immeasurably less for divine truth than against the world, which was lying in wickedness, and which Browne seems to have considered he had little concern with, little call to convert from the errors of its ways.

While vehemently and incessantly pro-

claiming this new theory of ecclesiastical polity—and at this time it was a very new theory—his health broke down, and while still suffering from illness he was formally inhibited from preaching by the bishop. Browne, with characteristic perversity, told the bishop's officer that he was not in a position to preach just then; if the circumstances had been different, 'he would no whit less cease preaching' for the episcopal inhibition. Soon after this he heard that there were certain people in Norfolk who were 'very forward' in their zeal for a new reformation, and consumed by his desire to spread his views of the importance of a separation of the godly from the ungodly, he felt called to go down to East Anglia. It was just at this time that a former acquaintance and fellow-collegian of his, one Robert Harrison, returned to Cambridge, or paid a brief visit to the university. Harrison, who was Browne's senior by some years, had recently been dismissed from the mastership of Aylsham school in Norfolk for some irregularity or nonconformity, but had been fortunate enough to obtain another resting-place as master of St. Giles's [?] Hospital in the city of Norwich. Harrison's visit to Cambridge resulted in a renewal of an old intimacy and in a closer union between two enthusiasts who had much in common. It ended by Browne leaving Cambridge and taking up his residence for a time in Harrison's house at Norwich. Gradually Browne, gaining ascendancy over his friend, used him as a coadjutor, the two working together—pretty much as Reeve and Muggleton did a century later—and round them there soon gathered a small company of believers who, accepting Browne as their pastor, called themselves 'the church,' as others have done before and since, and separated from all other professing christians, who 'were held in bondage by anti-christian power, as were those parishes in Cambridge by the bishops.' The disciples became generally known as Brownists. Edmund Freake was bishop of Norwich at this time, and it was not long before he took action against the new sect. On 19 April 1581 he forwarded certain articles of complaint 'against one Robert Browne' to Lord Burghley, in which he set forth that 'the said party had been lately apprehended on complaint of many godly preachers, for delivering unto the people corrupt and contentious doctrine,' and further that he was seducing 'the vulgar sort of people, who greatly depended on him, assembling themselves together to the number of one hundred at a time in private houses and conventicles to hear him, not without danger of some evil effect.' It was not at

Norwich but at Bury St. Edmunds that Browne had produced this effect, and it is probable that he had been led to move into Suffolk by finding that at Norwich the power of the bishop was too strong for him, or that the clergy of the city, then deeply affected with Genevan proclivities and as a body very zealous in their ministerial duties, were by no means willing to befriend or co-operate with a sectary who began by assuming that they were all in the bonds of iniquity. Lord Burghley returned a prompt reply to the bishop's letter of complaint, but as promptly sent back his kinsman to Bury with a kindly excuse for him, and a suggestion that his indiscretions proceeded 'of zeal rather than malice.' Browne was no sooner released than he returned to the old course, and the bishop every day received some fresh complaint and became more and more irritated. In the following August he again wrote a strong letter to the lord treasurer, in which he said that his duty 'enforced him most earnestly to crave his lordship's help in suppressing' this disturber of his diocese. Again Burghley stood his friend, and when, a little after, Browne was brought before the archbishop, even the primate could not keep his prisoner, and he was set at liberty only to return to his followers with his influence over them increased tenfold. The truth is that the time was hardly favourable for exercising exceptional severity against a zealot of this character, who was for ever declaiming against papistry and Roman errors. The Jesuit mission to England had only just collapsed by the apprehension of Campion on 10 July. Parsons was still at large, and the rack was being employed pretty freely in the Tower upon the wretched men who, if they had succeeded in nothing else, had succeeded in rousing the anti-papal feelings of the masses and the alarm of such statesmen as looked with apprehension upon a revival of catholic sentiment. Nevertheless it became evident that the little congregation, the 'church' which prized above all things human the privilege of having their 'pastor' present with them, could hardly continue its assembly if Browne were to be continually worried by citations and imprisonment at the will of one after another of the stiff sticklers for uniformity; and when they had sought about for some time for a retreat where they might enjoy liberty of worship unmolested, they emigrated at last in a body to Middleburg in the autumn of 1581. Cartwright and Dudley Fenner were the accredited ministers of the English puritan colony at Middleburg, but Browne and his

exclusive congregation were in no mood to ally themselves with their fellow-exiles. All other professing christians might come to him, he certainly would not go to them. To the amazement and grief of Cartwright he found in the newcomers no friends but aggressive opponents, and a paper war was carried on, Browne writing diligently and printing what he wrote as fast as the funds could be found. Harrison too rushed into print, and the books of the two men were sent over to England and circulated by their followers so sedulously—for not all the Norwich congregation had emigrated—that a royal proclamation was actually issued against them in 1583, and two men were hanged for dispersing the books and one for the crime of binding them!

Meanwhile the violent and imperious character of Browne led him into acts and words which were not favourable to harmony even in his own little company of devoted followers, and that which any outsider who watched the movement must have foreseen to be inevitable happened at last; the Middleburg 'church' broke up, and Browne towards the close of 1583 turned his back upon Harrison and the rest, and set sail for Scotland accompanied by 'four or five Englishmen with their wives and families,' so much already had the 'church' shrunk from its earlier proportions.

Arrived in Scotland Browne began in the old way, denouncing everything and everybody concerned in matters religious or ecclesiastical, and he had scarcely been a month in the country before he was cited to appear before the kirk of Edinburgh, and on his behaving himself with his usual arrogance and treating the court with an insolent defiance he was thrown into the common gaol till time should be given to two theologians who were appointed to examine and report upon his books. Meanwhile some secret influences had been brought to bear in his favour, and just when it was confidently expected that this mischievous troubler would be condemned and silenced, to the surprise of all he was set at liberty, why, none could explain. Browne appears to have remained some months or even longer in Scotland, but he made no way, left no mark, and gained no converts. In disgust at his reception he delivered his testimony against the Scotch in no measured terms, shook off the dust of his feet against them, and setting his face southwards was once more printing and publishing books in the summer of 1584. Once more he was thrown into prison and kept there for some months, and once more Burghley interposed; became security for his good conduct, effected his

release, and actually interceded for him in a letter to his father, who was still alive. Browne returned to Tolethorpe much broken in health by his long imprisonment. On recovering his strength his former habits and temper returned, and old Anthony Browne, vexed and provoked by his son's contumacy, applied to Burghley and obtained his sanction for his son's removal to Stamford, possibly under the eye of some relatives, members of the Browne or Cecil families. But such men as this are incorrigible. In the spring of 1586 he had left Stamford and was preaching as diligently as ever at Northampton—as diligently and as offensively—and on being cited by Howland, bishop of Peterborough, to appear before him, Browne took no notice of the citation, and was excommunicated for contempt accordingly.

This seems to have been the turning-point of his strange career. Whether it was that Browne was prepared to suffer in his person all sorts of hardships, but had never thought of being *cast* out of the church from which he gloried in urging others to go out, and thus was startled and confused by the suddenness and unexpected form of the sentence that had been pronounced; whether his disordered imagination began to conjure up some vague, mysterious consequences which might possibly ensue, and on which he had never reflected before; or whether his fifteen years of restless onslaught upon all religions and all religious men who would not follow nor be led by him, had almost come to be regarded by himself as a conspicuous failure, and he had given up hope and lost heart, it is impossible to say. Certain it is that from this time he ceased to be a disturber of the order of things established, and his 'church' or 'churches' were compelled to seek elsewhere for their 'pastors' and guides. In November 1586 Browne was elected to be master of Stamford grammar school, certain pledges being exacted from him for good behaviour and certain conditions being extorted for the restraining him from troubling the world with the expression of his peculiar views. To these conditions he affixed his signature, and he began at once to discharge his new duties. He continued master of Stamford school for five years, and resigned his mastership only on his being presented to the rectory of Achurch in Northamptonshire, a benefice which was in the gift of Lord Burghley, who two years before had made interest, but to no purpose, with the Bishop of Peterborough to obtain some preferment for his kinsman. At Achurch Browne continued to reside for more than forty years, doing

his duty in his parish with scrupulous fidelity and preaching frequently and earnestly to his people; and though doubtless many unfriendly eyes were watching him, he never again brought upon himself the charge of non-conformity or of being a disturber of the peace of the church. His end was a sad one; it must be read in the words of Thomas Fuller, the facts of the narrative having never been disputed or disproved: '... As I am credibly informed, being by the constable of the parish (who chanced also to be his godson) somewhat roughly and rudely required the payment of a rate, he happened in passion to strike him. The constable (not taking it patiently as a castigation from a godfather, but in anger as an affront to his office) complained to Sir Rowland St. John, a neighbouring justice of the peace, and Browne is brought before him. The knight, of himself, was prone rather to pity and pardon, than punish his passion; but Browne's behaviour was so stubborn, that he appeared obstinately ambitious of a prison, as desirous (after long absence) to renew his familiarity with his ancient acquaintance. His *mittimus* is made; and a cart with a feather-bed provided to carry him, he himself being too infirm (above eighty) to go, too unwieldy to ride, and no friend so favourable as to purchase for him a more comely conveyance. To Northampton gaol he is sent, where, soon after, he sickened, died, and was buried in a neighbouring churchyard; and it is no hurt to wish that his bad opinions had been interred with him' (FULLER, *Church History*, bk. ix. sect. vi.) Fuller is wrong in the date of Browne's death; an entry in his hand is still to be seen in the parish register of Achurch made on 2 June 1631, and his successor in the living was not instituted till 8 Nov. 1633. His burial-place is unknown.

Browne's wife was Alice Allen, a Yorkshire lady; by her he had four sons and three daughters. The hateful story that he ill-used his wife in her old age is in all probability an infamous slander. Browne was very fond of music, and besides being himself 'a singular good lutenist,' he taught his children to become performers. On Sundays 'he made his son Timothy bring his viol to church and play the bass to the psalms that were sung.' Browne's issue eventually inherited the paternal estate at Tolethorpe, and his last descendant died on 17 Sept. 1839, as widow of George, third earl Pomfret.

That so powerful and intelligent a body as the congregationalists should desire to affiliate themselves on to so eccentric a person as Browne, and to claim him as the first enunciator of the principles which are distinctive

of their organisation, will always appear somewhat strange to outsiders. Into discussions on church polity, however, it is not our intention to enter. The last three works quoted among the authorities at the end of this article will give the reader as full a view as he can desire of the congregationalist standpoint. Mr. Dexter's most able and learned volume contains an exhaustive account of the literature and bibliography of the whole subject, and his elaborate monograph on Browne's life has materially added to our knowledge of the man's curious career. Here too will be found by far the most complete list of his writings and some valuable extracts from hitherto unknown works which prove him to have been a man of burning enthusiasm and one who, as we might have expected, could at times burst forth into passages of fiery and impetuous eloquence which must have been extraordinarily effective in their day, however much they may appear to us no more than vehement rhetoric.

