

Athens, and in 1810 Hobhouse returned home. In the campaigns of 1813 and 1814 he accompanied the allied armies, and was present at the great battle of Dresden. In the winter of 1816-17 he rejoined Byron in Italy, and they visited Venice and Rome together. Hobhouse had been trained in the Liberal school of politics, and had written pamphlets and review articles in defence of liberal doctrines. He had by this time become what was then contemptuously called a "downright radical." In 1816 he published anonymously a work in two volumes entitled, *The Substance of some Letters written by an English Gentleman Resident at Paris during the last Reign of the Emperor Napoleon*. His aim in it was to correct certain misrepresentations which were current of the events of the Hundred Days. The tone of the book gave great offence to the English Government; and being translated into French was equally offensive to the Government of the Restoration. The French translator and printer were both prosecuted in 1819 for "atrocious libel" on the Government; and were sentenced to fine and imprisonment, the former for twelve months, the latter for six. On 13th December of the same year the speaker's warrant was issued for the arrest of Hobhouse, and he was committed to Newgate. He made an unsuccessful application to Chief-Justice Abbott (Lord Tenterden) for discharge by *habeas corpus*, and he was not liberated till about the end of February. The treatment which he had suffered gave him the prestige of a martyr to the dominant Toryism, and in the eyes of the multitude this was his glory. At the close of 1818 he had contested the borough of Westminster, Sir Francis Burdett desiring him as a colleague, and giving £1000 towards the necessary expenses of his candidature. But he was beaten by his rival, George Lamb, the brother of Lord Melbourne. He now came forward again, and was returned by a large majority (1820). In the first session of parliament he produced a powerful impression, first by his severe speech on the suppression of a Liberal meeting at Oldham, and soon after by the vigorous support he gave to the bill for disfranchising the borough of Grampound. During the next twelve years he was the ardent and courageous advocate of all Liberal measures,—among them, of the repeal of the Test and Corporation Acts, and of Catholic Emancipation. In August 1831 he succeeded to the baronetcy, and six months later was called to office as Secretary for War under the ministry of Earl Grey. In April 1833 he was named Chief-Secretary for Ireland, but lost his seat at the new election. In the following year he was returned M.P. for Nottingham, and received the appointment of Chief-Commissioner of Woods and Forests under Lord Melbourne. Retiring with the Liberal party in the autumn, he resumed office in April 1835 as President of the Board of Control, a post for which he was well qualified, and which he held till September 1841. He was recalled to the same office under the Russell Administration in 1846, and held it till 1852. Meanwhile he had lost his seat for Nottingham and had been returned for Harwich. In 1851 he was raised to the peerage, and from that time showed himself disposed to "rest and be thankful." He gradually ceased to take part in public affairs, and returned to the studies and literary enjoyments of his youth. Lord Broughton published a volume of *Imitations and Translations from the Classics*; an account of his *Journey through Albania and other Provinces of Turkey with Lord Byron*; and *Historical Illustrations of the Fourth Canto of "Childe Harold"*. He was also a contributor to periodical literature. In 1828 he married Lady Julia Hay, youngest daughter of the Marquis of Tweeddale, by whom he had three daughters, but no son. His wife died many years before him. Lord Broughton died in London, June 3, 1869. As he left no male issue his peerage became extinct.

BROUKHUSIUS, or **BROEKHUIZEN**, **JAN**, a distinguished scholar, born in 1649 at Amsterdam, where his father was a clerk in the Admiralty. His father dying when he was very young, he was taken from literary pursuits, in which he had made great progress, and placed with an apothecary at Amsterdam, with whom he lived several years. Not liking this employment, he entered the army, and in 1674 was sent with his regiment to America, in the fleet under Admiral de Ruyter, but returned to Holland the same year. In 1678 he was sent to the garrison at Utrecht, where he contracted a friendship with the celebrated Grævius; and here he had the misfortune to be so deeply implicated in a duel, that, according to the laws of Holland, his life was forfeited. Grævius, however, wrote immediately to Nicholas Heinsius, who obtained his pardon. Not long afterwards he became a captain of one of the companies then at Amsterdam; and was thus enabled to pursue his studies at his leisure. His company being disbanded in 1697, he received a pension, upon which he retired to a country-house near Amsterdam. He died in 1707, aged fifty-eight.

