

Taylor, and was born on the 21st December 1773. He was educated at the grammar school of his native town, where he had as contemporaries, among others less known to fame, Joseph Hume and James Mill. In 1787 he entered Marischal College, Aberdeen, where he soon distinguished himself. Two years afterwards, his father quitting Montrose for Edinburgh, Brown removed to the university of that city, and there continued his studies for several years, but without taking a degree, though destined for the medical profession. In 1791 his father died, and in 1816 his mother; both are interred in the Canongate churchyard, in the burying ground belonging to Bishop Keith. It was about 1790 that young Brown's taste for botany attracted the attention of Dr Walker, then professor of natural history in the university. His first contribution to the science of which he was destined to be so eminent a cultivator was made on the 26th June 1792, in the shape of a paper on the plants of Forfarshire, read before the Natural History Society; the MS. is still contained in the archives of the Royal Physical Society (*Journal of Botany*, 1871, p. 321). During his student days he also discovered many plants new to Scotland, which were communicated to Withering for his *Arrangement of British Plants*.

In 1795 he obtained a commission in the Forfarshire regiment of Fencible Infantry as "ensign and assistant surgeon," and while serving in the North of Ireland steadily pursued his botanical studies, and had the advantage of the companionship of Capt. Dugald Carmichael of Appin, afterwards well known as an investigator of the lower orders of plants. Having occasion to pass several months of 1798 and of subsequent years in London, he studied in the library and museum of Sir Joseph Banks, P.R.S., whose acquaintance he had been fortunate enough to make by the discovery of a rare moss, *Glyphomitrium Daviesii*. The result of this friendly intercourse was that he was recalled from Ireland, and in the summer of 1801 quitted his not altogether congenial medico-military pursuits, to take the more agreeable post of naturalist to the expedition fitted out under Capt. Flinders for the survey of the then almost unknown coasts of New Holland. Ferdinand Bauer, afterwards familiarly associated with Brown in his botanical discoveries, was draughtsman; Wm. Westall was landscape painter; and among the midshipmen was one afterwards destined to rise into fame as Sir John Franklin. The narrative of that expedition is part of the biography of its botanist. In 1805 the expedition returned to England, having obtained, among other acquisitions, nearly 4000 species of dried plants, many of which were new. Brown was almost immediately appointed librarian of the Linnean Society, of which learned body he had been an associate since 1798, and to the presidency of which he afterwards attained. In this position, though one of no great emolument, he had abundant opportunities of pursuing his studies; but it was not until 1810 that the first volume of his great work, in Latin, the *Prodromus Floræ Novæ Hollandiæ et Insulæ Van Diemen*, appeared. It at once revolutionized systematic botany, not only by the great number of new species it described, but also by the novel views of the general affinities of plants which were promulgated in its pages. Almost immediately it took the rank it has ever since maintained as one of the canons of botanical science. Humboldt soon after its publication dedicated his well-known work on the plants of the New World to Brown (*Roberto Brownio, Britanniarum gloriæ atque ornamento, totam Botanicæ Scientiam ingenio mirifico complectanti*), and long after, in his *Kosmos*, styled him *facile princeps botanicorum*. The *Prodromus* is now rare in its original edition, the author having suppressed it, hurt at the *Edinburgh Review* having fallen foul of its Latinity; it is chiefly known through a German reprint.