[Blore's *Hist. and Antiq. of the County of Rutland*, 1813, p. 93, &c.; Fuller's *Worthies* (Rutland); Lamb's *Masters's Hist. of Corpus Christi Coll. Cambridge*, pp. 123 et seq., 460; communication from Dr. Luard, Registrar of Camb. Univ.; Cal. State Papers, Dom. 1547-1580, p. 421; Froude's *Hist. Engl.* x. 289-90; Strype's *Parker*, ii. 68; Cooper's *Athenæ Cantab.* ii. 177, 178; Fuller's *Church Hist.* bk. ix., cent. xvi., sect. vi., §§ 1-7, 64-9; Lansdowne MSS., quoted by all modern writers, No. xxxiii. 13, 20; Hanbury's *Historical Memorials* relating to the Independents, 1839, vol. i. ch. ii.; John Browne's *Hist. of Congregationalism in Norfolk and Suffolk* (1877), chs. i-iii.; Dexter's *Congregationalism of the last Three Hundred Years*, as seen in its Literature, New York, 1880.]

A. J.

BROWNE, SAMUEL (1575?-1632), divine, born at or near Shrewsbury, became a servitor or clerk of All Souls College, Oxford, in 1594, at the age of nineteen, graduated B.A. 3 Nov. 1601, and M.A. 3 July 1605, took orders, and in 1618 was appointed minister of St. Mary's Church, Shrewsbury, 'where he was much resorted to by precise people for his edifying and frequent preaching' (Wood). In spite, however, of this notice of his ministry in the '*Athenæ Oxon.*' Browne can scarcely have been a puritan, for in the curious little book entitled '*The Looking-glasse of Schisme*, wherein by a briefe and true Narration of the execrable Murders done by Enoch ap Evan, a downe-right Non-conformist . . . the Disobedience of that Sect . . . is plainly set forth' (1635), the author, Peter Studley, minister of St. Chad's, Shrewsbury, speaks of him with great respect, and

says that during the thirteen years of his ministry he was 'rudely and unchristianly handled' by the disloyal and schismatical party in the town, and that finally, 'by an invective and bitter Libell, consisting of fourteene leaves in quarto cast into his garden, they disquieted his painefull and peaceable soule, and shortened the date of his troublesome pilgrimage.' Browne died in 1632, and was buried at St. Mary's on 6 May. He published '*The Sum of Christian Religion* by way of Catechism,' 1630, 1637, 8vo, and '*Certain Prayers*,' and left at his death several sermons which he wished printed.

[Wood's *Athenæ Oxon.* (Bliss), ii. 531; *Fasti* (Bliss), i. 290, 306; Studley's *Looking-glasse of Schisme*, 180-1; Phillips's *History and Antiquities of Shrewsbury*, 100; *Some Account of the Ancient and Present State of Shrewsbury* (ed. 1810), 216, 217.] W. H.

BROWNE, SAMUEL (*d.* 1668), judge, was the son of Nicholas Browne of Polebrooke, Northamptonshire, by Frances, daughter of Thomas St. John, third son of Oliver, lord St. John. He was thus first cousin to Oliver St. John, chief justice of the common pleas during the protectorate. He was admitted pensioner of Queens' College, Cambridge, 24 Feb. 1614, entered as a student at Lincoln's Inn 28 Oct. 1616, where he was called to the bar 16 Oct. 1623, and elected reader in Michaelmas term 1642. Two years previously he had been returned to parliament as member for the united boroughs of Clifton, Dartmouth, and Hardness in Devonshire. In the articles laid before the king at Oxford in 1642, with a view to negotiations for peace, the appointment of Browne to a seat on the exchequer bench was suggested. In November of the same year he was made one of the commissioners of the great seal. In March 1643-4 he was appointed one of the committee to which the management of the impeachment of Laud was entrusted. His speech on this occasion has not been preserved, but from the constant references which Laud makes to it he appears to have put the case against the archbishop in a very effective way. After the trial was ended (2 Jan. 1644-5) he was deputed, with Serjeants Wilde and Nicolas, to lay before the House of Lords the reasons which, in the opinion of the commons, justified an ordinance of attainder against the archbishop. This had already been passed by the commons, and the upper house immediately followed suit. In July 1645 a paper was introduced to the House of Commons, emanating from Lord Savile, and containing what was in substance an impeachment of Denzil Hollis and Whitelocke,

of high treason in betraying the trust reposed in them in connection with the recent negotiations at Oxford, of which they had had the conduct. After some discussion the matter was referred to a committee, of which Browne was nominated chairman. The affair is frankly described by Whitelocke as a machination of the independents, designed to discredit the presbyterian party, of which both Hollis and himself were members; and as he accuses Browne of displaying a strong bias in favour of the impeachment, it may be inferred that at this time he had the reputation of belonging to the advanced faction. The charge was ultimately dismissed. In October of the following year Browne delivered the great seal to the new commissioners then appointed, the speakers of the two houses. In September 1648 he was one of ten commissioners nominated by the parliament to treat with the king in the Isle of Wight. On the receipt of letters from the commissioners containing the king's ultimatum, the House of Commons, after voting the king's terms unsatisfactory, resolved 'that notice be taken of the extraordinary wise management of this treaty by the commissioners.' Next day Browne was made a serjeant-at-law and justice of the king's bench by accumulation. The latter dignity, however, he refused to accept, whether out of timidity or on principle it is impossible to determine. After this no more is heard of him until the Restoration, when he was readmitted serjeant-at-law (Trinity term 1660), and shortly after (Michaelmas term) raised to the bench as justice of the common pleas, and knighted 4 Dec. He died in 1668, and was buried at Arlesley in Bedfordshire, where he had a house. He married Elizabeth, daughter of John Meade of Nortofts, Finchingfield, Essex.

[Wotton's Baronetage, iv. 178; Dugdale's Orig. 256, 324; Willis's Not. Parl. iii. 243; Dugdale's Chron. Ser. 114, 115; Parl. Hist. ii. 606, iii. 70, 182; Cobbett's State Trials, iv. 347, 443, 449, 464-470, 509, 554-7, 599; Whitelocke's Mem. 154, 156, 160, 226, 334, 342, 378; Commons' Journ. iii. 734; Siderfin's Rep. i. 3, 4, 365; Le Neve's Pedigrees of Knights (Harleian Society, vol. viii.), 122; Cal. State Papers, Dom. (1640), 103; Morant's Essex, ii. 366; Lysons's Bedfordshire, 40; Foss's Lives of the Judges.]

J. M. R.

BROWNE, SIMON (1680-1732), divine, was born at Shepton Mallet, Somersetshire; educated under Mr. Cumming, and at the academy of Mr. Moor at Bridgewater. He began to preach before he was twenty, and after being a minister at Portsmouth became, in 1716, pastor of the important congregation in the Old Jewry, London. In 1720 he published 'Hymns and Spiritual Songs,' and in

1722 a volume of sermons. In the Salters' Hall controversy (1719) Browne had taken the side of the non-subscribers, who resisted the imposition of a Trinitarian test. This led to a rather sharp controversy in 1723 with the Rev. Mr. Thomas Reynolds in regard to the dismissal of a preacher. About the same time the simultaneous loss of his wife and only son (or, according to another story, the accidental strangling of a highwayman) unhinged his mind; and though his faculties remained perfect in other respects he became persuaded that God had 'annihilated in him the thinking substance,' and that his words had no more sense than a parrot's. He tried by earnest reasoning to persuade his friends that he was 'a mere beast.' He gave up his ministry, retired to Shepton Mallet, and amused himself by translating classical authors, writing books for children, and composing a dictionary. 'I am doing nothing,' he said, 'that requires a reasonable soul. I am making a dictionary; but you know thanks should be returned to God for everything, and therefore for dictionary-makers.' He took part, however, in the controversies of the time, as an opponent of the deists from a rationalist point of view. In 1732 he published 'a sober and charitable disquisition concerning the importance of the doctrine of the Trinity,' &c., 'A Fit Rebuke to a Ludicrous Infidel, in some remarks on Mr. Woolston's fifth discourse,' &c., with a preface protesting against the punishment of freethinkers by the magistrate; and a 'Defence of the Religion of Nature and the Christian Revelation,' &c., in answer to Tindal's 'Christianity as old as the Creation,' a concluding part of which appeared in 1733 posthumously. To the last of these works he had prefixed a dedication to Queen Caroline, asking for her prayers in his singular case. He was 'once a man,' but 'his very thinking substance has for more than seven years been continually wasting away, till it is wholly perished out of him.' This was suppressed at the time by his friends, but afterwards published by Hawkesworth in the 'Adventurer,' No. 88. Browne died at the end of 1732, leaving several daughters.

[Biog. Britannica; Atkey's Funeral Sermon; Town and Country Magazine for 1770, p. 689; Adventurer, No. 88; Gent. Mag. xxxii. 453; Protestant Dissenters' Magazine, iv. 433, v. 111; Leland's View, i. 110, 130; Wilson's Dissenting Churches, i. 165, iii. 338-57, where is a full list of his works.]

L. S.

BROWNE, THEOPHILUS (1763-1835), unitarian clergyman, born at Derby in 1763, entered as a student at Christ's College, Cambridge, graduated B.A. and M.A., took

orders, and was admitted a fellow of Peterhouse on 15 July 1785. In December 1793 he was presented to the college living of Cherry Hinton, Cambridgeshire. While vicar of this country parish he adopted the positions of the Priestley school of unitarians, and resigned his living. In 1800 he became minister of the presbyterian congregation at Warminster. In 1807 he left Warminster for the post of classical and mathematical tutor at Manchester College, York. At midsummer, 1809, Browne left York to become minister of the Octagon Chapel, Norwich. He had preached at Norwich as a candidate in the previous January, and appears to have dissatisfied the college authorities by doing so without notice to them. His ministry at Norwich was unhappy; he is said to have 'magnified his office,' and not to have understood the dislike of his congregation to anything in the shape of a dogmatic creed. He took his stand upon his vested right to a small endowment, and was paid for his resignation at the end of 1810. He did not at once leave Norwich. A letter from him, dated Colgate, Norwich, 10 March 1812, appears in the 'Monthly Repository,' in which he says he will be at liberty to take a congregation at the end of March, and offers to go on six months' trial. He was minister at Congleton from 1812 to 1814. For a short time he acted as a supply at Chester, but removed to Barton Street Chapel, Gloucester, in 1815. He established a fellowship fund at Gloucester on 1 Nov. 1818, and a year or two afterwards created some consternation by proposing that unitarian fellowship funds should invest in state lotteries, with a view to gaining windfalls for denominational purposes. He remained at Gloucester till the close of 1823. From this time he resided at Bath, preaching only occasionally. He took great interest in education, and was president of the Bath Mechanics' Institution. His friend Brock speaks of him as 'conscientious almost to a fault,' and very generous to the poor. He lost his wife Anne, three years his senior, on Christmas day, 1834, and died, after a short illness, on 20 May 1835. He was buried at Lyncomb Vale, near Bath. There is a tablet to his memory in Trim Street Chapel, Bath. He published: 1. 'Eight Forms of Prayer for Public Social Worship,' Bath, 1803, 12mo. 2. 'Plain and Useful Selections from the Books of the Old and New Testament,' 1805, 8vo (intended as a lectionary, but not much esteemed; Browne projected a sequel to be taken from the apocrypha). 3. 'Religious Liberty and the Rights of Conscience and Private Judgment grossly violated,' &c., 1819, 12mo, and a ser-

mon. The terms in which he dedicated this pamphlet to the Rev. T. Belsham, 'to whom, if to any, may be justly applied the title Head of the Unitarian Church,' gave great offence to his co-religionists. Besides these he edited: 1. Select parts of William Melmoth's 'Great Importance of a Religious Life' (originally published in 1711). 2. A selection of 'Sermons' (1818, 12mo) by Joshua Toulmin, D.D. 3. 'Devotional Addresses and Hymns' (1818, 12mo), by William Russell of Birmingham.