As a classical scholar, he is distinguished by his editions of Propertius and Tibullus, the former published in 1702, the latter in 1708. His *Carmina* were published at Utrecht, 1684, in 12mo; and in a more handsome form by Van Hoogstraaten, Amsterdam, 1711, 4to. His Dutch poems were also published at Amsterdam, 1712, 8vo, by the same house, with a life prefixed.

BROUSSA, **BRUSSA**, or **BRUSA**, in Turkish *Bursa*, a city of Asiatic Turkey, in the province of Anatolia, and capital of the sanjak of Khodavendkiar, is situated in a fertile valley, at the northern foot of Mount Olympus or Keshish Dagh, 57 miles S.S.E. of Constantinople. Its streets are narrow and dark, and its houses are for the most part built of wood; but its numerous minarets give it a magnificent appearance from a distance, and the rich variety of colouring that everywhere meets the eye has a very striking effect. It is abundantly supplied with water, which flows down the middle of many of the streets, and rises every here and there in beautiful fountains. On the top of a rock in the heart of the town stands the ancient citadel, the walls of which date from the 13th century, and are of Greek construction; and on the west side is the Byzantine church of Elijah, which is now known as the Daud Monastery mosque, and contains the tomb of Orkhan. The most important of the other mosques, the number of which is said to be upwards of 600, are *Oglu Jami*, or the mosque of the three sultans; the *Yeshil Jami*, or the green mosque; and *Ghar Unkiar Jami*, or the mosque of the conqueror. There are also in the town three Greek churches, one Armenian, and several synagogues. Many of its colleges, bazaars, and caravanserais are buildings of considerable importance, and bear comparison with those of Constantinople. Broussa is the seat of a provincial governor, of a mollah or judge, who ranks as third in the kingdom, and of a mufti or spiritual chief. The Greeks and Armenians have each an archbishop in the town. As a commercial city Broussa ranks with the most flourishing in the empire. The town of Gemlik at the head of Mudani Bay, from which it is about 20 miles distant, serves as its port. It manufactures carpets, tapestry, and various kinds of silk goods, the material for the latter being obtained from the mulberry-plantations of the neighbourhood. In 1862 there were no fewer than sixty silk factories belonging to Italians, Frenchmen, and Germans. About a mile and a half from the town are the famous baths of Broussa, which are fed by several mineral springs varying in temperature up to 184°, and from a hill in the vicinity is obtained a good supply of meerschau clay. The population of Broussa is variously estimated,—by Mostrás (*Dict. Géog. de l'Empire Ottoman*, 1873) in 1863 at 70,000, by Dr C. Sandreczki in 1844 at 60,000, and by Consul Sax at 40,000.

Broussa, the *Prusa* of the classical writers, founded, it is said, at the suggestion of Hannibal, was for a long time the seat of the Bithynian kings. It continued to flourish under the Roman and Byzantine emperors till the 10th century, when it was captured and destroyed by Seif-ed-danlet of Aleppo. Restored by the Byzantines, it was again taken in 1327 by the Ottomans after a siege of ten years, and continued to be their capital till Amurath I. removed to Adrianople. In 1402 it was pillaged by the Tatars; in 1413 it resisted an attack of the Karamanians; in 1512 it fell into the power of Ala Eddin; and in 1607 it was burnt by the rebellious Kalenderogli. In 1833 it was seized by Ibrahim Pasha, and from 1852-55 afforded an asylum to Abd-el-Kader. In modern times it has suffered several times from earthquake and conflagration, especially in 1855.

BROUSSAIS, **FRANCOIS JOSEPH VICTOR**, a celebrated French physician, was born at St Malo in 1772. From his father, who was also a physician, he received his first instructions in medicine, and he studied for some years at the college of Dinan. At the age of seventeen he entered one of the newly-formed republican regiments, but ill health compelled him to withdraw after about two years. He resumed his medical studies, and after passing some time in the hospitals of St Malo and Bryt, obtained an appointment as surgeon in the navy. In 1799 he proceeded to Paris, where in 1803 he graduated as M.D. In 1805 he again joined the army in a professional capacity, and served in Germany, Holland, Italy, and Spain. In 1814 he returned to Paris, and was appointed assistant-professor to the Military Hospital of the Val-de-Grace, where he first promulgated his peculiar doctrines. His theory, which strongly resembles that of John Brown, points to excitation or irritation as the fundamental fact in life. He found the principal cause of disease in over-irritation, which, primarily local, extends itself through sympathy to the other organs of the body, as in fever. His lectures were attended by great numbers of students, who received with the utmost enthusiasm the new theories which he propounded. In 1816 he published his *Examen de la doctrine médicale généralement adoptée*, which drew down upon its author the hatred of the whole medical faculty of Paris. By degrees his doctrines triumphed; and were adopted in the writings and practice of the best physicians, and even in the medical school itself, long before their propounder held office in that institution. In 1831 he was appointed professor of general pathology in the academy of medicine, and taught with great applause till his death in 1838. The recent development of physiological science has shown that his theories are but partially true, and are of little value as a general explanation of disease. Of his works, which are very numerous, the most important are the *Examen* and *De l'Irritation et de la Folie*.