With the exception of a supplement published in 1830, no more of the work appeared. In 1810 Brown became librarian to Sir Joseph Banks, who on his death in 1820 bequeathed to him the use and enjoyment of his library and collections for life. In 1827 an arrangement was made by which these were transferred to the British Museum, with Brown's consent and in accordance with Sir Joseph's will. Brown now became keeper of this new botanical department, an office which he held until his death thirty years afterwards. Soon after Banks's decease he resigned the librarianship of the Linnean Society, and in 1849 became president, in which office he continued until 1853. His subsequent life was occupied with numerous brilliant discoveries and researches in vegetable anatomy, physiology, and classification; these are familiar to every student, and may be read in any botanical text-book. Long before his death they secured his fame as the first botanist of the day. Honours flowed thickly in upon him. In addition to being a fellow of the Royal Society he received its Copley Medal in 1839. In 1833 he was elected one of the five foreign associates of the Institute of France,—the other competitors, nearly all of whom afterwards attained the same honour, being Bessel, Von Buch, Faraday, Herschel, Jacobi, Meckel, Mitscherlich, CErsted, and Plana. He was also a member of nearly all the learned societies and academies of this and other countries, D.C.L. of Oxford, LL.D. of Edinburgh, and knight of numerous orders, among others of the Order "pour le Mérite" of Prussia. In the "Academia Cæsarea Naturæ Curiosorum" he sat under the cognomen of Ray.

On the 10th June 1858 he died in the 85th year of his age, in his house in Soho Square, bequeathed to him by Sir Jos. Banks. His place in botanical science has long been fixed; it is not necessary now to discuss it. His works are all standards, being distinguished by their thoroughness and conscientious accuracy, and displaying powers at once of minute detail and of broad generalization,—qualities rarely combined. Indeed, so careful was he in preparing his discoveries for the press that he directed in his will that, should any of his writings be republished, they should be printed *verbatim et literatim*. In private life he was exceedingly modest, and he shrank from notoriety of every kind. Sensationalism and self-seeking he despised; fame came to him unsought. His reserved manner to those not intimately acquainted with him could never make him universally popular; but few will deny his warm-heartedness to his friends, the singleness of his purpose, and the purity of his life. Those who knew him in his most intimate relations bear witness that in mind he was simple, truthful, and upright, and that he was wise and faithful in council.

In 1825-34 Dr Brown's works up to that date were collected and published in four divisions by Nees von Esenbeck, in German, under the title of *Vermischte botanische Schriften* (Leipzig and Nuremberg). In 1866 the Ray Society reprinted, under the editorship of his friend and successor in the keepership of the Botanical Department of the British Museum, Mr J. J. Bennet, his complete writings, the *Prodromus* alone excepted. In these *Miscellaneous Works* (2 vols., with atlas of plates), the history of his discoveries can be best followed. No special biography of him is ever likely to appear, as his career contained few of the elements essential to a continuous narrative of general interest. In the necrologies of the societies and academies which numbered him among their members, there will, however, be found sketches of his life more or less complete.

BROWN, SAMUEL, chemist, poet, and essayist, was born at Haddington on the 23d February 1817, and died 26th September 1856. He was the son of Dr Samuel Brown, the founder of itinerating libraries, and grandson of the author of the *Self-Interpreting Bible*. In 1832 he entered the university of Edinburgh, and almost from the first devoted himself with passionate enthusiasm to the study of chemistry. The ultimate problems of the science spe-

cially attracted his attention, and he came to be persuaded that elements usually regarded as chemically simple and primary were transmutable into each other. Believing that he could demonstrate this in the case of carbon and silicon, he became a candidate for the chair of chemistry in Edinburgh university in 1843; but he withdrew his application on finding his proof inconclusive. In 1849 he delivered in Edinburgh a series of lectures of great value on the history of chemistry from the earliest times to Lavoisier. In 1850 he published the tragedy of *Galileo*, which had considerable merit. He was also an occasional contributor of articles on general literature as well as on subjects connected with his favourite science to the leading reviews. His time, however, was chiefly spent in his laboratory; and at the date of his death in 1856 he believed that he was within a very little of demonstrating the great fundamental theory in which his own faith had never wavered. Though his work was thus left incomplete, he did enough to entitle him to a place in the foremost rank of those who have cultivated the higher chemistry. An interesting collection of his essays and papers, which display general literary power of a very high order, was published in two volumes in 1858.