[G. B. B. (George Browne Brock) in Chr. Reformer, 1835, pp. 507 seq., see also p. 806; Monthly Repos. 1812, pp. 64, 272, 1818, p. 750, 1819, pp. 18, 300, 1820, p. 392; Murch's Hist. of Presb. and Gen. Bapt. Churches in W. of Eng. 1835, pp. 13, 16, 92; Taylor's Hist. of Octagon Chapel, Norwich, 1848, p. 55; Roll of Students, Manch. New Coll. 1868; Pickford's Brief Hist. of Congleton Unit. Chapel, 1883, p. 12; manuscript correspondence of Rev. C. Wellbeloved, in possession of G. W. R. Wood, Manchester; information from Rev. J. K. Montgomery, Chester.]

A. G.

BROWNE, THOMAS (d. 1585), headmaster of Westminster, was born about 1535, and educated at Eton, whence he proceeded to King's College, Cambridge, in 1550. He graduated B.A. in 1554-5, M.A. in 1558, and B.D. in 1559. In the 'Alumni Etonenses' (p. 166) he is styled S.T.P. Wood (*Athenæ*, iii. 1004) also calls him a doctor of divinity. He was presented by the provost and scholars of King's College to the rectory of Duntun-Waylett in Essex, which he held from 18 April 1564 till his death (NEWCOURT, ii. 231). In 1564 he was appointed to the head-mastership of Westminster School. In the following year he was made a canon of the church of Westminster, and acted for some time as sub-dean (LE NEVE, iii. 350; WIDMORE, *Antiq. of West.* p. 219). Browne was next promoted to the rectory of St. Leonard, Foster Lane, on the presentation of the dean and chapter of Westminster, 11 July 1567 (NEWCOURT, i. 394). This preferment he resigned when presented, 7 June 1574, to the rectory of Chelsea, by Anne, duchess dowager of Somerset and Francis Newdigate (NEWCOURT, i. 586). He had meanwhile resigned the mastership of Westminster in 1570 (so WELCH, *Alumni West.*; WIDMORE, p. 227, gives 1569 as the date). In 1584, when it was proposed to translate Aylmer to the vacant see of Ely, and promote Day, the provost of Eton, to London, the names of Mr. Browne and Mr. Blithe were submitted for the provostship in a scheme sent by Whitgift to the queen (STRYPE, *Whitgift*, i. 337), but the scheme

fell through, and Browne died in the following year (1585) on 2 May (LE NEVE, iii. 350). He was buried in the north transept of the abbey (WIDMORE, 219, 227), or according to Faulkner in the cloisters (*Chelsea*, i. 179). In the register of Chelsea parish for 3 April 1576 is found the baptism of Gabriel, son of Thomas Browne, Pars. (FAULKNER, ii. 119). Browne was the author of occasional poems in Latin and English verse. 1. A Latin poem, prefixed to Edward Grant's 'Spicilegium Græcæ Linguae' (1577). 2. A similar poem in John Prise's 'Defensio Historiæ Britannicæ' (1573). 3. A Latin poem on the death of the two Dukes of Suffolk (1552). 4. 'Thebais, a tragedy.' 5. A poem in English on Peterson's 'Galateo' (1576) (v. AMES, ii. 903). 6. Wood (*Athenæ*, ii. 130) mentions verses by a Thomas Browne, prebendary of Westminster, in Twyne's translation of Humphrey Lloyd's 'Breviary of Britain.' 7. Prefixed to a sermon by Richard Curteys, bishop of Chichester, preached before the queen at Greenwich in 1573-4, there is a 'Preface,' written according to the title-page by one T. B., and signed 'Thomas Browne B.D. at Westminster.' This is probably the work of the man under notice.

[Cooper's *Athenæ Cantab.* i. 510; Tanner's *Bibl. Brit.*; Welch's *Alumni Westmonast.* p. 9; Harwood's *Alumni Eton.* p. 166; Newcourt's *Repertorium*, i. 394, 586, 923, ii. 231; Wood's *Athenæ Oxon.* (Bliss), ii. 231, iii. 1004; Faulkner's *Chelsea*, i. 179, ii. 119; Widmore's *Antiquities of Westminster*, pp. 219, 227; Strype's *Whitgift*, i. 337; Ames (Herbert), ii. 903; Curteys's *Sermon before the Queen at Greenwich, 1573-4*; Le Neve, iii. 350.] A. G-N.

BROWNE or **BROWN**, THOMAS (1604?-1673), divine, a native of Middlesex, was elected student of Christ Church, Oxford, in 1620, took the degree of M.A. in 1627, was proctor of the university in 1636, and took the degree of B.D. and was appointed domestic chaplain to Archbishop Laud in 1637. A sermon of his on John xi. 4 was highly offensive to the puritans, and they were indignant at his appointment to a canonry at Windsor in 1639. This sermon was found in manuscript in Laud's study when the archbishop's papers were seized, and appears not to have been printed. Browne held the rectories of St. Mary Aldermary and Oddington in Oxfordshire. Being forced by the puritans to leave his cure in London, he joined the king at Oxford, was made his chaplain, and received the degree of D.D. by letters patent 2 Feb. 1642. On the overthrow of the royal cause he took shelter in Holland, and was appointed chaplain to the Princess of Orange. At the Re-

storation he recovered his benefices. In 1661 he was recommended for the provostship of Eton, but the king passed him by. He died in 1673 and was buried at Windsor. He published 'Tomus alter et idem, a History of the Life and Reign of that famous Princess Elizabeth,' a translation of vol. ii. of Camden's 'Annals,' to which he added an 'Appendix containing animadversions upon several passages,' 1629; a sermon preached before the University of Oxford, 1634; 'Concio ad Clerum,' or 'A Discourse of the Revenues of the Clergy . . . in a sermon preached . . . before the university upon taking a B.D. degree 8 June 1637,' preserved in 'The Present State of Letters,' where it is described as 'a notable specimen of the learning, wit, and pulpit oratory of that time;' 'A Key to the King's Cabinet, or Animadversions upon the three printed Speeches of Mr. L'Isle, Mr. Tate, and Mr. Browne, spoken at a Common Hall in London, 3 July 1645,' Oxford, 1645; 'A Treatise in defence of Hugo Grotius,' Hague, 1646; 'The Royal Charter granted unto Kings by God Himself,' London, 1649 (HEARNE); 'Dissertatio de Therapeuticis Philonis,' published with 'The Interpretation of the Two Books of Clement by other writers,' 1689.

[Wood's *Athenæ Oxon.* (ed. Bliss) iii. 1003; Walker's *Sufferings of the Clergy*, pt. ii. 93; Present State of Letters (ed. Andrew Reid), vi. art. 21, 199-219; Hearne's Collections (ed. Doble), 102, 363 (Oxford Hist. Soc.)] W. H.

BROWNE, SIR THOMAS (1605-1682), physician and author, was born in London, in the parish of St. Michael, Cheapside, on 19 Oct. 1605. His father was a mercer at Upton, Cheshire, but came of a good family. From a pedigree (printed by Wilkin) in the College of Arms, we learn that his mother was Anna, daughter of Paul Garraway of Lewes, Sussex. His father died prematurely; his mother, who had received 3,000*l.* as a third part of her husband's property, married Sir Thomas Dutton, and left her young son completely under the care of rapacious guardians. Having been educated at Winchester College, Browne was sent at the beginning of 1623 as a fellow-commoner to Broadgate Hall (now Pembroke College), Oxford. He was admitted to the degree of B.A. on 31 June 1626, and proceeded M.A. on 11 June 1629. Turning his attention to the study of medicine, he practised for some time in Oxfordshire; afterwards, throwing up his practice, he accompanied his stepfather (who held some official position) to Ireland on a visitation of the forts and castles. From Ireland he passed to France and Italy; stayed at

Montpellier and Padua, where were flourishing schools of medicine; and on his return through Holland was created doctor of medicine at Leyden *circ.* 1633. His name is not found in the list of Leyden students, for the Thomas Browne who graduated on 22 Aug. 1644 (see PEACOCK'S *Leyden Students*) must certainly have been another person; but the register is in a faulty state. Having concluded his travels, he established himself as a physician at Shipden Hall, near Halifax. In 1637 he removed to Norwich. Wood states that he was induced to take this step by the persuasions of Dr. Thomas Lushington, formerly his tutor, then rector of Burnham Westgate, Norfolk; but, according to the author of the life prefixed to 'Posthumous Works,' 1712, he migrated at the solicitations of Sir Nicholas Bacon of Gillingham, Sir [or Dr.] Justinian Lewyn, and Sir Charles le Gros of Crostwick. Probably both statements are correct. A few months after he had settled at Norwich, Browne was incorporated doctor of medicine at Oxford on 10 July 1637. His fame was now established, and 'he was much resorted to for his skill in physic' (WHITEFOOT). In 1641 he married Dorothy, fourth daughter of Edward Mileham of Burlingham St. Peter. She bore twelve children (of whom one son and three daughters survived their parents), and died three years after her husband. Whitefoot describes her as 'a lady of such symmetrical proportion to her worthy husband, both in the graces of her body and mind, that they seemed to come together by a kind of natural magnetism.'

The famous treatise 'Religio Medici' was surreptitiously published in 1642. It was probably written in 1635, during Browne's residence at Shipden Hall. He states, in the preface to the first authorised edition, published in 1643: 'This, I confess, about seven years past, with some others of affinity thereto, for my private exercise and satisfaction, I had at leisable hours composed.' In pt. i. § xli. he says: 'As yet I have not seen one revolution of Saturn, nor hath my pulse beat thirty years;' and again, in pt. ii. § xi., we find: 'Now for my life it is a miracle of thirty years.' The author's manuscript was passed among his private friends, by whom frequent transcripts were made with more or less inaccuracy, and at length two surreptitious editions in octavo were printed in 1642 by Andrew Croke. There is some doubt as to which of these editions is to be entitled the *editio princeps* (see Greenhill's Introduction to the facsimile of the first edition of 'Religio Medici,' 1883). In 1643 appeared the first authorised edition,

