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* Dugald Stewart (in his dissertation prefixed to the *Encyclopædia Britannica*) states that Hobbes' works "have plainly been studied with the utmost care both by Locke and Hume. To the former they suggested some of his most important observations on the Association of Ideas."

such beautiful language, that even his bitterest foes were forced to admire, while they inveighed against his sentiments. Thus, Sir James Mackintosh, an unfriendly critic, says:

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character of modern speculation was to a great degree determined by the writings of Hobbes."—MILL *(Fragment on Mackintosh)*.

"Hobbes is commonly supposed to be an enemy to all religion, especially the *Christian*. But it is observable that in his attacks upon it (if at least he intended his chapter of the *Christian Commonwealth* in the LEVIATHAN for an attack), he has taken direct contrary measures from those of Bayle, Collins, Tindal, Bolingbroke, and all the other writers against *Revelation*. They endeavoured to shew the GOSPEL SYSTEM as *unreasonable* as their extreme malice could make it; he as *reasonable* as his admirable wit could represent it. The schemes of CHURCH DISCIPLINE likewise, which they and he severally recommended, were by an odd fatality as different as their representations of the DOCTRINE; but in the reverse as to their qualities. They, all of them, contended for the most unbounded *Toleration;* he, for the most rigorous *Conformity*. He seems, indeed, to have formed his plan of *Ecclesiastical Government* before he turned his thoughts to the *Christian Doctrine;* and therefore as his politics had inforced an absolute submission to the civil magistrate in spirituals, he contrived, in order to make it go down the better, to make the object of this submission as reasonable as possible. Whereas the others, beginning with the *Christian Doctrine*, which they aimed to render as absurd as possible, very equitably contrived to make it sit easy on their followers, by a licentious kind of toleration destructive of all *Church Discipline*."

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"Mr. Hobbes, however sorry and mischievous a philosopher, was undoubtedly a very learned man. He hath shown it beyond dispute in his translation of Thucydides."—W. SMITH, D.D. DEAN OF CHESTER.

"Hobbes was a great favourite with Charles II, and was highly respected by many of the most distinguished personages of his age. Like the illustrious Hume, his private character was correct and virtuous. In public he had many enemies, because they were interested to resist his opinions; but all who knew him acknowledged the integrity of his life, and the goodness of his heart. That his system of ethics and political morality is far from perfection, will be readily admitted; but every man who reads his works with an unbiassed mind, will perceive that they are fraught with the tenets of a sound and rational philosophy. That they were censured in Parliament, ordered to be burnt by Convocation, and opposed by the English Universities, are not arguments against their truth. The writings of Galileo met with a similar fate. The doctrines of the earth's rotundity, and of her motion round the sun, were denounced by the clergy as heretical, and were not only rejected, but voted to be absurd, by nearly all the collegiate establishments in Europe. The opinions of Hobbes coincide in many points with those of our best writers. Even Locke has not disdained to borrow from him his views of the origin and association of our ideas; and Hume, Hartley, and Priestley, are certainly indebted to him for the elements of their respective metaphysical systems. The dogmatical style in which he wrote, and the pushing of some of his principles beyond their proper limits, added to the simple circumstance of his having been almost the first who attacked the prevailing notion respecting the foundations of religion and morals, are the chief causes which have operated to bring Hobbes's works into disrepute. His boldness created an alarm which few have been able to conquer, and which it is the interest of the prejudiced to keep up. Thousands reprobate his opinions, but not one in a hundred has actually looked into his works. The general judgment of him is formed upon the evidence of tradition only; and hence the Tory condemns him as an enemy to royalty; and the Whig as a supporter of despotism: one calls him a Pyrrhonian; another a Materialist; a third a Deist; a fourth an Atheist; in short, he is every thing but a Christian; *yet not a sentence does he utter against our holy religion*. On the contrary, many of his philosophical maxims are favourable to her doc-

trines. Besides the works above noticed, Hobbes wrote a variety of others on different subjects. He made many useful discoveries; and proposed several ingenious theories in mechanical philosophy. Mr. Hazlitt, who lately gave a course of lectures on metaphysics in London, pronounced a high, and at the same time a very discriminating panegyric, on the philosopher of Malmsbury."