BROWN, THOMAS, of facetious memory, as Addison designates him, was the son of a farmer at Shiffnal in Shropshire, and was born in 1663. He was entered at Christ Church College, Oxford, whence he was soon obliged to abscond on account of the irregularities of his life. He was for some time schoolmaster at Kingston-on-Thames, and afterwards went to London, where he had recourse to the usual refuge of half-starved wits—scribbling for bread. He published a great variety of poems, letters, dialogues, &c., full of humour and erudition, but coarse and indelicate. Though a good-natured man, he had the unhappy quality of preferring rather to lose his friend than his joke. He died in 1704, and was interred in the cloister of Westminster Abbey. An incomplete edition of his works was published in 1707, in 4 vols. 12mo.

BROWN, DR THOMAS, one of the most original and subtle of Scottish psychologists, was born on the 9th January 1778, at Kirkcubrecht, Kirkcubright, of which parish his father was the clergyman. In 1780 the family removed to Edinburgh, but he was not placed at any of the schools in that city. At the age of seven he was sent to London, and began his regular education at a school in Camberwell, from which he was soon afterwards removed to Chiswick. At Chiswick he was thoroughly grounded in classics, and began to give promise of great ability, particularly in the department of verse composition, one of his school poems being deemed worthy of insertion in a magazine. He was a boy of a refined, gentle nature, intensely studious, a devourer of literature of all kinds, and much loved by his companions. After attending two other schools at Bromley and Kensington, he returned to Edinburgh, and in 1792 began his course at the university by joining the logic class, then conducted by Professor Finlayson. During the summer of 1793 he made acquaintance with Dugald Stewart's *Philosophy of the Human Mind*, and found himself irresistibly attracted towards metaphysical speculation. He joined Stewart's class, that of moral philosophy, in the following session, and quickly introduced himself to the professor's notice by reading to him a paper of objections to one of his theories, marked by great acuteness and ability. His attendance on the classes at the university seems to have been somewhat desultory; it does not appear that he ever passed through the regular curriculum of arts studies. But he carried on his reading with great vigour, and while still a student made his first appearance in the arena of philosophical disputation. His attention had been drawn towards Darwin's *Zoonomia*,

which was then exciting a lively sensation in the literary world. His remarks on this book were published in 1798, and were received with great approval as one of the best and most mature examinations of the theory. His next contribution to literature was an article in the second number of the *Edinburgh Review* on the philosophy of Kant. It is acute, like all that Brown ever wrote, but it shows neither sufficient knowledge nor adequate appreciation of the philosopher it handled. Meantime he had been devoting himself to the study of medicine, having relinquished that of law, to which for a while he had applied. His graduation thesis, *De Somno*, which was thought worthy of being published, is a fine piece of psychologico-medical analysis. A few months later appeared two volumes of his poems, which were not received with much favour. Nor did his later poetical efforts attain much popularity, with the partial exception of the *Paradise of Coquettes*. They all show refined feeling and sweetness of diction, but they are wanting in the elements of true poetry. They are faint echoes of Akenside and Beattie, neither of whom can stand much dilution. Brown's real strength lay altogether in metaphysical analysis, and a favourable opportunity for calling it forth soon presented itself. Some captious objections had been raised against the appointment of the celebrated Leslie to the professorship of mathematics, on the ground that he had approved of Hume's doctrine of causality. The Humeian theory was believed to lead inevitably to scepticism and infidelity, and these consequences were, of course, charged upon Leslie. Brown undertook the defence not of Leslie but of Hume, and in his examination of Hume's doctrine showed that in reality the theory was in no way inimical to the interests of true religion or theology. This examination, at first but a pamphlet, swelled out in its third edition (1818) into a bulky treatise, *Inquiry into the Relation of Cause and Effect*, containing not merely a criticism of Hume, but an elaborate theory of the causal relation. This relation Brown regards as nothing but constancy of antecedence and sequence, while at the same time he admits an intuitive belief in the permanency or universality of the causal connection. The work is a fine specimen of Brown's faculty of analysis, which it exhibits in its very best aspect.