BROUSSONET, **PIERRE MARIE AUGUSTE**, a distinguished French naturalist, was the son of a schoolmaster, and was born at Montpellier in 1761. He was educated for the medical profession, and at the age of eighteen was appointed to fill a professor's chair. Botany seems to have been the science to which he was at first chiefly devoted; and he laboured with much zeal to establish the system of Linnæus in France. With this view, as well as for his own improvement, he went to Paris, and visited the various museums and collections. He next came to England, and was admitted in 1782 an honorary member of the Royal Society. He published at London the first part of his work on fishes, *Ichthyologia Decas I*. On his return to Paris he was appointed perpetual secretary to the Society of Agriculture, an office which the intendant Berthier de Sauvigny resigned in his favour. In 1789 he was nominated a member of the Electoral College of Paris, and for some time had the charge of superintending the supply of provisions for the capital. Under the Convention he had to leave Paris, and after some dangers he made his way to Madrid. The enmity of the French emigrants, however, drove him from Spain; and afterwards from Lisbon, where

he had sought an asylum. At last he went out as physician to an embassy which the United States sent to the emperor of Morocco; and on this occasion his friend Sir Joseph Banks, informed of his distresses, remitted him £1000. After residing for some time at Morocco, he obtained from the French Directory permission to return to France, and was appointed by them consul at Teneriffe, where he resided for two years. On his return in 1797 he was chosen member of the Institute, and was reinstated in his botanical professorship at Montpellier, with the direction of the botanical garden. He was afterwards elected a member of the legislative body, but died of apoplexy on the 27th July 1807. France is indebted to him for the introduction of the Merino sheep and the Angora goat. None of his works are now of importance.

BROUWER, **ADRIAN**, a Dutch painter, was born at Haarlem in 1608, of very humble parents, who bound him apprentice to the painter Frank Hals. Brouwer had an admirable eye for colour, and much spirit in design; and these gifts his master appears to have turned to his own profit, while his pupil was half starved. As the result of this ungenerous treatment, Brouwer was frequently brought into low company and dissipated scenes, which he delineated with great spirit and vivid colouring in his pictures. The unfortunate artist died in a hospital at Antwerp in 1640, at the early age of thirty-two, consequently his works are few and rarely met with. The largest collection of his masterpieces is in the picture gallery at Munich.

BROWN, **CHARLES BROCKDEN**, the first American novelist who acquired an European reputation, and the first American who made literature a profession, was born of Quaker parents in Philadelphia, January 17, 1771. A youth of delicate constitution and retiring habits, he early devoted himself to study; his principal amusement was the invention of ideal architectural designs, devised on the most extensive and elaborate scale. This characteristic talent for construction subsequently assumed the shape of utopian projects for perfect commonwealths, and at a later period of a series of novels distinguished by the ingenuity and consistent evolution of the plot. The transition between these intellectual phases is marked by a juvenile romance entitled *Carrol*, not published until after the author's death, which professes to depict an imaginary community, and shows how thoroughly the young American was inspired by Godwin and Mary Wollstonecraft, whose principal writings had recently made their appearance. From the latter he derived the idea of his next work, *Alcuin*, an enthusiastic but inexperienced essay on the question of woman's rights and liberties. From Godwin he learned his terse style, condensed to a fault, but too laconic for elquence or modulation, and the art of developing a plot from a single psychological problem or mysterious circumstance. The novels which he now rapidly produced offer the strongest affinity to *Calcb Williams*, and if inferior to that remarkable work in the subtlety of mental analysis, greatly surpass it in affluence of invention and intensity of poetical feeling. All are wild and weird in conception, with incidents bordering on the preternatural, yet the limit of possibility is never transgressed. In *Wieland*, the first and most striking, a seemingly inexplicable mystery is resolved into a case of ventriloquism. *Arthur Mervyn* is remarkable for the description of the epidemic of yellow fever in New York in 1798, which had proved fatal to the author's most intimate friend. *Edgar Huntly*, a romance rich in local colouring, is remarkable for the effective use made of somnambulism, and anticipates Cooper's introduction of the Red Indian into fiction. *Ormond* is less powerful, but contains one character, Constantia Dudley, which excited the enthusiastic admiration of Shelley, who was also deeply entranced by Brown's other romances. "Nothing," asserts Mrs Peacock, "so blended