with a preface, in which Browne informs us that he had 'represented into the world a full and intended copy of that piece which was most imperfectly and surreptitiously published before.' By transcription the work had become 'successively corrupted, until it arrived in a most depraved copy at the press.' The alterations in the authorised edition mainly consist of corrections of textual errors; but Browne also took occasion to modify various positive assertions. The treatise, on its appearance in 1642, immediately secured attention. It was commended by the Earl of Dorset to the notice of Sir Kenelm Digby, who reviewed it in a lengthy paper of 'Observations.' Hearing that these 'Observations' had been put to press, Browne sent Digby a courteous letter (dated 3 March 1642-3), in which he stated that the treatise was unworthy of such notice, that it had been intended as a private exercise, and that the surreptitious edition was corrupt; and he concluded with a request that the 'Observations' should not be published until the authorised edition appeared. On 20 March Digby replied that on the receipt of Browne's letter he had at once sent instructions to the printer not to proceed with the 'Observations,' which were hastily put together in one sitting—the reading of the treatise and the composition of the 'Observations' having occupied only the space of twenty-four hours. Notwithstanding Digby's instructions to the printer, the animadversions (pp. 124, 8vo) were published without delay. When the authorised edition of 'Religio Medici' appeared there was prefixed an admonition (signed 'A. B.'): 'To such as have or shall peruse the "Observations" upon a former corrupt copy of this book, in which Digby is severely reprehended. The admonition is written much in Browne's style, and there is reason to doubt whether it was prefixed (as 'A. B.' professes) 'without the author's knowledge.' In the preface Browne endeavours to secure himself against criticism by observing that 'many things are delivered rhetorically, many expressions merely tropical, and therefore many things to be taken in a soft and flexible sense, and not to be called unto the rigid test of reason.' It is clear that he was not without misgivings as to how his treatise would be received. Wilkin protests against the view favoured by Dr. Johnson, that Browne procured the anonymous publication of the treatise in 1642 in order to try its success with the public before openly acknowledging the authorship. The authorised edition, in any case, was issued by the publisher of the surreptitious edition. The probability is that, though Browne did not

personally procure the publication of the anonymous editions, he took no active steps to hinder it. A Latin translation of 'Religio Medici' (from the edition of 1643), by John Merryweather, was published in 1644. It immediately passed through two editions at Leyden, and was twice reprinted in the same year at Paris. From an interesting letter (dated 1 Oct. 1649) of Merryweather to Browne it appears that there was considerable difficulty in finding a publisher for the translation. In the first instance Merryweather offered it to a Leyden bookseller named Haye, who submitted it to Salmasius for approbation. Salmasius kept it for three months, and then returned it with the remark that 'there were indeed in it many things well said, but that it contained many exorbitant conceptions in religion, and would probably find but frowning entertainment, especially amongst the ministers;' so Haye refused to undertake the publication. Finally, after it had been offered in two other quarters, it was accepted by Hackius. In 1645 Alexander Ross published 'Medicus Medicatus; or the Physician's Religion cured by a Lenitive or Gentle Potion,' in which he attacked both Browne and Digby—the former for his application of 'rhetorical phrase' to religious subjects, for his leaning towards judicial astrology, and generally on the score of heresy; the latter for his Romanism and metaphysics. Browne did not reply to this attack, but issued in the same year a new edition of his treatise. A Latin edition, with prolix notes by 'L. N. M. E. M.,' i.e. Levinus Nicolaus Moltkius (or Moltkenius) Eques Misniensis (or Mecklenbergensis or Megalopolitanus), was published in 1652. To an English edition, published in 1656, were appended annotations by Thomas Keck. The title-page of the annotations has the date 1659, but the preface is dated March 1654. Dutch, French, and German translations appeared respectively in 1665, 1668, and 1680. Merryweather's version contributed to make the book widely known among continental scholars. Guy Patin (*Lettres*, 1683, Frankfort, p. 12), in a letter dated from Paris 7 April 1645, writes: 'On fait icy grand état du livre intitulé "Religio Medici." Cet auteur a de l'esprit. Il y a de gentilles choses dans ce livre,' &c. Browne's orthodoxy was vigorously assailed abroad for many years, and vigorously defended. The editor of the Paris edition (1644) of Merryweather's translation was convinced that Browne, though nominally a protestant, was in reality a Roman catholic; but the papal authorities judged otherwise, and placed the treatise in the 'Index Expurga-

torius.' Samuel Duncun, a quaker residing at Norwich, conceived the hope of inducing Browne to join the Society of Friends. It is not surprising that such divergence of opinion should have existed in regard to the purport of Browne's speculations; for the treatise appears to have been composed as a *tour de force* of intellectual agility, an attempt to combine daring scepticism with implicit faith in revelation. At the beginning of the treatise the author tells us that he was 'naturally inclined to that which misguided zeal terms superstition,' and that he 'could never hear the Ave Mary bell without an elevation.' After stating that he subscribes to the articles and observes the constitutions of the church of England, he adds: 'In brief, where the Scripture is silent the church is my text; where that speaks, 'tis but my comment; where there is a joint silence of both, I borrow not the rules of my religion from Rome or Geneva, but the dictates of my own reason.' He deprecates controversies in matters of religion, asserting that he has 'no taint or tincture' of heresy; after which announcement he proceeds with evident relish to discuss seeming absurdities in the scriptural narrative. In the course of the treatise he tells us much about himself. He professes to be absolutely free from national prejudices: 'all places, all airs, make unto me one country; I am in England everywhere and under any meridian.' The one object that excites his derision is the multitude, 'that numerous piece of monstrosity, which, taken asunder, seem men and the reasonable creatures of God, but, confused together, make but one great beast and a monstrosity more prodigious than Hydra.' For the sorrows of others he has quick sympathy, while he is so little afflicted by his own sufferings that he 'could lose an arm without a tear, and with a few groans be quartered into pieces.' He understands six languages, besides the patois of several provinces; he has seen many countries, and has studied their customs and politics; he is well versed in astronomy and botany; he has run through all systems of philosophy, but has found no rest in any. As 'death gives every fool gratis' the knowledge which is won in this life with sweat and vexation, he counts it absurd to take pride in his achievements. Like other great men of his time, Browne believed in planetary influence: 'At my nativity my ascendant was the watery sign of Scorpius; I was born in the planetary hour of Saturn, and I think I have a piece of that leaden planet in me.' He is not 'disposed for the mirth and galliardise of company,' yet in one dream he

can compose a whole comedy. Discoursing leisurely in this vein of whimsical semi-seriousness, from time to time he allows his imagination free scope, and embodies the loftiest thought in language of surpassing richness.

At the outbreak of the civil wars Browne's sympathies were entirely with the royalists. He was among the 432 principal citizens who in 1643 refused to contribute to the fund for regaining the town of Newcastle, but there is no evidence to show that he gave any active assistance to the king's cause. His great work, 'Pseudodoxia Epidemica, or Enquiries into very many received tenets and commonly presumed truths, which examined prove but Vulgar and Common Errors,' appeared in 1646 (fol.) On the composition of this treatise, which contains an extraordinary amount of learning and research, he must have been engaged for many years. In the preface he apologises for having undertaken single-handed a work which well deserved 'the conjunction of many heads.' He knows how difficult it is to eradicate cherished beliefs from men's minds; but he does not despair of gaining a favourable hearing. His professional employment has been at once a hindrance and advantage in the pursuit of his investigations; for though physicians are led in the course of their professional practice to the discovery of many truths, they have not leisure to arrange their materials or make 'those infallible experiments and those assured determinations which the subject sometimes requireth.' He had originally determined to publish his treatise in Latin, but considering that his countrymen, especially the 'ingenuous gentry,' had a prior claim upon his services, he had abandoned his intention and written in English. Readers, however, must be prepared to find the style somewhat difficult; neologism is unavoidable in the conduct of such inquiries—besides, the writer is addressing not the illiterate many, but the discerning few. To modern readers 'Vulgar Errors' presents an inexhaustible store of entertainment. The attainment of scientific truth was not for Browne the sole object; it is in the discussion itself that he delights, and the more marvellous a fable is, the more sedulously he applies himself to the investigation of its truth. Though he professed his anxiety to dispel popular superstitions, Browne was himself not a little imbued with the spirit of credulity. He believed in astrology, alchemy, witchcraft, and magic, and he never abandoned the Ptolemaic system of astronomy. The subject may perhaps have been suggested by a hint in Bacon's

chapter on the 'Idols of the Understanding.' Both at home and abroad the treatise attracted immediate attention. In 1652 Alexander Ross published 'Arcana Microcosmi . . . with a refutation of Dr. Browne's "Vulgar Errors,"' the Lord Bacon's "Natural History," and Dr. Harvey's Book "De Generatione," "Comenius," and others, &c.,' in which he shows amusing persistence in defending the absurdest of superstitions. John Robinson, a fellow-townsmen of Browne and a physician, passed some not unfriendly animadversions on 'Vulgar Errors' in his 'Ventilatio Tranquilla' appended to 'Endoxa,' 1656 (englished in 1658). Isaac Gruter proposed to translate Browne's treatise into Latin, and addressed to him five letters (preserved in Rawlinson MS. D. 391) on the subject, but the translation was never accomplished.

Browne's fame for encyclopedic knowledge being now firmly established, his aid was frequently solicited by scholars engaged on scientific or antiquarian inquiries. The bulk of his correspondence has perished, but enough remains to show that he spared neither time nor trouble in answering inquiries addressed to him. One of his earliest correspondents was Dr. Henry Power, afterwards a noted physician of Halifax, to whom he addressed in 1647 a letter of advice as to the method to be pursued in the study of medicine. There is extant a letter of Power's to Browne, dated 15 Sept. 1648, from Christ's College, Cambridge, in which he expresses a desire to reside for a month or two at Norwich in order to have the advantage of Browne's personal guidance, for at Cambridge there are 'such few helpes' that he fears he will 'make but a lingering progresse.' Another of his correspondents was Theodore Jonas, a Lutheran minister residing in Iceland, who came yearly to England and, in gratitude for some professional directions against the leprosy, never failed before his return to visit Browne at Norwich. Sir Hamon L'Estrange, of Hunstanton, equally zealous as a naturalist and as a parliamentarian, showed his admiration of Browne by sending him in January 1653-4 eighty-five pages of manuscript 'Observations on the Pseudodoxia' (preserved in Sloane MS. 1839). His advice was sought in 1655 by a botanist of reputation, William How, who, after serving as an officer in a royalist cavalry regiment, had established himself as a physician, first in Lawrence Lane, and afterwards in Milk Street. By the death of Joseph Hall, bishop of Norwich, in September 1656, Browne was deprived of a dear friend. He attended the bishop in his last illness. In 1658 Browne entered into correspondence

with John Evelyn and William Dugdale. The correspondence with Evelyn was begun at the request of Mr. (afterwards Sir) Robert Paston, created earl of Yarmouth in 1673. At this time (January 1657-8) Evelyn was preparing for publication a work to be entitled 'Elysium Britannicum,' and he was anxious to receive assistance from Browne. The tract, 'Of Garlands,' and perhaps the 'Observations on Grafting,' were written at Evelyn's request. Though only a few letters have been preserved, the correspondence appears to have been kept up for some years. In 'Sylva' Evelyn gives an extract from a letter which Browne addressed to him in 1664. The correspondence with Dugdale relates to the treatise 'On Embanking and Draining,' which Dugdale was then preparing for publication.