As early as 1806 Dr Brown had engaged in practice as a physician, having been received into partnership with Dr Gregory; but though very successful in his profession, he was by nature more strongly attracted towards a literary life. He had twice failed in his application for a professorship in the university of Edinburgh, when in the session 1808-9 he was called upon to deliver a few lectures to the class of moral philosophy, in consequence of the temporary illness of Dugald Stewart. In the following year, Stewart's health still incapacitating him from active exertion, Dr Brown delivered the lectures for the greater part of the session. His success in conducting the class was unequivocal; the enthusiasm of the students was such as one reflects on with a little wonder. They were fascinated not more by the splendid rhetoric of the lecturer than by the novelty and ingenuity of the views presented. In the summer of 1810 it was resolved to appoint Brown as colleague to Dugald Stewart, and in the ensuing session he began his course as professor of moral philosophy. During the few remaining years of his life he published only his poems, but he was busily engaged in preparing an abstract of his lectures to serve as a handbook for the class. His health, never strong, gave way completely under the pressure of his work. A voyage to London, which had been recommended, proved of no avail, and he died on the 2d April 1820, at the early age of forty-two. After his death were published the first part of his proposed text-book, *Physiology of the Human Mind*, and the *Lectures on the Philosophy*

of the *Human Mind*, 4 vols., of which the *Physiology* is an abstract. The fame achieved by the *Lectures* when published surpassed even what they had attained when delivered. It is no exaggeration to say that never before or since has a work of metaphysics been so popular. In 1851 the book had reached its 19th edition in England, and in America its success was perhaps greater. Since that time, however, its popularity has declined with almost equal rapidity; judgments on its merits are now as severe as they were formerly favourable, and the name of Brown may be said to be a dead letter in the annals of philosophy. It is interesting to inquire how far this extravagant laudation and neglect are justifiable; and it is of importance to know exactly what were Brown's contributions to mental science, and how far his system is consistent and true.

Some part of Brown's popularity is no doubt to be accounted for from the fact that he was the leader of a revolt against the established system of philosophical thought in Scotland. It had come to be looked upon as established that in the common sense philosophy of Reid alone were metaphysical truth and soundness to be found. Brown not only showed that in many points of detail the earlier Scottish psychology was in fault, above all in their crucial doctrine of perception, but changed the whole aspect of the science by treating it from a thoroughly new and original standpoint. Still more of his fame was due to the lively impression made by his brilliant rhetorical powers. It was a novelty to find the most subtle analysis expounded in the most richly poetical language. Philosophical diction had been dry enough in Reid, and though Dugald Stewart was a master of literary exposition, his eloquence was of a chaste and elegant kind. Brown's, on the other hand, is florid and ornamental to excess, and one soon wearies of the copious quotations from poets like Akenside, Beattie, or Young. Yet the style had, and still has, a certain fascination. But in addition to these extraneous causes, one cannot help acknowledging as the main reason for Brown's quick accession to fame, his undeniable acuteness and originality. His mind was extraordinarily quick and active; there is not one of his lectures which does not contain either some addition to the older doctrine, or some new and striking application of it. What a mind of such fertility and subtlety might have achieved had the thinker been spared a little longer, it would be hard to say. But it must not be forgotten in estimating his merits, that we possess only part of his system, and that he had not brought his psychology to bear upon the deeper problems of metaphysics.