J. BRITTON *(History of Wiltshire)*.

"In the constellation of luminaries that enlightened the literary horizon of Britain during the seventeenth century, Thomas Hobbes shines with distinguished lustre. The writings of this justly celebrated philosopher contain the outlines of that moral and metaphysical system, the propagation of which has gained immortal honor for Hartley, Hume, and Priestley. Like all other innovators in science, this great man experienced opposition, and even obloquy, from his contemporaries; but impartial posterity will admit that such merit as he possessed would have covered errors greater than he committed, and will allot him a distinguished place among those benefactors of mankind whose efforts have contributed to burst asunder the chains which ignorance and superstition had forged for the human mind. Of his private character, Lord Clarendon has left the following testimonial: '*Mr. Hobbes is one of the most ancient acquaintance I have in the world, and of whom I have always had a great esteem, as a man who, besides his eminent parts of learning and knowledge, hath always been looked upon as a man of probity, and of a life free from scandal.*' Few authors have encountered more opposition than the Philosopher of Malmsbury. A vague charge of Atheism has been brought against him by his adversaries; but since the philosophical principles he professed have been examined and admitted by some of the ablest defenders of religion, more justice has been done to his character. His writings contain repeated testimonies in favour of Christianity; and he practised the duties of religion. It is particularly deserving of notice, that he received the sacrament several times, with apparent devotion, according to the Earl of Devonshire's chaplain. He was upon the whole a man of virtue; and was undoubtedly a bold and original thinker."—REV. J. M. MOFFATT *(History of Malmsbury)*.

"Notwithstanding the ill tendency of many of Mr. Hobbes' principles, YET THE AGREEABLENESS OF HIS STYLE, OF WHICH HE WAS A GREAT MASTER, joined to his dogmatical way of pronouncing with a very decisive air, and the very oddness and apparent novelty of his notions, gave them a great run for a time, and did no small mischief."—J. LELAND, D.D. *(View of the Deistical Writers)*.

Notwithstanding the great originality and soundness of many of the views of Hobbes with regard to society, it must be acknowledged, that the political system which he attempted to found upon them has in a great degree been subverted. By his contemporaries, however, his political productions were as much admired as his moral and metaphysical writings. For instance, with regard to his treatise on Government, the famous "*De Cive*," Gassendi, a high authority, wrote in a letter to Sorbière:—

"*Tam pauca fuere excusa libri exemplaria, ut illa sui sitim potius fecerint, quam expleverint; siquidem innumeros video, qui librum ardenter, sed frustrà requirant. Et liber certè est non vulgaris, dignùsque, qui omnium, qui altiora sapiunt, manibus teratur; neque (si illa seposuero, quæ religionem, in qua sumus ἑτεροδόξοι, adtinent) scriptorem agnosco, qui argumentum scrutetur, quam ille, profundiùs. Utinam vero, cætera etiam, quæ ille versavit, perinde extorsisses! Quippe ex ipsis in lucem prolatis summè beâsses nationem totam Philosophantium solidè; cum ego quidem neminem norim, qui sit inter Philosophandum magis a præjudicio liber, quique penitius, quicquid rerum edisserit, introspiciat.*"—

VITA HOBBIANA, p. 69-71.

Mersenne, in a letter to Sorbière, mentions likewise the "*De Cive*"

"*En audio, doctissime Sorberi, tecum illud egregium opus De Cive incomparabilis viri D. Hobbii te Hagam Comitis, hoc est ingentem thesaurum literarium tulisse, novis auctum cogitationibus, quæ singulis difficultatibus satisfacientes, planum iter exhibeant. Vide igitur, ut quis egregius Typographus librum illum aureum, gemmis auctum et ornatum, in lucem edat, neque diutius patiaris eum a nobis desiderari.*"—VITA HOBBIANA, p. 72.