In 1658 appeared (1 vol. 8vo) 'Hydriotaphia. Urn Burial; or a Discourse of the Sepulchral Urns lately found in Norfolk' and 'The Garden of Cyrus; or the Quincuncial Lozenge, net-work plantations of the Ancients, artificially, naturally, mystically considered.' The former treatise is dedicated to Thomas Le Gros of Crostwick; the latter to Sir Nicholas Bacon of Gillingham. In 'Hydriotaphia' Browne discusses with great learning the burial-customs that have existed in various countries at various times. More than one quotation is made from Dante; he was among the very few men of his time who had read the 'Inferno.' The concluding chapter is a solemn homily on death and immortality, unsurpassed in literature for sustained majesty of eloquence. Lamb was an enthusiastic admirer of 'Hydriotaphia.' The 'Garden of Cyrus' is the most fantastic of Browne's writings. Beginning with the garden of Eden, he traces the history of horticulture down to the time of the Persian Cyrus, who is credited with having been the first to plant a quincunx, though Browne discovers the figure in the hanging gardens of Babylon, and supposes it to have been in use from the remotest antiquity. The consideration of a quincuncial arrangement in horticulture leads him to a disquisition on the mystical properties of the number five. He finds (in Coleridge's words) 'quincunxes in heaven above, quincunxes in earth below, quincunxes in the mind of man, quincunxes in tones, in optic nerves, in roots of trees, in leaves, in everything.' At the end of the 'Garden of Cyrus' Browne inserted a note disclaiming the authorship of a book called 'Nature's Cabinet unlocked,' which had been impudently published under his name.

Browne took a lively interest in the training of his children. His eldest son was

Edward [q. v.] Thomas, the second son, was sent in 1660 at the age of fourteen, unaccompanied, to travel in France. Among the Rawlinson MSS. (D. 391) are transcripts made by Mrs. Elizabeth Lyttleton of letters written by Browne to 'honest Tom' (as the address always runs) between December 1660 and January 1661-2. The postscript of one letter concludes: 'You may stay your stomach with little pastys sometimes in cold mornings, for I doubt sea larks will be too dear a collation and draw too much wine down; be warie, for Rochelle was a place of too much good fellowship and a very drinking town, as I observed when I was there, more than other parts of France.' There appears to have been a perfect understanding between father and son. The youth joined the navy in 1664, and had a brief but brilliant career. He disappears from 1667. There are extant two of his letters to his father, written in May 1667, which prove him to have been a man of scholarly attainments as well as a gallant officer. Browne cherished the memory of his lost son, and often alludes to him in letters of later years. Whitefoot states that two of Browne's daughters were sent to France, but we have no account of their travels. In 1669 Browne's daughter Anne had been married to Edward Fairfax, grandson of Thomas, lord viscount Fairfax. She and her husband spent the Christmas of 1669 under her father's roof, and the visit was either prolonged or repeated, for the registers of St. Peter's, Norwich, contain entries of the birth and burial of their first child, Barker Fairfax, on 30 Aug. and 5 Sept. 1670.

An unfortunate practical illustration of Browne's credulity was given in 1664, when Amy Duny and Rose Cullender were arraigned for witchcraft before Sir Matthew Hale at Bury St. Edmunds. Browne, who was in court at the time of the trial, having been requested by the lord chief baron to give his opinion on the case, declared 'that the fits were natural, but heightened by the devils co-operating with the malice of the witches, at whose instance he did the villainies;' and he mentioned some similar cases that had lately occurred in Denmark. It is supposed that this expression of opinion helped in no slight degree to procure the poor women's conviction (HUTCHINSON, *Historical Essay concerning Witchcraft*, 118-20).

In December 1664 Browne was admitted socius honorarius of the College of Physicians, receiving his diploma on 6 July 1665. In 1666 he presented to the Royal Society some fossil bones found at Winterton in Norfolk. Two years afterwards he sent some informa-

tion on the natural history of Norfolk to Dr. Christopher Merrett, who was then contemplating a third and enlarged edition (which never appeared) of his 'Pinax Rerum Naturalium Britannicarum.' He also lent a number of coloured drawings to Ray, who acknowledged in his editions of Wiloughby's 'Ornithology' and 'Ichthyology' the assistance that he had received from Browne, but was at no pains to return the drawings.

On 28 Sept. 1671, Charles II paid a state visit to Norwich. He was anxious to confer the dignity of knighthood as a memorial of the visit on one of the leading inhabitants. As the mayor declined the honour, Browne was knighted. Early in October Evelyn, who was staying at Euston as the guest of the Earl of Arlington, drove over with Sir Thomas Clifford to join the royal party at Norwich. His chief desire was to see Browne, and he has left a brief but interesting account of a visit paid to 'that famous scholar and physitian.' He found the house and garden 'a paradise and cabinet of rarities, and that of the best collections, especially medails, books, plants, and natural things.' He took particular notice of Browne's extensive collection of birds' eggs. After inspecting the rarities, he was conducted round the city by Browne, who pointed out to him whatever was worthy of observation. In the following year Browne bore personal evidence (in a note dated 20 July 1672) to the marvellous precocity of William Wotton [q. v.] He communicated in March 1672-3 to Anthony à Wood through Aubrey some notices concerning his former tutor, Dr. Lushington, and others, also some biographical particulars about himself. In answer to inquiries of Elias Ashmole respecting Dr. John Dee, he sent some curious information that he had derived from the alchemist's son, Dr. Arthur Dee, himself a firm believer in alchemy, who had resided at Norwich for many years.

Browne published nothing after 1658, but he appears to have had the intention of collecting his scattered manuscript tracts for publication. In the biographical notice of himself that he sent through Aubrey to Wood, he says that he had 'some "Miscellaneous Tracts" which may be published.' To the close of his life he continued to make observations and experiments. His last extant letter to his son Edward was written on 16 June 1682. It is a gossipy letter, relating to his daughter Elizabeth, who had married Captain George Lyttleton, and was settled in Guernsey. Dr. Edward Browne wrote on 3 Oct. to ask his father to 'thinke

of some effectuall cheape medicines for the hospitall.' A few days afterwards Browne was seized with a sharp attack of colic, to which he finally succumbed on 19 Oct., the day on which he completed his seventy-seventh year. He was buried in the church of St. Peter Mancroft at Norwich, where a mural monument was erected to his memory by his widow. In August 1840, while some workmen were digging a vault in the chancel of the church, his coffin-lid was broken open by a blow from a pickaxe. The bones were found to be in good preservation, and the fine auburn hair had not lost its freshness (*Proceedings of the Archaeological Institute*, 1847). On the brass coffin-plate was found a curious inscription (perhaps written by his son) which supplied matter for antiquarian controversy. His skull is now kept under a glass case in the museum at the Norwich hospital.

Browne left considerable property, both real and personal. On 2 Dec. 1679 he prepared a will, by which ample provision was made for his widow and his two unmarried daughters, Elizabeth and Frances. Elizabeth was married some time before his death to Captain Lyttleton. At the request of Dame Dorothy Browne 'Some Minutes for the Life of Sir Thomas Browne' were drawn up by his old and intimate friend the Rev. John Whitefoot, rector of Heigham. In these 'Minutes' we are told that Browne's 'stature was moderate, and habit of body neither fat nor lean, but εὐταρκος.' He was simple in his dress, and 'kept himself always very warm, and thought it most safe so to do.' His modesty 'was visible in a natural habitual blush, which was increased upon the least occasion, and oft discovered without any observable cause.' He attended church very regularly and read the best English sermons, but had no taste for controversial divinity. He was liberal 'in his house entertainments and in his charity.' It has been already mentioned that he subscribed towards building a new library in Trinity College, Cambridge. Kennet (*Register*, p. 345) records another instance of his generosity—that he contributed 130*l.* towards the repairs of Christ Church, Oxford. From Rawlinson MS. D. 391 we learn that he gave 12*l.* 'towards the building of a new school in the college near Winton.'

Various writings of Browne were published posthumously. In 1684 appeared a collection of 'Miscellany Tracts,' 8vo, under the editorship of Archbishop Tenison, who states in the preface that he 'selected them out of many disordered papers and disposed them into such a method as they were capable of.'

These tracts chiefly consist of letters in reply to inquiries of correspondents. A copy that belonged to Wilkin contains a manuscript note by Evelyn: 'Most of these letters were addressed to Sir Nicholas Bacon.' The contents are: 1. 'Observations upon several Plants mentioned in Scripture.' 2. 'Of Garlands and Coronary or Garland Plants,' against which in Evelyn's copy is the note: 'This letter was written to me from Dr. Browne; more at large in the Coronarie plants.' 3. 'Of the Fishes eaten by our Saviour with his Disciples after his Resurrection from the Dead.' 4. 'An Answer to certain Queries relating to Fishes, Birds, and Insects.' 5. 'Of Hawks and Falconry, ancient and modern.' 6. 'Of Cymbals,' &c. 7. 'Of Ropalic or Gradual Verses,' &c. 8. 'Of Languages, and particularly of the Saxon Tongue.' 9. 'Of Artificial Hills, Mounts, or Burrows in many parts of England,' addressed to 'E. D.,' an evident mistake for 'W. D.,' i.e. William Dugdale. 10. 'Of Troas,' &c. 11. 'Of the Answers of the Oracle of Apollo at Delphos to Cræsus, King of Lydia,' from which tract (as from a passage of 'Religio Medici') it appears that Browne believed in the satanic origin of oracles. 12. 'A Prophecy concerning the Future State of several Nations.' 13. 'Museum Clausum, or Bibliotheca Abscondita,' a whimsical *jeu d'esprit*, suggested (as Warburton supposed) by Rabelais' catalogue of the books in the library of St. Victor. These tracts were republished in the 1686 folio of Browne's works. The fine and solemn 'Letter to a Friend upon occasion of the death of his intimate friend' was issued in 1690 as a folio pamphlet by Dr. Edward Browne. It closes with a string of maxims which reappear with slight variations in 'Christian Morals.' A manuscript copy of the 'Letter,' differing largely from the printed text, is preserved in Sloane MS. 1862. In 1712 appeared 'Posthumous Works of the learned Sir Thomas Browne, knt., M.D., late of Norwich: printed from his original manuscripts,' &c. The volume opens with a short life of Browne, to which are appended Whitefoot's 'Minutes,' and the diploma given to Browne by the College of Physicians when he was chosen *socius honorarius*. The miscellanies embrace: 1. 'An Account of Island, *alias* Iceland, in the year 1662.' 2. 'Repertorium, or some Account and Monuments in the Cathedral Church of Norwich,' written in 1680. In the preface to the 1684 collection Archbishop Tenison, speaking of Browne's unpublished manuscripts, referred to this tract in the following terms: 'Amongst these manuscripts there

is one which gives a brief account of all the monuments of the cathedral of Norwich. It was written merely for private use, and the relations of the author expect such justice from those into whose hands some imperfect copies of it are fallen, that, without their consent first obtained, they forbear the publishing of it. The truth is, matter equal to the skill of the antiquary was not there afforded.' 3. 'Concerning some Urnes found in Brampton Field, Norfolk, ann. 1667,' a supplement to 'Urn Burial.' 4. 'Some Letters which pass'd between Mr. Dugdale and Dr. Browne, ann. 1658; a letter "Concerning the too nice curiosity of censuring the Present or judging into Future Dispensations;" a note "Upon reading Hudibras."' 5. 'A Letter to a Friend,' &c. (originally published in 1690). The first edition of 'Christian Morals' was published in 1716 by Archdeacon Jeffery. It is supposed that this treatise was intended as a continuation of 'Religio Medici.' A correspondent of the 'European Magazine' (xi. 89) found in a copy of the 1686 edition of Browne's works a manuscript note by White Kennet stating, on information derived from Mrs. Lyttleton, that when Tenison returned Browne's manuscripts to Dr. Edward Browne the choicest papers, which were a continuation of his 'Religio Medici,' could not be found. This note is supported by the statement of Jeffery in the preface, that the reason why the treatise had not been printed earlier was 'because it was unhappily lost by being mislaid among other manuscripts for which search was lately made in the presence of the Lord Archbishop of Canterbury, of which his grace, by letter, informed Mrs. Lyttleton when he sent the manuscript to her.' It may be assumed with certainty that Browne never intended 'Christian Morals' for publication in its present shape. Of all his works it is the weakest, and has the appearance of being a collection of fragmentary jottings from notebooks—a piece of patchwork. Of course it contains some noble passages, but too often the thought is thin and the language turgid.

