of her advocates aver, is it not remarkable that so many bulky volumes should be required to display that innocence? Besides, if we suppose her to be innocent, we must, at the same time, suppose all the most distinguished of those who opposed her after the murder of her husband, to be covered with an enormous load of infamy. And we will only ven­ture to add, that the uncontroverted history of her proceed­ings, from a short period preceding the murder, till her indecent nuptials with Bothwell, furnishes a degree of mo­ral evidence which seems to be ineffectually opposed by all the persevering sophistry of her defenders.

Having again recurred to his theological studies, Mr Whitaker published a large volume, entitled “ The Origin of Arianism disclosed.” Lond. 1791, 8vo. Whatever might be the opinion of others,@@1 it is clear that the author himself entertained a favourable enough opinion of this production ; which he represents as “ a train of historical argumenta­tion, at once novel in its direction, comprehensive in its scope, and decisive in its efficacy.” If he could not discuss a point of history without heat and violence, it is easy to conceive how he would be disposed to discuss a point of heresy. As a proof of his zeal for orthodoxy, an anonymous friend presents us with the following anecdote. “ That the feeble Deist should have shrunk from his indignant eye, may well be conceived, when we see his Christian principle and his manly spirit uniting in the rejection of a living of considerable value, which was at this time offered him by an Unitarian patron. He spurned at the temptation, and pitied the seducer.” But in order to render this anecdote altogether intelligible, some further information seems to be required. Were his principles so pure and rigid that he could only accept of preferment from a patron of confirmed and approved orthodoxy ? Or did this nameless patron offer him the living under the condition, express or implied, that he should become a convert to the Unitarian creed ? With respect to the first question, it is quite evident that many pious divines have accepted of preferment from pa­trons who, to all human appearance, had no religion what­soever ; and with respect to the second, it is equally evi­dent, that no patron, if he possessed common sense, could expect a benched clergyman to make an open avowal of opi­nions which the church has formally condemned as heretical.

Whitaker had contributed to the English Review a series of articles on Gibbon’s history, which were now reprinted in a separate form, under the title of “ Gibbon’s History of the Decline and Fall of the Roman Empire, in vols. iv. v. and vi. quarto, reviewed.” Lond. 1791, 8vo. This work, which extends to a considerable volume, is written in his usual vein, with sufficient acuteness and animation, but with little suavity of manner or elegance of style. He certainly detects errors and exposes inconsistencies ; but it may readily be supposed that a writer of his cast of mind was not very likely to form an impartial estimate of Gib­bon's real merits, which, after all the fair and necessary de­ductions are made, must still be allowed to be very great. Whitaker is always an intrepid writer; he is never afraid to deliver a decided opinion ; and whether the subject is very familiar or quite new to him, his tone of decision is commonly the same. Thus, for example, in his animad­versions on Gibbon’s admirable chapter relating to the Ro­man jurisprudence, he is pleased to declare, that “ nothing can subdue the native barrenness of such a field as this.” His censure refers to a subject of which he may be con­sidered as in a state of almost total ignorance : he seems to have been alike unacquainted with this science, and inca­pable of appreciating the masterly manner in which it is here discussed. It may indeed be affirmed that there is

no portion of Gibbon’s work more remarkable than this very chapter : although his early studies had not prepared him for such a task, he has yet exhibited a rapid and powerful sketch of the Roman jurisprudence, to which it might be difficult to find a parallel in the writings of the professed civilians. And it has accordingly been stamped with the approbation of some of the most distinguished civilians of the present age. It has been illustrated by Hugo and Warnkönig, the former having published it in German, and the latter in French.

After an interval of three years, Whitaker produced a copious work on a subject which is certainly curious and interesting. This work he entitles, in his usual form, “ The Course of Hannibal over the Alps ascertained.” Lond. 1794, 2 vols. 8vo. Like some of his former publica­tions, it attracted a considerable degree of attention, and, like them, was found to contain many hasty and erroneous opinions. On this ground he was encountered by the late Lord Woodhouselee, who published, but without his name, “ A Critical Examination of Mr Whitaker’s Course of Han­nibal over the Alps ascertained.” Lond. 1795, 8vo. In the year 1795, he endeavoured to enlighten the public by an octavo tract on “ The real Origin of Government,” which we have never had the pleasure of seeing, but which his friend, formerly quoted, describes as a very singular pamphlet. This information may, without scruple, be re­ceived as authentic ; for it is not difficult to conjecture how thc subject of civil government would be treated by such a writer at such a period.

The last work which Whitaker lived to communicate to the public is “ The Ancient Cathedral of Cornwall histo­rically surveyed.” Lond. 1804, 2 vols. 4to. His vigour was still undiminished, and he had formed the plan of many other works, particularly a history of Oxford, and a history of London : the former he intended to comprise in an oc­tavo volume, the latter he contemplated as “ quite new and original, and fit to make a quarto.” While he was prose­cuting his ardent researches into the antiquities of the me­tropolis, his friends remarked the first indications of declin­ing health. He had originally possessed a robust constitu­tion, but his mind was restless, and his temper ardent ; and during his last visit to London, his great exertions in pro­curing materials for his work, and his great efforts in sup­porting his usual tone of conversation in the literary circles, left him in a state of debility which was not at first consi­dered as alarming. It was however followed by a stroke of palsy, from which his recovery was never so complete as to allow him to resume his occupations with his former vigour. During the last year of his life, he lingered in a state of gradual decay ; and he is said to have contemplated his approaching dissolution with the cheerful resignation of a Christian. On Sunday the 30th of October 1808, he sank as into a quiet slumber, without any indication of suffering, and with a smile on his countenance. He died at Ruan- Lanyhorne, in the seventy-fourth year of his age. Of his three daughters, two survived him. One of these, named Anne, was married in 1821 to Dr Taunton, a physician of Truro. Whitaker’s widow, who is described as the last of her ancient family, died at Truro in 1828, at the age of eighty-five.

He had recently sent to the press an antiquarian volume, which, after his death, was published under the title of “ The Life of Saint Neot, the oldest of all the Brothers of King Alfred.” Lond. 1809, 8vo. He had likewise made some progress in preparing a life of Queen Mary; and his materials were consigned by his widow to Mr George Chalmers, who adopted them as the foundation of his own

@@@, “ I confess this book has satisfied me how little erudition will gain a man now a-days the reputation of vast learning, if it be only accom­panied with dash and insolence. It seems to me impossible that Whitaker could have written well on the subject of Mary Queen of Scott, his powers of judgment being apparently so abject.” (Coleridge’s Literary Remains, vol. iv. p. 306.)