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XI. William of Newburgh, thus named after a Monastery in Yorkshire, though his real name was Little, was born A.D. 1136. *His History commences with the Norman Conquest, and is carried down to the year* 1197. "For veracity, regularity of disposition, and purity of language," says Dr. Henry, "it is one of the most valuable productions of this period."

XII. Of Richard of Devizes, little is known. *He gives an Account of English Affairs from A.D.* 1189 *to*

1192, and of the exploits of Richard I. in the Holy Land. It appears from internal evidence to have been written about the year 1199, and may be considered anterior to Roger Hoveden and Ralph de Diceto.

XIII. RICHARD OF CIRENCESTER'S Description of Britain was first discovered by Professor Bertram, at Copenhagen, and by him communicated to Dr. Stukeley. Doubts have been cast on the genuineness of the document itself, but, considering a Description of Britain a necessary appendage to our Series, and all persons concurring in the general accuracy of the present work, it is here repeated on its own merits.

XIV. THOMAS SPROTT'S CHRONICLE was originally published in Latin by Hearne, in the year 1719. In the present translation, every thing connected with Britain will be given. The original itself commences with the Creation, but in our version *the landing of Julius Cæsar is the first event recorded, and the narrative is brought down to A.D.* 1339. Sprott himself compiled the Chronicle to the year 1272, after which it was continued by WILLIAM THORN. Both were Monks of St. Augustine's, Canterbury.

XV. FRAGMENTS OF ANONYMOUS CHRONICLES, and CHRONOLOGICAL TABLES, will be added by way of Appendix. Amongst the former, the very curious Fragment published by Hearne at the end of his edition of *Sprott's Chronicon*, and which is supposed to have been written by a member of the *Howard Family*, who was on terms of intimacy with *King Edward the Fourth*, will be read with much interest, detailing with the greatest minuteness, and in the vernacular language of the day, those stirring events in which the great *Earl of Warwick* figured so conspicuously.

THE SECOND SERIES WILL CONTAIN:

ROGER OF WENDOVER, MATTHEW PARIS, WILLIAM RISHANGER, AND MATTHEW OF WESTMINSTER, FORMING A COMPLETE HISTORY OF ENGLAND, FROM THE YEAR 447 TO THE DEATH OF KING EDWARD III., A.D. 1377.

As all these Annalists occupy nearly the same period in our History, it would be only useless repetition to give the entire Narrative of each. ROGER OF WENDOVER *commences with the year* 447, *and up to the Conquest his History will be adopted as our Text.* MATTHEW OF WESTMINSTER, (whose "*Flores Historiarum*" are almost exclusively taken from Roger of Wendover and Matthew Paris,) will be quoted in the shape of foot notes, wherever he adduces any facts not contained in either of their Narratives. MATTHEW PARIS'S *fearless and impartial History will be given* ENTIRE, *from the Conquest, A.D.* 1066, *to his death in* 1259. Wherever Roger of Wendover differs from Matthew Paris, it will also be noted. *This will be followed by the continuation of* WILLIAM RISHANGER, *to the year* 1273, after which, MATTHEW OF WESTMINSTER'S *texts brings down the History to the Death of Edward the Third, A.D.* 1377.