The manuscripts of Browne and of his son and grandson, Dr. Edward Browne and Dr. Thomas Browne, were sold after the death of the grandson. Most of them were purchased by Sir Hans Sloane, and are now preserved in Sloane MSS. 1825-1923. A full list of these manuscripts is given by Wilkin at the end of the fourth volume of the 1835 edition of Browne. All the pieces in the collection that could be shown to be by Browne were printed by Wilkin. Among these are: 1. 'Account of Birds, Fish, and

other Animals found in Norfolk.' 2. 'Oratio Anniversaria Harveiana,' written to be delivered by his son. 3. 'On the Ostrich,' a paper drawn up for his son's use. 4. 'On Dreams,' a striking fragment. 5. 'Observations on Grafting,' probably written for Evelyn. 6. 'Hints and Extracts' (from commonplace books), set down for the use of his son. 'They are not trite or vulgar,' says Browne, 'and very few of them anywhere to be met with. I set them not down in order, but as memory, fancy, or occasional observation produced them; whereof you may take the pains to single out such as shall conduce unto your purpose.' 7. 'De Encante Garrulo,' a quaint specimen of humorous invective. From memoranda in Sloane MS. 1843 it appears that Browne meditated writing (1) 'A Dialogue between an Inhabitant of the Earth and of the Moon,' and (2) 'A Dialogue between two Twins in the Womb concerning the world they were to come into.' In the fourth chapter of 'Urn Burial' he observes: 'A dialogue between two infants in the womb concerning the state of this world might handsomely illustrate our ignorance of the next, whereof methinks we yet discourse in Plato's den, and are but embryo philosophers.' Whether the dialogues were ever actually written is uncertain. A 'Conjectural Restoration of the lost Dialogue between two Twins, by Sir Thomas Browne,' was published in 1855 by B. Doctay. The 'Fragment on Mummies,' which Wilkin received without suspicion and printed in the fourth volume of Browne's Works (1835), was written by James Crossley. An anonymous manuscript play, called 'The Female Rebellion,' has been ascribed to Browne, without the slightest show of probability, by a correspondent of 'Notes and Queries' (5th ser. iii. 341-4). A few unpublished letters of Browne on professional subjects are preserved in private libraries (*Hist. MSS. Comm. Repts.*)

A very careful bibliography of 'Religio Medici' has been drawn up by Dr. Greenhill. He enumerates thirty-three English editions, ranging from 1642 to 1881. Of the Latin translation ten editions were published between 1644 and 1743; a Dutch translation appeared in 1665, and was reprinted in 1668 and 1683; a French translation, made from the Dutch, is dated 1668, and Watt mentions an edition in two volumes, 12mo, 1732; a German translation was published in 1680, and republished in 1746. In a letter to Aubrey, dated 14 March 1672-3, Browne states that the treatise had been already translated into high Dutch and Italian. No such Italian translation has been discovered.

Five manuscript copies of 'Religio Medici' are known (see GARDINER'S Preface to *Rel. Med.* 1845, p. vi note). 'Pseudodoxia Epidemica' was originally published (in pot folio) in 1646. The second edition, which is typographically the best, appeared in 1650. Two editions are dated 1658, one in folio, and the other (which includes 'Hydriotaphia' and 'The Garden of Cyrus') in quarto. The fifth edition, 1669, 4to, has a portrait of the author which bears little resemblance to the other portraits. The sixth edition, 1672, 4to, with a portrait by Van Hove, was the last that appeared in the author's lifetime, and contains his final corrections. A Dutch translation was published in 1668 by Gründahl, and a German translation in 1680 by Christian Knorr (Peganius). In the British Museum there is an Italian translation, in 2 vols. 12mo, published at Venice in 1737. The Italian translation was made (as we learn from the title-page) from the French; but the earliest French translation yet discovered is dated 1738. The first collective edition of Browne's works was published in 1686, fol. It contains everything that had been printed in his lifetime, together with the 'Miscellany Tracts' that Tenison had edited in 1683. 'Hydriotaphia' and the 'Garden of Cyrus,' originally published in 1658, reached their sixth edition in the folio of 1686. In 1736 Curll reprinted 'Hydriotaphia' and a portion of the 'Garden of Cyrus,' including in the same collection the tract on Brampton urns and the ninth of the miscellany tracts. No new edition of 'Hydriotaphia' appeared until 1822, when it was edited (with 'A Letter to a Friend' and 'Museum Clausum') by James Crossley. The 'Garden of Cyrus' is included in Wilkin's editions of Browne's complete works; it has not been published in a separate form. Of a 'Letter to a Friend' Dr. Greenhill describes eleven editions, ranging from 1690 to 1869; his own edition, accompanying 'Religio Medici' (1881), is the twelfth. The 'Posthumous Works,' 1712, were not reissued in a separate form, but are included in Wilkin's editions. 'Christian Morals,' 1716, was republished in 1756, with a life of Browne by Dr. Johnson and notes. The editions of 1761 and 1765 are merely the unsold copies (with fresh title-pages) of the 1756 edition. 'Christian Morals' has been appended to several modern editions of 'Religio Medici.' The only complete collection of Browne's works is Pickering's edition in four volumes, 1835-6, edited by Simon Wilkin. This is a worthy edition of a great English classic. Wilkin spent twelve years in collecting and arranging his material; he spared himself no trouble and left no source of

information unexplored. The three-volume reprint, 1852, of Wilkin's edition is far inferior to the 1835 edition; some of the most interesting portions of the correspondence and several miscellaneous pieces are omitted. Dr. Greenhill's edition of 'Religio Medici,' 1881, displays great care and learning.

Portraits of Browne are preserved in the Royal College of Physicians, in the vestry of St. Peter's, Norwich, and at Oxford.

[Wood's *Athenæ* (Bliss), iv. 56-9; Wood's *Fasti*, i. 426, 451, 498; *Life*, and *Whitefoot's Minutes*, prefixed to *Posthumous Works*, 1712; *Life* by Dr. Johnson and *Supplementary Memoir* by Simon Wilkin; *Blomefield's Norfolk*, iii. 414, iv. 193-194; *Works* (ed. Wilkin), 1835-6; Greenhill's editions of *Religio Medici*, 1881 and 1883; *Cole-ridge's Literary Remains*, i. 241-8, ii. 398; *Proceedings of the Archæological Institute*, 1847; *The Palatine Note-book*, vol. iii. No. 34.]

A. H. B.

BROWNE, THOMAS (1672-1710), physician, was the son of Dr. Edward Browne [q. v.], president of the College of Physicians, and thus grandson of the author of 'Religio Medici.' He was born in London, and baptised on 21 Jan. 1672-3. His childhood was spent with his grandfather at Norwich, as is known from the numerous references to 'Tomey' in Sir T. Browne's correspondence with his son. He entered Trinity College, Cambridge, and proceeded M.B. in 1695, M.D. 1700. He was admitted a candidate of the College of Physicians on 30 Sept. 1704, and a fellow on 30 Sept. 1707 (MUNK). In 1698 he married his cousin Althea, daughter of Henry Fairfax, but had no issue. He inherited his father's estate at Northfleet, Kent, and (according to a statement in Le Neve's pedigree of the Brownes, printed in Wilkin's 'Life and Works of Sir T. Browne') died in 1710, in consequence of a fall from his horse. Browne was not eminent as a physician, and what interest attaches to his memory is chiefly through his family connections. He wrote, however, a curious account of an antiquarian tour through England in company with Dr. Robert Plot (historian of Oxfordshire, &c.), which exists in manuscript in the British Museum (Sloane 1899), and is printed in Wilkin's work above cited.

[Wilkin's *Life and Works of Sir Thomas Browne*, London, 1836, i.; Munk's *Coll. of Phys.* 2nd ed. ii. 18.]

J. F. P.

BROWNE, THOMAS (1708?-1780), Garter king-of-arms, the second son of John Browne of Ashbourne, Derbyshire, became Bluemantle pursuivant in 1737, Lancaster herald in 1743, Norroy king-of-arms in 1761,

and Garter in 1774. He was the most eminent land surveyor in the kingdom, and was called 'Sense Browne,' to distinguish him from his contemporary, Lancelot Brown [q. v.], who was usually called 'Capability Brown.' At first he resided at his seat of Little Wimley, near Stevenage, Hertfordshire, which he received with his wife; afterwards he removed to Camville Place, Essendon, in that county. But he died at his town house in St. James's Street (now called Great James Street), Bedford Row, on 22 Feb. 1780. His portrait has been engraved by W. Dickinson, from a painting by N. Dance.

[Noble's *College of Arms*, 394, 395, 415, 422, 439; *Evans's Cat. of Engraved Portraits*, 13196; *Bromley's Cat. of Engraved Portraits*, 340; *Gen. Mag.* i. 103.]

T. C.

BROWNE, WILLIAM (1591-1643?), poet, second son of Thomas Browne, who is supposed by Prince to have belonged to the knightly family of the Brownes of Browne Ilash in the parish of Langtree, near Great Torrington, Devonshire, was born at Tavistock in 1591. Wood states that he was educated at the grammar school of his native town, and 'about the beginning of the reign of James I' was sent to Exeter College, Oxford. On leaving Oxford (without a degree) he entered himself at Clifford's Inn, whence he migrated (November 1611) to the Inner Temple. A certain William Browne was granted on 18 April 1615 the place of pursuivant of wards and liveries during life; but we cannot be sure that it was the poet who received the sinecure, for at this time there were other William Brownes belonging to the Inner Temple. A William Browne of Chichester was admitted student in November 1588, and another of 'Walcott, Northants,' in November 1579 (*Students of the Inner Temple, 1571-1625*, pp. 32, 57). Browne's earliest publication was an elegy on Prince Henry, who died in November 1612. It was printed in 1613, with an elegy by Christopher Brooke [q. v.], in a small quarto, entitled *Two Elegies, consecrated to the never-dying memorie of the most worthily admyred: most hartily loued; and generally bewayled Prince, Henry Prince of Wales; 17 leaves*. There is a manuscript copy of this elegy in the Bodleian. It was afterwards introduced, in a somewhat altered form, into the fifth song of the first book of 'Britannia's Pastorals.' The first book of the 'Pastorals' appears to have been composed before the poet had attained his twentieth year; for in the fifth song he writes—

O how (methinkes) the impes of Mneme bring
Dewes of Invention from their sacred spring!
Here could I spend that spring of Poesie
Which *not twice ten sunnes* have bestow'd on me.

