

servations on the subject. "Taste is based in a figurative sense, to denote that faculty of the mind by which we perceive and enjoy whatever is beautiful or sublime in the works of nature or art. Like the taste of the palate, this faculty relishes some things, is disgusted with others, and to many is indifferent; and from these obvious analogies between it and the external sense, it has obtained its name. When the appellation of a man of taste is given to any one, it is intimated either that he is a proficient in some of the polite sciences, or at least that he can quickly distinguish what is good or bad in what he has seen, and

professes to understand. It is also applied to the elegance of life, for when ladies or gentlemen can make themselves or what belongs to them appear in a modern style to the best advantage, they are said to have a taste for those things in particular. The term is very frequently used respecting dress, furniture, entertainment, and amusement. It may likewise be added, that it is always an honorable term of distinction; for a reason distinguishes the human race from brutes, so taste does one rational being from another."

Buckingham. G. G. SCRIBNER

MEMOIRS OF EMINENT PERSONS.

BIOGRAPHICAL MEMOIR of JOHN JACOB GRIESBACH, late PROFESSOR of DIVINITY at JENA. By FREDERIC AUGUSTUS KÖTNE, PROFESSOR at JENA.

JOHN JACOB GRIESBACH was born on the 4th of January, 1745, at Buzbach, in Hesse Darmstadt. His father, Conrad Caspar, minister of the place, and married, in 1743, to Johanna Dorothea Rammbach, received a call, a few weeks after the birth of his son, to Sachsenhausen, was, two years afterwards, appointed minister of St. Peter's church, Frankfurt; in 1767, became consistorial counsellor there, and died in 1777. Young Griesbach was early distinguished by rare qualifications, and a thirst of knowledge. Having acquired the rudiments of learning from the instruction of private teachers, he pursued his studies at the Gymnasium of Frankfurt under the rectors Albrecht, (styled by Göthe, in his Life, an original character,) and Purmann, and in particular became thoroughly conversant in the learned languages. On the 26th of April, 1769, he removed to the university of Tübingen, where he had Schott, Baur, Hoffmann, and Kies, for teachers in philology and philosophy, and Reuse, Cotta, and Sartorius, in divinity. These he held in high respect, and remembered with pleasure, even at a late period of life, the hours which he had spent especially in the society of Baur, and the solid instruction which he had enjoyed from all. In September, 1764, he left Tübingen, and went the following month to Halle, where, besides the science to which his attention was principally devoted, he pursued his philosophical and philological studies under the direction of Segner, Meier, J. P. Eberhard, and J. L. Schulze. In divinity, he

was a diligent disciple of the elder Knapp, Nüsselt, and above all of Semler, who distinguished and admitted him into his more select circle. In October, 1766, he repaired to Leipzig, where he chiefly improved himself by the lectures of Ernesti and Reiske, but likewise attended those of Crusius and Morus, Gellert, Ernesti, junior, and Schrobler.

He had now completed his academic studies, in which he had collected a ample and well-arranged store of knowledge in divinity in general, and particularly in criticism and ecclesiastical history, to which he already resolved to dedicate his labours. In October, 1766, he returned to Halle, where he, the same year, defended his *Diss. de fide historica, ex ipsa rerum quæ narrantur nata judicanda*, which was his first literary performance (4to. 1767.) Oct. 22, 1768, after defending his *Diss. hist. theol. locos theologicos ex Leone M. Pontifici Romano sistens* (Hal. 1768, 4to.) he obtained the degree of M.A. and left Halle on the 25th. He then spent some time with his parents, in preparing for a course of travel, the object of which was to be intimately connected with his studies. To obtain a more thorough insight in ecclesiastical history, he deemed it necessary to observe various religious sects, with his own eyes, that he might be able to form so much the more independent opinion respecting them. For his labours, the use of the English language, and of the most celebrated and known manuscripts was of essential importance; he was desirous of perusing, examining, comparing, and proving the correctness of those canons of criticism which he had established for himself. He was likewise solicitous, as

part of his youth had been passed among books, and in literary avocations, to mingle more freely in society, and to unite experience and a knowledge of the world with the ardent desire of moving, at some future time, in a more extensive sphere.