itself with the structure of his interior mind as the creations of Brown." The two had, indeed, nearly every leading trait in common, although Brown's weak health and narrow circumstances restrained him from carrying his enthusiastic aspirations into practice. Two subsequent novels, designed as representations of ordinary life, proved failures, and Brown betook himself to less ambitious literary pursuits, compiling a general system of geography, editing a periodical, and an annual register, and writing political pamphlets which attracted considerable attention at the time. He died of consumption, February 22, 1810. He is depicted by his biographer as the purest and most amiable of men, and in spite of a certain formality due, perhaps, to his Quaker education, the statement is borne out by his correspondence. As a novelist he ranks very high; he is the precursor of Hawthorne, and hitherto his only American rival. Greatly inferior to Hawthorne in truth of natural description and insight into human character, he surpasses him in narrative and constructive ability. *Wieland* and *Edgar Huntly* especially are thrilling and exciting in the highest degree, while preserved by the constant presence of a psychological problem from degenerating into mere sensationalism. Most of Brown's novels have been reprinted in England, but none recently. His life by his friend Dunlop (Philadelphia, 1815) is a grievous piece of bookmaking, but is interesting from the subject. An edition of his works in 6 vols. was published at Philadelphia in 1857. (R. G.)

BROWN, JOHN, D.D., an English divine and author, was born at Rothbury, Northumberland, in November 1715. He was the son of John Brown, a descendant of the Browns of Coalstown near Haddington, who at the time of his son's birth was curate of Rothbury. He was educated at St John's, Cambridge; and after graduating as B.A. with great distinction, he returned to his father's house at Wigton, received deacon's and priest's orders from Sir George Fleming, bishop of Carlisle, and in 1739 went to Cambridge to take his M.A. degree. In 1745 he distinguished himself as a volunteer, and was soon afterwards appointed one of his chaplains by Dr Osbaldeston, on his admission to the bishopric of Carlisle. It was probably during his residence at Carlisle that Brown wrote his poem entitled *Honour*, inscribed to Lord Lonsdale. His next poetical production was his *Essay on Satire*, addressed to Dr Warburton, to whom it was so acceptable, that he took Brown into his friendship. He also introduced him to Ralph Allen, of Prior Park, near Bath, to whom in 1751 Brown dedicated his *Essay on the Characteristics of Lord Shaftesbury*. In 1754 he was promoted by the earl of Hardwicke to the living of Great Morkesley in Essex, and in the following year he took the degree of doctor of divinity at Cambridge. In this year also he published his tragedy of *Barbarossa*, which, under the management of Garrick, was acted with considerable applause, though it was sharply censured when published. This tragedy was followed by a second, entitled *Athelstane*, which was represented at Drury Lane theatre. This was also well received by the public, but did not become so popular as *Barbarossa*. Among the most remarkable of his other productions are the *Estimate of the Manners and Principles of the Times*, a bitter satire; the *Additional Dialogue of the Dead*, which was a vindication of Chatham's policy; and the *Dissertation on the Rise, Union, and Power, &c., of Poetry and Music*. Dr Brown, who had an hereditary tendency to insanity, and from early life had been subject at times to fits of excessive melancholy, committed suicide on the 23rd of September 1766.

BROWN, JOHN, author of the *Self-Interpreting Bible*, was born at Carpow, in Perthshire, in 1722. He was almost entirely self-educated, having acquired a knowledge

of Latin, Greek, and Hebrew while employed as a shepherd. He was, for a great part of his life, minister of the Burgher branch of the Secession Church in Haddington, and also discharged the duties of professor of divinity. Though he had not enjoyed the advantages of a regular education, he mastered the classical tongues, as well as several modern and Oriental languages, and gained a just reputation for learning and piety. He died in 1787. The best of his works, which are very numerous, are his *Self-Interpreting Bible* and *Dictionary of the Bible*, works that were long very popular in Scotland. He also wrote a valuable *Body of Divinity*.