Of positive contributions made by him to mental science, the following are perhaps the most important:—(1.) General conception of the object and method of psychology. According to him mental phenomena are to be treated by the recognized methods of physical science. Complex mental facts are to be resolved into their simple elements; and sequences of such facts are to be analyzed so as to bring out the general laws of their connection. Analysis is thus the one instrument to be employed. (2.) View of mental processes and rejection of the ordinary doctrine of faculties. Just as physical science has to analyze and trace the connections of the various phenomena or modes of appearance of matter, without ever reaching the essence which lies behind them, so psychology treats all mental facts as *states* or *modes* or *modifications* of the mind. Perceptions, abstractions, emotions, or desires are simply the mind in the several states of perceiving, abstracting, feeling, or desiring. The so-called faculties are nothing but the various modes in which mental activity manifests itself. Consciousness is not to be distinguished from the several mental states. Mental modifications may be classified according to what gives rise to them; they spring up either after some internal cause, or after some other mental mode. In the first case they may be called external states, in the second, internal. The internal may be again divided into intellectual and emotional. (3.) Analysis of touch into touch proper and the muscular sense. This is perhaps the most valuable of Brown's contributions. There are no doubt anticipations of the division, particularly in De Tracy, whom Brown had studied, but his originality is, we think, beyond question. The analysis has since been carried out much more perfectly than by Brown. (4.) Theory of extension. Brown was one of the first to attempt the resolution of our knowledge of extension into a series of muscular feelings, successive in time. His analysis is exceedingly acute, though in many points it must now be looked upon as erroneous. (5.) Doctrine of perception. According to him, all that we know of the external world consists of the feelings of resistance, outness, and extension, which are combined into one complex state; but our intuitive belief in the causal principle compels us to postulate a real existence as lying behind and giving rise to these feelings. (6.) Prominence given to the doctrine of suggestion or association. All internal intellectual states may be reduced to simple suggestions,

i.e., where one state arises in consequence of another, and to relative suggestion, where the relation between two states gives rise to a third state. Brown analyzes with great skill the powers of suggestion or association, and illustrates very fully the primary and secondary states. Under the head of relative suggestion, he discusses at great length the perception of resemblance or similarity, and draws out an elaborate theory of generalization, intended to supplement the defective view of the Nominalist and to reduce to its proper sphere the supposed abstract idea of the Conceptualist. The analysis was highly popular in its time, but has little of real novelty in it. (7.) Ethical doctrine. To this Brown added little; indeed, the weakest part of his psychology is that bearing upon the will, which he identifies with desire. With regard to conscience, he postulates the existence of a primitive susceptibility to moral emotion; i.e., a certain ethical feeling is infallibly excited by those actions of agents which are right or wrong.

On the whole, it will be seen from this brief statement of what was new in Brown's philosophy, that it occupies an intermediate place between the earlier Scottish school and the later analytical or associational psychology. To the latter Brown really belonged, but he had preserved certain doctrines of the older school which were out of harmony with his fundamental view. He still retained a small quantum of intuitive beliefs, and did not appear to see that the very existence of these could not be explained by his theory of mental action. This intermediate or wavering position accounts for the comparative neglect into which his works have now fallen. They did much to excite thinking, and advanced many problems by more than one step, but they did not furnish a coherent system, and the doctrines which were then new have since been worked out with greater consistency and clearness.

For a severe criticism of Brown, see Sir W. Hamilton's *Discussions and Lectures on Metaphysics*; and for a high estimate of his merits, see J. S. Mill's *Examination of Hamilton*. The only German writer who seems to have known anything of Brown is Beneke, who found in him anticipations of some of his own doctrines. See *Die Neue Psychologie*, pp. 320-330. (R. AD.)

BROWN, ULYSSES MAXIMILIAN, a celebrated general in the imperial armies, son of Ulysses, Baron Brown and Camus, a colonel of cuirassiers, was descended of an ancient Irish family, and was born at Basel in 1705. After studying at Limerick, Rome, and Prague he entered the army, becoming in 1723 captain in the regiment of his uncle, Count George Brown, and in 1725 lieutenant-colonel. He served with great distinction in Corsica and Italy, and in 1739 was made field-marshal-lieutenant, and counsellor in the aulic council of war. After the death of the Emperor Charles VI he became one of the foremost generals in the army of the Empress-Queen Maria Theresa, and gained a high reputation for military skill. On the outbreak of the Seven Years' War, Count Brown, with the rank of field-marshal, assembled his army in Bohemia, and repulsed the Prussians at the battle of Lowositz. He was mortally wounded at the great battle of Prague, and was carried into the town, where he expired on the 20th June 1757.