Concerning the writers themselves, it may be remarked:—

I. ROGER OF WENDOVER was a Monk of St. Alban's, in which Abbey he filled the office of Historiographer. His work, which has been recently edited for the first time by Mr. Coxe, and published by the English Historical Society, appears to be the groundwork of the "*Historia Major*" of Matthew Paris, who in his turn again furnished Matthew of Westminster with the materials for his History. Indeed, before the introduction of the art of printing rendered a variety of books easy of access, it was the common practice to borrow largely from other

authors, in the compilation of a new work. Thus, Florence of Worcester transfers Asser's Life of Alfred, entire, to his own pages; Matthew of Westminster takes whole pages from Matthew Paris; and "Walsingham" is such a plagiary, that were he resolved into his component parts, scarcely a vestige of him would remain, instead of occupying, as he now does, 550 closely printed folio pages. "*Roger of Wendover continued his history down to the year* 1235."

II. Matthew Paris was likewise a Monk of St. Alban's, and succeeded Wendover in the office of Historiographer. "He was," says Pits, "an elegant poet, an eloquent orator, an acute logician, a subtle philosopher, a solid divine, a celebrated historian, and, which crowned the whole, a man justly famous for the purity, integrity, innocence and simplicity of his manners." "He was also," adds Dr. Henry, "an exquisite sculptor in gold, silver, and other metals, and the best painter of the age in which he flourished." On terms of intimacy with his own Sovereign, Henry III., he was courted and trusted by foreign princes. Haco, King of Norway, with whom he was in habits of correspondence, availed himself of his knowledge and piety in restoring Monastic discipline in his Kingdom, and in compliance with a Bull from Pope Innocent IV., he made a Voyage to this country in A.D. 1248. It was during his residence in Norway, that he acted as Ambassador for Louis IX. King of France. "*No Historian*," says Dr. Henry, "*who has recorded the transactions of his own countrymen, in his own times, can be compared with Matthew Paris for intrepidity.* He censures without ceremony, and in the plainest language, the vices and follies of persons of the highest rank and greatest power. Though he was a Monk, he paints the insatiable avarice, intolerable tyranny, unbounded luxury, and abandoned perfidy of the Court of Rome, in stronger colours than any Pro-

testant writer hath done. *From all his writings, he appears to have been a man of genius, taste, and learning.*" He gives the History of the Reign of eight of our Kings, from William the Conqueror to Henry III.; and so forcibly does he lead you back to the events he describes, that it is as difficult to tear oneself away from the bewitching pages of his History, as to leave off in the middle of a well written and amusing novel. "He rejoices," says Sharon Turner, "in the acquired liberties of the nation; notices without acrimony the faults of the Royal Administration; and states with a fair censorial impartiality, the avarice and tyranny of the Popedom. I THINK I HAVE NEVER READ A MORE HONEST HISTORIAN." *He died at St. Alban's in* 1259, having been a member of that fraternity since January 21, A.D. 1217.

III. WILLIAM RISHANGER, like the two preceding writers, was a Monk of St. Alban's, and Historiographer of the Abbey, or rather, according to Bishop Nicolson, Historiographer Royal. He is indebted to his predecessor for his celebrity, and as the continuator of the valuable Annals of Matthew Paris, whose impartiality he copies, deserves the gratitude of posterity.* *He died, at a very advanced age, A.D.* 1312.

IV. MATTHEW OF WESTMINSTER *is supposed to have flourished in the year* 1377; but Bishop Nicolson, perhaps more correctly, places his death A.D. 1307, ascribing the continuation of his Annals to another hand. As has been already stated, he copied and transcribed largely from Roger of Wendover and Matthew Paris. "*He wrote with so scrupulous a veracity, that he is never found to wander a tittle from the truth; and with such diligence that he omitted nothing worthy of remark.*" He is com-

* The Camden Society has recently published his "*Chronicle of the Barons' Wars*," edited by Mr. Halliwell.

mended also for his acuteness in tracing, and his judgment in selecting facts, his regularity in the method of his plan, and his skill in Chronological Computations. With the exception of Bishop Nicolson, he is highly esteemed by every writer on the subject, and has deservedly been accounted "*one of the most venerable fathers of English History.*" He was a Benedictine Monk of the Abbey of Westminster, from which he derives his name.

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