BROWN, JOHN, the founder of the Brunonian theory of physic, was born in 1735 at Lintlaws or at Preston, Berwickshire. He was originally destined for the employment of a weaver, but the boy's talents attracted the attention of his schoolmaster, through whose endeavours his parents were encouraged to allow him to begin study for the church. At the age of twenty he came to Edinburgh and entered the classes at the university, supporting himself by private tuition. In 1759 he seems to have discontinued his theological studies, and to have begun the study of medicine. He soon attracted the notice of Dr Cullen, who engaged him as private tutor to his family, and treated him in some respects as an assistant professor. Brown, however, thought that Cullen did not advance his candidature for a vacant chair, and the friendship between the two was soon completely broken. In 1780 appeared the *Elementa Medicinæ*, expounding the new, or as it was then called the Brunonian, theory of medicine. The fundamental idea of this theory was the division of diseases into two classes, sthenic and asthenic, the one caused by excess, the other by deficiency of excitement, and the consequent method of treatment by debilitating or stimulating medicines. That Brown's ideas should have excited the discussion they did seems now incredible. Shortly after the publication he obtained the degree of M.D. at St Andrews, and in 1786 he set out for London in the hope of bettering his fortunes. He died of apoplexy in October 1788. A *Life of Brown* by Beddoes was published in 1801. An edition of his works, with notice of his life by his son, W. C. Brown, appeared in 1804.

BROWN, JOHN, D.D., an eminent Scottish divine, son of the Rev. John Brown of Whitburn, and grandson of the Rev. John Brown of Haddington, was born at Whitburn, Linlithgowshire, on the 12th July 1784. He studied at Glasgow university, and afterwards at the divinity hall of the "Burgher" branch of the "Secession" Church at Selkirk, under the celebrated Lawson. In 1806 he was ordained minister of the Burgher congregation at Biggar, Lanarkshire, where he continued to labour for sixteen years with growing popularity. Transferred in 1822 to the charge of Rose Street church, Edinburgh, he at once took a high rank as a preacher. Deficient in imagination and in spontaneity of utterance, he had nearly all the other qualities of a pulpit orator,—a powerful and flexible voice, a presence at once winning and commanding, clear and persuasive reasoning, and a habitual earnestness, rising not unfrequently into fervour. In 1829 he succeeded Dr Hall in the pastoral charge of Broughton Place church, Edinburgh, where his congregation speedily became one of the largest in the city. In 1835 he was appointed one of the professors in the theological hall of the Secession Church, and, great as was his ability as a preacher and pastor, it was probably in this sphere that he rendered his most valuable service to his own denomination and the church at large. He had been the first in Scotland to introduce in his pulpit ministrations what is known as the exegetical method of exposition of Scripture, and he fully availed himself of his position as a professor to illustrate the

method and extend its use. To him probably more than to any other man is due the abandonment of the radically vicious principle of interpretation according to the "analogy of faith," which practically subordinated the Bible to the Creed. To his favourite task of exegesis, which he himself described as the main object of his public life, Dr Brown brought a rare critical sagacity, exact and extensive scholarship, unswerving honesty, and a clear, logical style. His expository works, noted below, have accordingly a permanent value. Dr Brown was naturally of a retiring disposition, but the strength of his convictions forced him to take a prominent part in the chief religious and political discussions of his time. He had a considerable share in the Apocrypha controversy, and he was throughout life a vigorous and consistent upholder of anti-state-church or "voluntary" views. His two sermons on *The Law of Christ respecting civil obedience, especially in the payment of tribute*, called forth by a local grievance from which he had personally suffered, were afterwards published with extensive additions and notes, and are still regarded as an admirable statement and defence of the voluntary principle. In a discussion which agitated his denomination for several years in regard to the nature and extent of the atonement, Dr Brown took a part which led to a formal charge of heresy being preferred against him. In 1845, after the to him peculiarly painful ordeal of a somewhat protracted trial, he was acquitted by the Synod. From that time he enjoyed the thorough confidence of his denomination (after 1847 "the United Presbyterian Church"), of which in his later years he was generally regarded as the leading representative. Dr Brown died on the 13th October 1858.

Dr Brown's chief works were—*Expository Discourses on First Peter* (1848); *Exposition of the Discourses and Sayings of our Lord* (1850); *Exposition of our Lord's Intercessory Prayer* (1850); *The Resurrection of Life* (1851); *Exposition of the Epistle to the Galatians* (1853); and *Analytical Exposition of the Epistle to the Romans* (1857). See *Memoir of John Brown, D.D.*, by John Cairns (1860).