In April, 1769, he commenced his grand tour. He first visited the most considerable libraries and the principal universities in the south and west of Germany, and then proceeded to Holland, where he made but a short stay at Groningen, Amsterdam, Leyden, the Hague, Utrecht, and Rotterdam, because he cherished a hope, in which, however, he was afterwards disappointed, that he should have an opportunity of revisiting that country. He next embarked for England, and in September, 1769, arrived in London. There, in the British Museum, as also in the Bodleian library, at Oxford, in the college libraries, and other public and private collections at Cambridge, he prosecuted his researches with an assiduity and perseverance, and availed himself of their literary treasures, with a diligence which few travellers have displayed. He then repaired to France, and reached Paris on the 13th of June, 1770. There, too, he spent most of his time in the principal libraries, and his clear, comprehensive judgment and penetration, every where met with a rich reward. Both in England and France, mutual esteem united him with the most eminent scholars: Schurrer, the friend of his youth, and afterwards an ornament to the university of Tübingen, was his fellow traveller, and during this tour he formed a permanent friendship with the meritorious Bruns, who had devoted himself to the same kind of studies.

In October, 1770, he returned to Frankfurt, and spent the winter in sifting, arranging, and completing, the rich materials which he had collected, against the last preparation for the functions of ecclesiastical censure. In March, 1771, he defended, at Halle, with his respondent, J. A. Broth, (afterwards rector at Göttingen,) his learned, acute, and critical *Diss. de Codicibus quatuor Evangeliorum Græcorum*, Part. I. (Hal. 1771, 4to.) and then commenced his lectures with decided approbation.

His merits were acknowledged, and he acquired him distinction, for, in January, 1773, he was appointed extraordinary professor of divinity. From that time he was accustomed to incessant and indefatigable activity; he now showed his undivided and uncommon

diligence upon his lectures and literary labours. Residing in the house of his late, and in close friendship with his future brother-in-law, the celebrated philologist C. G. Schütz, he devoted not only the day, but also great part of the night to his studies, and thus laid the foundation of many subsequent infirmities, especially of the habitual weakness and swelling of his legs. But a happiness was reserved for him which not only embellished, animated, and cheered his early years, but attended him in old age. In 1775, Frederica Juliana, the accomplished sister of his friend Schütz, became his wife. He was now relieved from the necessity of attending to the cares of life; and after his hours of labour, his often so arduous researches and inquiries, he found in her society recreation, refreshment, and a tender participation in all his concerns.

Already in 1774 he had announced his first great work, his masterly critical edition of the historical books of the New Testament—*Libri historici N. T. græce*, Part I. containing the synopsis of the first three Gospels (which appeared also under the title of *Synopsis Evangeliorum Matth. Marc. et Luc.* Hal. 1776, 8vo.) The second part was published in 1775. So early as 1777 a new edition was called for, which, without any synoptical arrangement of the gospels, was given to the world with this title—*N. T. græce, textum ad fidem Codicum, Versionum et Patrum emendavit, et lectionis varietatem adiecit J. J. G.* Vol. I. et II. in which the text of the whole of the New Testament is corrected with such critical care, and illustrated with such erudition, that this work is justly classed among the most valuable and excellent of the time. It was not completed at Halle; for in June, 1775, the author received an invitation to Jena, where he was installed on the 23d of December as the third Professor of Divinity. The records of that seminary will transmit to posterity the day on which it gained such a teacher, on which that light began to shine upon it, as one of the most auspicious in its annals.

He entered upon his functions with a public discourse, in which he layed the students by the simple eloquence and luminous programme. In his first ecclesiastical history, which he published in 1778, he was appointed extraordinary professor of divinity. From that time he was accustomed to incessant and indefatigable activity; he now showed his undivided and uncommon