The curiously engraved title-page of the first edition of book i., fol., bears no date, but the address to the reader is dated 'From the Inner Temple, June the 18, 1613.' Prefixed are commendatory verses (in Latin, Greek, and English) by Drayton, Selden, Christopher Brooke, and others; and the book is dedicated to Edward, lord Zouch. In 1616 appeared the second book, with a dedicatory sonnet to William, earl of Pembroke, and commendatory verses by John Glanvill, John Davies of Hereford, Wither, Ben Jonson, and others. The two books were republished in one vol. 8vo in 1625. A copy of the edition of 1625, containing manuscript additional commendatory verses by friends of the poet, was in the possession of Beloe, who printed the whole of the manuscript matter in the sixth volume of his 'Anecdotes of Literature.' The third book of the 'Pastorals' was not published in the author's lifetime; but Beriah Botfield [q.v.], while engaged in collecting materials for his work on 'Cathedral Libraries,' discovered a manuscript copy of it in the library of Salisbury Cathedral. In 1852 the manuscript was printed for the Percy Society, and it has since been reprinted in Mr. W. Carew Hazlitt's collective edition of Browne's works (2 vols. 1868). As the third book is much inferior to the first and second books, doubts were cast on its authenticity at the time of the publication of the manuscript; but this inferiority is probably due to the fact that the third book is in an un-revised state. 'Britannia's Pastorals' were greatly applauded at the time of their first appearance, and still hold a distinguished place in English poetry. Browne was an ardent admirer of Spenser, to whose memory he pays an eloquent tribute in the first song of the second book. Many passages are written in close imitation of Spenser, and it was from the study of the 'Faërie Queene' that he drew his fondness for allegory. The narrative is very vague and shadowy; and it is doubtful whether there is some real story of love troubles, or whether the characters are wholly fictitious. Browne is at his best when he leaves the narrative to take care of itself and indulges in pastoral descriptions. Few have shown a truer appreciation for the sights and sounds of the country, though his descriptions are sometimes weakened by the introduction of crowded details. He is particularly fond of drawing similes from the homeliest objects, and his quaint simplicity of imagery is not the least of his charms. The baldness of the narrative and the tediousness of the allegorising are forgotten when he sings of the trim hedgerows and garden walks of his native Devon. Browne has always been a favourite

with the poets. Passages in Milton's 'L'Allegro' are imitated from the 'Pastorals'; Keats's early poems show clear traces of Browne's influence; and Mrs. Browning took some lines from 'Britannia's Pastorals' as the motto of her 'Vision of the Poets.' Browne was indeed, as Michael Drayton says of him in the epistle to Henry Reynolds, a 'rightly born poet.' There is preserved (in the library of Alfred H. Huth) a copy of the first edition of 'Britannia's Pastorals' containing notes in the handwriting of Milton. The volume was submitted to the scrutiny of experts, and there is no reason for doubting the authenticity of the notes, which are meagre and of no great interest. In 1614 appeared 'The Shepherds Pipe,' small 8vo, dedicated to Edward, lord Zouch. It contains seven eclogues by Browne, to which are appended eclogues by Christopher Brooke, Wither, and Davies of Hereford. In the first of Browne's eclogues is incorporated the story of Jonathas by Oecleve, then printed for the first time. At the end of the eclogue Browne makes the following note:—'As this shall please I may be drawne to publish the rest of his workes, being all perfect in my hands.' Unfortunately the manuscripts were never published. The fourth eclogue is a smoothly written elegy (which may have supplied Milton with hints for 'Lycidas') on the death of Thomas Manwood, son of Sir Peter Manwood. In the fifth eclogue the poet addresses Christopher Brooke, urging him to write poetry of a higher strain. After the seventh eclogue there is a second title-page, 'Other Eglogves: by Mr. Brooke, Mr. Wither, and Mr. Davies.' The first piece is inscribed to Browne by Brooke; in the second (which is by Wither) Brooke and Browne are figured under the names of Cuttie and Willy; the third, which is by Davies, is entitled 'An Eclogue between young Willy the singer of his native Pastorals and old Wernocke his friend.' Then follows a third title-page, 'Another Eclogue by Mr. George Wither. Dedicated to his truely louing and worthy friend, Mr. W. Browne.' Browne's next work was the 'Inner Temple Masque,' on the subject of Ulysses and Circe, written to be represented by the members of that society on 13 Jan. 1614–15. As the books of the Inner Temple contain no mention of any expenses incurred by the performance, it is probable that the arrangements for the representation of the masque were at the last moment countermanded. The piece was printed for the first time in Davies's edition of Browne's works (3 vols. 1772), from a manuscript in Emmanuel College, Cambridge. Warton suggests, with little show of plausibility, that the 'Inner

Temple Masque' supplied Milton with 'the idea of a masque on the subject of Comus.'

Few facts are known about Browne's personal history. From Harleian MS. 6164 Sir Egerton Brydges discovered that he married the daughter of Sir Thomas Eversfield of Den, near Horsham, and had two sons, who died in infancy. He survived his wife and wrote an epitaph on her. At the beginning of 1624 he returned to Exeter College and became tutor to the Hon. Robert Dormer, afterwards earl of Carnarvon. In the 'Matriculation Book' is the entry, '30 Ap. 1624, William Browne, son of Thomas Browne, gentleman, of Tavistock, matriculated, age 33.' It is possible (though improbable) that he did not matriculate during his earlier residence. On 25 Aug. 1624 he received permission to be created master of arts, but the degree was not actually conferred until the 16th of the following November. In the public register of the university he is styled 'vir omni humana literarum et bonarum artium cognitione instructus.' Wood states that he was afterwards received into the family of the Herberts at Wilton, where he 'got wealth and purchased an estate.' In 1629 Samuel Austin [q. v.] of Lostwithiel dedicated to Browne, jointly with Drayton and Serjeant Pollexfen, the second book of his 'Urania.' Ashmole MS. 36 contains a copy of verses by Abraham Holland addressed 'To my honest father M. Michael Drayton and my new yet loved friend Mr. Will. Browne.' In November 1640 Browne was residing at Dorking, whence he addressed a letter (preserved in Ashmole MS. 830) to Sir Benjamin Ruddyerd. Among the Lansdowne MSS. (No. 777) is a collection of poems by Browne, first printed at the Lee Priory Press in 1815. The collection includes a series of fourteen sonnets to 'Cœlia,' in which the writer seems to refer to the death of his wife and to his second wooing; some tender epistles and elegies; six 'Visions,' on the model of Du Bellay; jocular and bacchanalian verses; epigrams and epitaphs. Among the epitaphs are found the famous lines 'Underneath this sable herse,' &c., which have been commonly attributed, on no better authority than Peter Whalley, to Ben Jonson. In 'Notes and Queries,' 1st ser. iii. 262, it was pointed out that in Aubrey's 'Memoires of naturall remarques in Wilts' the lines are stated to have been 'made by Mr. Williã Browne, who wrote the Pastoralls, and they are inserted there.' No new information was elicited by the recent discussion in the pages of the 'Academy' (Nos. 608-10, and 617). The Lansdowne MS. makes the epitaph consist of twelve lines; and in this

form it is found in 'Poems written by the Right Honourable William, Earl of Pembroke' (1660) and Osborne's 'Traditional Memoirs of James I.' The epitaph certainly reads better as a single sextain; and Hazlitt makes the plausible suggestion, that 'whoever composed the original sextain . . . the addition is the work of another pen, namely, Lord Pembroke's.' Among the humorous poems in the Lansdowne MS. is the well-known 'Lydford Journey.' Prince in the 'Worthies of Devon' makes the poem consist of sixteen verses. The manuscript gives seventeen verses; and the copy in Thomas Westcote's 'View of Devonshire in 1630' (Exeter, 1845) contains nineteen verses. Comparing Westcote's text with the text of the Lansdowne MS., we get twenty verses (vide *Academy*, No. 623, p. 262).

After 1640 we hear no more of Browne. In the register of Tavistock, under date 27 March 1643, is an entry, 'William Browne was buried' (*Works*, ed. Hazlitt, i. xxxviii); but, as the name is so common, we cannot be sure that this William Browne was the poet. Another William Browne died at Ottery St. Mary in December 1645. From a passage in Carpenter's 'Geographia' (1635, p. 263) it has been frequently asserted that Browne intended to write a history of English poetry from the earliest times to his own day; but Carpenter's words, which are usually quoted at second hand and without reference to the context, do not bear this interpretation. What he says is: 'Many inferior faculties are yet left, wherein our Devon hath displayed her abilities as well as in the former, as in Philosophers, Historians, Oratours, and Poets, the blazoning of whom to the life, especially the last, I had rather leave to my worthy friend Mr. W. Browne, who, as hee hath already honoured his cuntry in his elegant and sweet Pastoralls, no question will easily bee intreated a little farther to grace it by drawing out the line of his Poeticke Auncasters beginning in Josephus Iscanus and ending in himselfe.' Wood, making no reference to Carpenter, writes: 'So was he expected and also intreated, a little farther to grace it [sc. his country] by drawing out the line of his poetic ancestors beginning in Josephus Iscanus and ending in himself; but whether ever published, *having been all or mostly written as 'twas said*, I know not.' Whether there is any truth or not in the italicised words, it is certain that the work would have been merely an account of Devonshire writers, not a complete survey of English poetry. Browne was a good antiquarian. In a marginal note at the beginning of the first book of 'Britannia's Pastorals' he corrects a passage

in the printed copy of William of Malmesbury from a manuscript copy in the hands of his 'very learned friend Mr. Selden.' Michael Drayton in the Epistle to Henry Reynolds speaks of Browne as one of his 'dear companions' and 'bosom friends.' To the second edition of the 'Polyolbion' (1622) Browne prefixed a copy of laudatory verses; and Drayton showed his respect for Browne by dedicating to him an elegy. Christopher Brooke's 'Ghost of Richard the Third,' 1614, and the later editions of Overbury's 'Wife,' contain poetical tributes by Browne, to whom may be safely assigned the commendatory verses, bearing the signature 'W. B.,' prefixed to Massinger's 'Duke of Millaine' (1623) and 'Bondman' (1624). Browne was also a contributor to 'Epithalamia Oxoniensia,' 1625. Like his friend Michael Drayton, whom he resembled in many respects, Browne possessed a gentleness and simplicity of character which secured him the affection and admiration of his contemporaries. Prince tells us that 'he had a great mind in a little body.' Whether this description is to be taken merely as a flower of speech, or whether the poet was of short stature, it would be difficult to determine.

Browne's works were edited in 1772, 3 vols. 12mo, by Thomas Davies the bookseller. The poems in Lansdowne MS. 777 were first printed by Sir Egerton Brydges at the Lee Priory Press. In 1868 a complete edition of Browne's works was edited for the Roxburgh Club, in 2 vols. 4to, by Mr. W. Carew Hazlitt.

[Memoir by W. C. Hazlitt prefixed to vol. i. of Browne's works, ed. 1868; Wood's *Athenæ* (Bliss), ii. 364-7; Wood's *Fasti*, i. 419; Boase's *Reg. Exeter Coll. Oxon.*; Prince's *Worthies of Devon*; Carpenter's *Geographia*, 1635, p. 263; Beloe's *Anecdotes*, vi. 58-85; Warton's *Hist. of English Poetry*, ed. 1871, iii. 321; *Retrospective Review*, ii. 149; Corser's *Collectanea*.] A. H. B.