BROWN, WILLIAM LAURENCE, born at Utrecht, January 7, 1755, was the son of the Rev. William Brown, minister of the English church in that city. The father, having been appointed professor of ecclesiastical history at St Andrews, returned to Scotland in 1757, and his son was in due time sent to the grammar school of that city. At the age of twelve he entered the university, and after passing through the classes of divinity, removed in 1774 to the university of Utrecht, where he combined with the study of theology that of the civil law. In 1777 he was appointed to the charge of the English church in Utrecht, which had been previously held by his father and uncle. About 1788 he was appointed to the professorship of moral philosophy and ecclesiastical history in the university of Utrecht, to which was soon added the professorship of the law of nature. The war which followed the French Revolution finally drove Dr Brown from the place of his nativity. In January 1795 he made his escape to England. In London he experienced such a reception as was due to his literary talents and moral worth; and in 1795 the magistrates of Aberdeen appointed him to the chair of divinity on the retirement of Dr George Campbell, and soon after he

was made principal of Marischal College. In the year 1800 he was appointed chaplain in ordinary to the king, and in 1804 dean of the chapel royal, and of the Order of the Thistle. He died on the 11th of May 1830, in the seventy-sixth year of his age.

His most widely known works were an *Essay on the Natural Equality of Men*, 1793, which gained the Teyler Society's prize; a treatise *On the Existence of the Supreme Creator*, 1816, to which was awarded the first Burnet prize of £1250; and *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*, 1826.

BROWNE, CHARLES FARRAE, an American humorous writer, best known under his *nom de plume* of Artemus Ward, was born at Waterford, Maine, in 1834. He began life as a compositor and occasional contributor to the daily and weekly journals. In 1858 he published in the *Cleveland Plaindealer* the first of the "Artemus Ward" series, which in a collected form attained great popularity both in America and England. In 1860 he became editor of *Vanity Fair*, a humorous New York weekly, which proved a failure. About the same time he began to appear as a lecturer, and by his droll and eccentric humour attracted large audiences. In 1866 he visited England, where he became exceedingly popular both as a lecturer and as a contributor to *Punch*. In the spring of the following year his health gave way, and he died of consumption at Southampton on the 6th March 1867. For a critical estimate of his works see the article AMERICAN LITERATURE, vol. i. p. 728.

BROWNE, ISAAC HAWKINS, an English poet, was born in 1705 at Burton-upon-Trent, of which place his father was minister. He received his grammatical instruction first at Lichfield, and then at Westminster, whence, at sixteen years of age, he was removed to Trinity College, Cambridge, of which his father had been fellow. After taking his master's degree he removed to Lincoln's Inn, where he applied closely to the study of the law. Not long after the commencement of his professional studies, he wrote a poem on *Design and Beauty*, which he addressed to his friend Highmore the painter. Here also he wrote his most popular poem, entitled *The Pipe of Tobacco*, in which he gave imitations of Cibber, Ambrose Philips, Thomson, Young, Pope, and Swift, who were then all living. In 1744 he married the daughter of Dr Trimmell, archdeacon of Leicester. He was elected in 1744 and again in 1748 to serve in parliament for the borough of Wenlock in Shropshire, near which place he possessed a considerable estate, left to him by his maternal grandfather. In 1754 he published his poem *De Animo Immortalitate*, in which, besides a judicious choice of matter and arrangement, there is thought to be a happy imitation of Lucretius and Virgil. The wide popularity of this poem produced several English translations of it, the best of which is given by Soame Jenyns, in his *Miscellanies*. The author intended to have added a third book, but of this he had left only a fragment. He died, after a lingering illness, in 1760. In 1768 his son published an elegant edition of his poems, in large octavo.