BROWN, JOHN, an American abolitionist, celebrated as the originator of the Harper's Ferry insurrection, was born in Torrington, Connecticut, on the 9th May 1800. Originally intended for the church, he was compelled to give up study for this purpose on account of inflammation in the eyes. He then took up the business of a tanner, which he carried on for twenty years. Not being very successful in trade, he started business as a wool-dealer in Ohio in 1840. Failing also in this he removed to Essex county, New York, in 1849, and began to reclaim a large tract of land which had been granted to him. After two years he returned to Ohio and resumed his business as a wool-dealer. In 1855, with his four sons, he migrated to Kansas, and at once took a prominent position as an anti-slavery man. He became renowned in the fierce border warfare which was carried on for some years in Kansas and Missouri, and gained particular celebrity by his victory at Ossawatimie. About this time he seems to have formed the idea of effecting slave liberation by arming the slaves and inciting them to rise in revolt against their oppressors. As the first step in this scheme, he designed to seize the arsenal of Harper's Ferry, where an immense stock of arms was kept. On the night of the 16th October 1859, he, with a handful of well-armed and resolute companions, overpowered the small guard and gained possession of the arsenal. During the next morning he made prisoners of some of the chief men of the town, but there was no rising of slaves as had been expected. The townsmen, too, recovered from their astonishment at the audacity of the act, and a bold attack was made on the arsenal. Fresh assailants poured in from the country, round, and, on the morning of the 18th the

arsenal was recaptured, and Brown, severely wounded, was taken prisoner. On the 27th October he was tried at Charlestown for treason and murder, and was found guilty. The sentence passed upon him, death by hanging, was carried into execution on the 2d December. His fate made an extraordinary impression on the excited feelings of the Americans, and his name has become a household word among the Abolitionists.

BROWN, ROBERT, the founder of the Brownists, a numerous sect of dissenters in the reign of Queen Elizabeth, was born in 1550. He was the son of Anthony Brown of Tolthorp in Rutlandshire, whose father obtained, by a charter of Henry VIII., the singular privilege of wearing his cap in the king's presence. Robert was educated at Cambridge, and was afterwards a schoolmaster in Southwark. About the year 1580 he began to promulgate his principles of dissent from the Established Church; and the following year he preached at Norwich, where he soon attracted a numerous congregation. His unmeasured assaults upon the Church of England form of government gained for him many followers. His sect daily increasing, Dr Freake, bishop of Norwich, with other ecclesiastical commissioners, called him before them. Being insolent to the court, he was committed to the custody of the sheriff's officer, but was released at the intercession of his relative the Lord Treasurer Burghley. Brown now left the kingdom, and with permission of the States, settled at Middleburg in Zealand, where he formed a church after his own plan, and preached without molestation. The removal of persecution, however, broke up the unity of the party; numerous sects appeared, and Brown soon returned to England. He fixed his residence at Northampton, where, for his indiscreet attempts to gain proselytes, he was cited by the bishop of Peterborough, and, refusing to appear, was finally excommunicated for contempt. The solemnity of this censure, we are told, immediately effected his reformation. He moved for absolution, which he obtained, and from that time became a dutiful member of the Church of England. This happened about the year 1590; and, in a short time afterwards, Brown was preferred to a rectory in Northamptonshire, where he kept a curate, and where he might probably have died in peace; but having some dispute with the constable of his parish relative to the payment of rates, he proceeded to blows, and was afterwards so insolent to the justice, that he was committed to Northampton jail, where he died in 1630, aged eighty. Brown boasted on his death-bed that he had been confined in thirty-two different prisons. He wrote a *Treatise of Reformation without tarrying for any*, and two other pieces, making together a thin quarto, published at Middleburg in 1582. See BROWNISTS.

BROWN, ROBERT, a celebrated botanist, who may be said to be the founder of the modern science of vegetable physiology, and to have placed the natural system of the classification of plants, originally introduced by Jussieu, upon that sure and ever-widening basis on which it has ever since remained. With the exception of the early years of his life his career was uneventful. His private life is little known; and though his researches were familiar to the learned members of nearly all the European and American academies, which numbered him among their members, his very existence, until the journals of the day proclaimed his decease, was almost unsuspected by the fashionable world of the great city in which he had passed upwards of half a century. His biography may be best read in his works,—a very few words sufficing to record the salient points of his life. Robert Brown was the second and only surviving son of the Rev. Jas. Brown, Episcopalian minister of Montrose, by Helen, daughter of the Rev. Robert