

...to the society of music...  
 ...the royal society of music...  
 ...the biographical article concerning...  
 ...Mr. Pinto, it is there stated that his...  
 ...widow, the well-known Miss Brent...  
 ...solicited charity from the musical fund...  
 ...which was refused her. The fact is, that...  
 ...Mrs. Pinto, Signora Galli, and a long...  
 ...list of other vocal and instrumental...  
 ...performers, not members of the society...  
 ...have, at various times, experienced its...  
 ...bounty; and that Mrs. Pinto, in particu-  
 ...lar, enjoyed an annuity from the society...  
 ...for many years, and till the time of her...  
 ...death. The truth of this statement may...  
 ...be easily proved by applying to the se-  
 ...cretary. The society, with a liberality...  
 ...which does them honour, have for many...  
 ...years past made it a rule, after amply...  
 ...providing for their own members, to set...  
 ...apart an annual sum to be distributed...  
 ...among the most deserving professors, not...  
 ...being members.

...in the new school...  
 ...the most improving company...  
 ...with such as are eminent for...  
 ...literary, scientific, or polite accomplish-  
 ...ments, will facilitate mental improve-  
 ...ment, and we may learn their...  
 ...manner. On the contrary, being too...  
 ...often in the company of those who are...  
 ...uncultivated, and have no desire to ex-  
 ...cel in literature or the fine arts, will...  
 ...tend to injure a fine taste, especially in...  
 ...youth. Indeed, as the younger part of...  
 ...life is the prime time to form a correct...  
 ...taste, youth should be guarded against...  
 ...whatever is vulgar or mean, and as much...  
 ...as possible accustomed to every thing...  
 ...which is delicate, refined, and elegant...  
 ...As to the advantages peculiar to those...  
 ...who possess this sensibility to beauty...  
 ...and aversion to inferiority, they are...  
 ...many; some of which are as follow:  
 ...1. It produces a dislike to vulgar...  
 ...pursuits. While many, even in...  
 ...childhood, are pleased with low sports...  
 ...and pastimes, such as...  
 ...these refined principles, employ their...  
 ...time and talents in a more rational...  
 ...manner. On this part of the subject...  
 ...Lord Kames thus writes:—"It is scarcely...  
 ...possible that persons of taste should be...  
 ...given up to low pursuits, or find their...  
 ...leisure hours hang heavy on them; for...  
 ...if they do not excel in painting, poetry...  
 ...music, or any of the liberal sciences...  
 ...yet they are delightfully employed in...  
 ...cultivating them, and have an aversion...  
 ...to vulgar or unprofitable amusements...  
 ...They have so many mental enjoyments...  
 ...that they do not seek for improper com-  
 ...pany to pass away their time, in youth...  
 ...or middle age, and when old age comes...  
 ...on, taste is a remedy against its usual...  
 ...infirmities." 2. It cherishes the best...  
 ...social affections. As persons of taste in...  
 ...general have tender feelings, and more...  
 ...sympathy and benevolence than others...  
 ...so in common they discharge domestic...  
 ...duty, and friendly duties, in a better...  
 ...manner. Here the remarks of an ele-  
 ...gant writer are very applicable:—"A...  
 ...cultivated taste, while it is under

...the most striking objects of nature...  
 ...of art make but a faint and obscure im-  
 ...pression. There are others, so constant-  
 ...ly in the situation of sensual pleasures...  
 ...the drudgery of avarice, or the want of...  
 ...the calm and elegant enjoyment of the...  
 ...mind. Besides these, there are pleasures...  
 ...so immersed in business or do-  
 ...mestic cares that they have no leisure to...  
 ...seek after the enjoyments of taste." This...  
 ...mental sensibility, it will be acknowl-  
 ...edged, makes us more susceptible of...  
 ...painful sensations from the troubles of...  
 ...life; yet taste helps the wise and...  
 ...prudent to avoid many of these. But...  
 ...the intellectual enjoyments which persons...  
 ...of taste have in study, in the acqui-  
 ...sition of knowledge, and agreeable...  
 ...conversation, are so great and various...  
 ...as can only be conceived by those who pos-  
 ...sess this most delightful mental principle...  
 ...In short, there are no pleasures equal to...  
 ...those of a correct and vigorous taste...  
 ...except such as are purely spiritual, and...  
 ...where real religion and taste are united...  
 ...such persons, if they have bodily health...  
 ...may enjoy the greatest earthly felicity...  
 ...Lastly, it capacitates for much useful-  
 ...ness. Many men of great erudition...  
 ...of little benefit to society for want of...  
 ...taste; whereas, some who have it...  
 ...though very inferior to them in learning...  
 ...are frequently very useful. This is evi-  
 ...dent, because taste qualifies many, with...  
 ...only a moderate share of learning, to be...  
 ...accredited authors, to keep public semin-  
 ...aries, or engage in private tuition, as...  
 ...well as to shine in conversation.

...I shall finish this essay with the fol-  
 ...lowing general observations by a mod-  
 ...ern author, which include some re-  
 ...marks not noticed in the foregoing ob-

operations on the subject. "Taste is here 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 every lady or gentleman can make the mode 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 no reason distinguishes the human race from brutes, so taste does one rational being from another."

Buckingham. G. G. SCRIBER

## 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 Butzbach, in Hesse Darmstadt. His father, Conrad Caspar, minister of the place, and married, in 1745, to Johanna Dorothea Rammbach, received a call, a few weeks after the birth of his son, to Saachsenhausen, 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 Gynnasium of Frankfort 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, Costa, 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 Schrockh.

He had now completed his academic studies, in which he had collected an 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 historicae ipsa rerum quae narrantur veteris 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 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 an opinion respecting them. For his own labours, the use of the English language, and of the most celebrated and known manuscripts was of considerable importance; he was desirous of personally examining, comparing, and proving the correctness of those copies of the Bible which he had established for his use. He was likewise solicitous, as

part of his youth had been passed among books, and in literary avocations, to invite 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 Gröningen, 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 Frankfort, 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 culture. In March, 1771, he departed, as usual, with his respondent, J. A. Broth, (afterwards rector at Göttingen) his learned, acute, and critical *Diss. de Codicibus quatuor Evangeliorum Graecis*, Part. 1. (Hal. 1771, 4to.) and then commenced his lectures with undoubted 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 distinguished by 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 close friendship with his first brother-in-law, the celebrated theologian 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. graece*, 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. graecae, textum ad fidem Codicum, Versionum et Patrum emendavit, et lectiois 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 3d 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, to which he invited the students by the simple eloquence and luminous performance. In *Historia ecclesiastica aetate apostolica* (under the title of *Commentarii de aetate apostolica*, Jen. 1776, 4to.) This was soon followed by two programmes, written on ecclesiastical occasions: *De summo antiquo rectoris officio*, and *VIII. Epistola ad Romanos*, I. and