BROWNE, WILLIAM (1628-1678), botanist, was born at Oxford, and trained at that university, where he graduated B.A. on 2 Nov. 1647, being described as of Magdalen College. On 2 July 1652 he was one of the examiners of Anthony à Wood for B.A. Conjointly with Dr. P. Stephen, principal of Magdalen Hall, he edited a new edition of Bobart's 'Catalogue of the Oxford Garden.' This is notable as being the first botanical book issued in this country which cites the pages of authors quoted. He took the degree of B.D. on 8 July 1665, and preached one of the university sermons at St. Mary's on 22 Aug. 1671. He died suddenly on 25 March 1678, and was buried in the outer chapel

of Magdalen College, of which he was senior fellow.

[Wood's *Fasti* (Bliss), ii. 104, 282; Wood's *Athenæ Oxon.* (Bliss) *Life*, xx, lxx; Pulteney's *Biog. Sketches of Botany* (1790), i. 166-9.]

B. D. J.

BROWNE, SIR WILLIAM (1692-1774), physician, was born in the county of Durham in 1692, and was the son of a physician. He entered Peterhouse, Cambridge, in 1707; graduated B.A. 1711, and M.A. 1714. In 1716, having received a license from the university, he began to practise medicine at Lynn, Norfolk, where he lived for over thirty years. He was considered to be eccentric, but he succeeded in making a fortune, and in 1749 he moved to London, where he lived for the rest of his life in Queen Square, Bloomsbury. In 1721 he took his M.D. degree at Cambridge. In 1725 he was admitted a candidate at the College of Physicians, and in the next year a fellow. On 1 March 1738-9 he was admitted a fellow of the Royal Society, and in 1748 he was knighted through the interest of the Duke of Montagu. After settling in London he passed through the various offices of the College of Physicians, and in 1765 and 1766 was president. At this time there was a violent dispute between the college and the licentiates. Browne was a defender of the privileges of the universities, and had offended the licentiates by a pamphlet in the dispute with Dr. Schomberg (a 'Vindication of the Royal College of Physicians,' 1753). Foote caricatured him on the stage in his farce 'The Devil on Two Sticks.' Browne sent Foote a card complimenting him on his accuracy, but sending his own muff to complete the likeness. He found it difficult to maintain his dignity at the college, and on one occasion, when he was holding the comitia, the licentiates forced their way tumultuously into the room. Resolving to avoid such an affront in future, he determined to resign his office instead of holding it for the usual term of five years. On quitting the chair he delivered a humorous address, which was published in Latin and English. In this he declared that he had found fortune in the country, honour in the college, and now proposed to find pleasure at the medicinal springs. He accordingly went to Bath, where he called upon Warburton at Prior Park. Warburton gives a ludicrous description of the old gentleman, with his muff, his Horace, and his spy-glass, who showed all the alacrity of a boy both in body and mind. He returned to London, where, on St. Luke's day 1771, he appeared

at Batson's coffee-house in a laced coat and fringed gloves to show himself to the lord mayor. He explained his healthy appearance by saying that he had neither wife nor debts. His wife had died on 25 July 1763, in her sixty-fourth year. Browne died on 10 March 1774. He was buried at Hillington, Norfolk, under a Latin epitaph written by himself. He left a will profusely interlarded with Greek and Latin, and directed that his Elzevir Horace should be placed on his coffin. He left three gold medals worth five guineas each to be given to undergraduates at Cambridge for Greek and Latin odes and epigrams. He also founded a scholarship of twenty guineas a year, the holder of which was to remove to Peterhouse.

Browne's only daughter Mary was second wife of William Folkes, brother of Martin Folkes, president of the Royal Society. In 1767 he presented his picture by Hudson to the College of Physicians.

Browne's works are as follows: 1. 'Translation of Dr. Gregory's Elements of Catoptrics and Dioptrics (with some additions),' 1715 and 1735. 2. 'Two Odes in imitation of Horace,' 1763 and 1765; the second written in 1741 on Sir Robert Walpole ceasing to be minister, and dedicated to the Earl of Orford, from whose family he had received many favours. 3. 'Opuscula varia utriusque linguae,' 1765 (containing the Harveian oration for 1751, also published separately at the time). 4. 'Appendix altera ad opuscula,' his farewell oration, also published in English, 1768. 5. 'Fragmentum Isaaci Hawkins Browne, arm., sive Anti-Bolingbrokius,' translated for a second 'Religio Medici,' 1768 (the Latin of I. H. Browne from the poems published by his son in 1768, with English by W. B.). 6. 'Fragmentum completum,' 1769 (continuation of the last in Latin and English by W. B.). 7. 'Appendix ad Opuscula' (a Latin ode with English translations), 1770. 8. 'A Proposal on our Coin, to remedy all Present and prevent all Future Disorders,' 1771 (dedicated to the memory of Speaker Onslow). 9. 'A New Year's Gift, a Problem and Demonstration on the Thirty-nine Articles' (explaining difficulties which had occurred to him on having to sign the articles at Cambridge), 1772. 10. 'The Pill-plot, to Dr. Ward, a quack of merry memory,' 1772 (written at Lynn in 1734). 11. 'Corrections in Verse from the Father of the College on Son Cadogan's Gout Dissertation, containing False Physic, False Logic, False Philosophy,' 1772. 12. 'Speech on the Royal Society, recommending Mathematics as the paramount Qualification for their Chair,'

1772. 13. 'Elogy and Address,' 1773. 14. 'Latin Version of the Book of Job' (unfinished).

Browne's best known production is probably the Cambridge answer to the much better Oxford epigram upon George I's present of Bishop Moore's library to the university of Cambridge:—

The king to Oxford sent a troop of horse,
For tories own no argument but force;
With equal care to Cambridge books he sent,
For whigs allow no force but argument.

[Munk's Coll. of Phys. ii. 95; Nichols's Lit. Anecd. iii. 315-30; Letters from a late Eminent Prelate, p. 404.] L. S.

BROWNE, WILLIAM (1748-1825), gem and seal engraver, obtained the patronage of Catherine II, empress of Russia, who gave him much employment and appointed him her 'gem sculptor.' In 1788 he was living in Paris, where he worked for the royal family, but in the outbreak of the revolution in the following year returned to England. He was a frequent exhibitor at the Royal Academy between 1770 and 1823 of classical heads and portraits. Browne's talents met with but little recognition in his own country, and the finest specimens of his art were sent to Russia. Some of his portraits of eminent persons are in the royal collection at Windsor. He died in John Street, Fitzroy Square, 20 July 1825, aged 77.

[Redgrave's Dictionary of Artists (1878); MS. Notes in British Museum.] L. F.

BROWNE, WILLIAM GEORGE (1768-1813), oriental traveller, was born in London on 25 July 1768, and descended from an old Cumberland family. He was educated privately until entering at Oriel College, Oxford, where, receiving 'no encouragement and little assistance in his academical studies,' he diligently strove to educate himself. After leaving Oxford (B.A. 1789) he for a time pursued the study of the law, which he relinquished upon becoming independent by his father's death. His earnest though sedate temper was deeply stirred by the French revolution. He reprinted at his own expense a portion of Buchanan's treatise 'De Jure Regni apud Scotos,' and other political tracts, and seemed inclined to a public career, when his thoughts were diverted into a new channel by reading Bruce's travels and the first report of the African Association, and he resolved to devote himself to the exploration of Africa. Among his qualifications he enumerates 'a good constitution, though by no means robust, steadiness of purpose, much indifference to personal accommodations and

enjoyments, together with a degree of patience which could endure reverses and disappointments without murmuring.' He also possessed a fair acquaintance with the classics, and an elementary knowledge of chemistry, botany, and mineralogy. He arrived at Alexandria in January 1792, and after two months' residence proceeded westwards along the coast to visit the ruins at Siwah, which, with a candour rare among explorers, he pronounced not to be the remains of the temple of Jupiter Ammon. Rennell, who differed from him on this question, remarks that Browne's Ammonian expedition involved much more personal risk than Alexander's. He subsequently spent some time at Cairo, studying Arabic and investigating the political and social condition of the country, and visited the principal remains of Egyptian antiquity, now familiar, but in his time little known, to Europeans. Being prevented by war from entering Nubia, he turned aside to the vast Roman quarries at Cosseir on the Red Sea, which he explored in the disguise of an oriental. The war still continuing, he determined to accompany the great Soudan caravan to Darfur, a country not previously described by any European, from which he hoped to penetrate into Abyssinia. After encountering great hardships he reached Darfur in July 1793, only to fall sick of dysentery, to be robbed of most of his property, and to be detained by the sultan. He was not, however, imprisoned or personally ill-treated, and employed his enforced residence in examining the character and productions of the uninhabited country, solacing his *ennui* by the education of two young lions. At length the sultan was induced to dismiss him by the fear of reprisals on Darfurian merchants in Egypt, and Browne returned with the caravan of 1796, having made no remarkable discoveries of his own, but having gained much information, especially on the course of the Nile, the correctness of which has been established by subsequent research. Having journeyed over Syria and through Asia Minor to Constantinople, he arrived in England in 1798, and published an account of his travels in 1800. The unfavourable reception of this valuable work was chiefly owing to the defects of the writer's style. As a traveller Browne is not only observant but intelligent and judicious, but his good sense deserts him when he takes the pen in hand, and he becomes intolerably affected and pedantic. His enthusiasm is unaccompanied by fancy or imagination, and his faithful registry of observations and occurrences is rarely enlivened by any gleam of descriptive power.

His work was further prejudiced in the eyes of the public by the prominence given to physiological details and an eccentric encomium of eastern manners and customs at the expense of the civilisation of Europe. There is, nevertheless, an element of reason in Browne's paradox, and his favourable judgment of orientals after all he had undergone at their hands says much for his good temper and philosophic candour.

From 1800 to 1802 Browne travelled again in Turkey and the Levant generally, and collected much valuable information, partially published after his death in Walpole's 'Travels in various Countries of the East.' He spent the next ten years in England, 'leading the life of a scholar and recluse in the vast metropolis,' but intimate with several men of similar tastes, especially Smithson Tennant, the Cambridge professor of chemistry, who speaks of his 'soothing, romantic evening conversations.' In 1812 he again left England with the object of penetrating into Tartary by way of Persia. Travelling through Asia Minor and visiting Armenia, he proceeded in safety as far as Tabriz, which he left for Teheran towards the end of the summer of 1813, accompanied by two servants. According to one account these men returned a few days afterwards, declaring that Browne had been murdered by banditti. According to another, the discovery was made by the mehtar, or officer charged to insure his safety, whom Browne had unfortunately preceded. His body could not be recovered, but his effects, excepting his money, were restored to the English ambassador, and after some time his bones, or what were represented as such, were brought to Tabriz and honourably interred. There seems no good reason for the suspicions entertained of the Persian government, and it remains a question whether the motive of the murder was plunder or fanaticism exasperated by Browne's imprudence in wearing a Turkish dress.

Browne is described as grave and saturnine, 'with a demeanour,' says Beloe, 'precisely that of a Turk of the better order.' Beneath this reserve he concealed an ardent enthusiasm, his attachments were warm and durable, he acted from the highest principles of honour, and was capable of great generosity and kindness. In politics he was a republican, in religion a free-thinker. His intellectual endowments were rather solid than shining, but he possessed in an eminent degree two of the traveller's most essential qualifications, exactness and veracity.

[Browne's Travels in Africa, Egypt, and Syria, 1800; Walpole's Travels in various