BROWNE, JAMES, LL.D., man of letters, for a number of years sub-editor of the seventh edition of the *Encyclopædia Britannica*, was born at Coupar-Angus in 1793. He was educated at Edinburgh and afterwards removed to St Andrews, where he studied for the church. He wrote *The History of Edinburgh* for Ewbank's Picturesque Views of that city, 2 vols., 1823-25. In 1826 he became a member of the Faculty of Advocates, and obtained the degree of LL.D. from King's College, Aberdeen; and in this same year he published a *Critical Examination of Macculloch's Work on the Highlands and Islands of Scotland*. In 1827

he published at Paris his *Aperçu sur les Hieroglyphes d'Égypte*; and in the following year there appeared his *Vindication of the Scottish Bar from the Attacks of Mr Brougham*. He was now appointed editor of the *Caledonian Mercury*; and two years later he became sub-editor of the *Encyclopædia Britannica*, to which he contributed a large number of valuable articles. He also published in 1838 a *History of the Highlands and Highland Clans*, 4 vols. 8vo, of which various editions have since appeared. His mental activity was remarkable, and frequently urged him to exertions beyond his strength. He died in 1841, from a stroke of apoplexy, brought on by his unremitting labours.

BROWNE, PETER, bishop of Cork and Ross, an able writer on theology, was born in Ireland some time after the Restoration. He entered Trinity College, Dublin, in 1682, and after ten years' residence obtained a fellowship. In 1699 he was made provost of the College, and in the same year published his *Letter in answer to a Book, entitled "Christianity not Mysterious,"* which was recognized as the ablest reply yet written to Toland. It expounds in germ the whole of his later theory of analogy. In 1710 he was made bishop of Cork and Ross, which post he held till his death in 1735. In 1713 he had become somewhat notorious from his violent onslaught on the fashion of drinking healths, a polemic which he carried on in several pamphlets. His two most important works are the *Procedure and Limits of the Human Understanding*, 1728, an able though sometimes captious critique of Locke's essay, and *Things Divine and Supernatural conceived by Analogy with Things Natural and Human*, more briefly referred to as the *Divine Analogy*, 1733. The doctrine of analogy was intended as a reply to the deistical conclusions that had been drawn from Locke's theory of knowledge. Browne holds that not only God's essence, but his attributes are inexpressible by our ideas, and can only be conceived analogically. This view was vigorously assailed by Berkeley in his *Alciphron* (Dialogue IV.), and great part of the *Divine Analogy* is occupied with a defence against that criticism. The bishop emphasizes the distinction between metaphor and analogy; though the conceived attributes are not thought as they are in themselves, yet there is a reality corresponding in some way to our ideas of them. The doctrine of analogy is interesting, and has an interesting history in English theology. Its most logical expression may be found in the *Bampton Lectures* of the late Dean Mansel.

BROWNE, SIR THOMAS, a distinguished English writer, was born in London on the 19th October, 1605. He was educated at Winchester School, and afterwards at Broadgate Hall (Pembroke College), Oxford, where he graduated B.A. in January 1626. He took the further degree of M.A. in 1629, studied medicine, and practised for some time in Oxfordshire. Between 1630 and 1633 he left England, travelled through Ireland, France, and Italy, and on his way home received the degree of M.D. at the university of Leyden. He returned to London in 1634, and two years later, after a short residence in Yorkshire, settled in practice at Norwich. In 1642 a copy of his *Religio Medici* was printed from one of his MSS. without his knowledge, and he was compelled to put forth a correct edition of the work, which appears to have been composed as early as 1634. Its success was very great, and the author at once became celebrated as a man of letters. In 1646 appeared his *Pseudodoxia Epidemica, or Enquiries into Vulgar and Common Errors*, which added to his fame. In 1658, on the occasion of the discovery of some ancient urns in Norfolk, he wrote his *Hydriotaphia or Urnburial*, to which was appended *The Garden of Cyrus*. These four works were all that he published, though several tracts,