

his deep anxiety for the present and future welfare of the people whom the Master had confided to his charge; but it also proved that the love of God was keeping his own heart and mind through Christ Jesus. Yea, even when his bodily strength was almost entirely gone, and the mind scarce retained its consciousness, his breathings were those of a heart still cleaving to its God, and his hopes those of a soul longing to mingle with the blest. And thus may the flock, and the friends, and the brethren whom he has left behind, entertain a joyful hope that, when he is called on to give an account of his stewardship to the great King and Head of the Church, he will be pronounced by Him faithful, and thus privileged to enter into the joys of his Lord. Yes, my Christian friends and brethren, he who was set over you in the Lord has gone to give an account of how he spake. I pray you to remember that at no very distant period you must follow to give an account of how you heard. Ponder well the earnest and faithful instructions which your late pastor so frequently delivered to you from this place; and, not only hearing, but doing, copy into your own lives the example of upright living which he set before you. That will be a tribute to his memory more honourable to him, and more creditable to you, than floods of tears or marble monuments. 'Mark the perfect man and behold the upright, for the end of that man is peace.'

C.

CAMERON, RICHARD, an eminent partisan of the Scottish Church, and whose name is still retained in the popular designation of one of its sects, was the son of a small shopkeeper at Falkland, in Fife. His first appearance in life was in the capacity of schoolmaster and preceptor of that parish under the Episcopal clergyman; but, being converted by the field preachers, he afterwards became an enthusiastic votary of the pure Presbyterian system, and resigning those offices, went to reside as a preceptor in the family of Sir Walter Scott of Harden. From this place he was soon compelled to remove on account of his refusal to attend the ministrations of the parish clergyman. He then fell into the company of the celebrated Mr John Welch, and was by him persuaded to accept a licence as a preacher. This honour was conferred upon him by Mr John Welch and another persecuted clergyman, in the house of Haughhead, in Roxburghshire; so simple was the ceremony by which these unfortunate ministers recruited their ranks. Cameron soon excited the hostility of the indulged Presbyterian clergy by the freedom with which he asserted the spiritual independence of the Scottish Church. He was in 1677 reproved for this offence at a meeting of the Presbyterian clergy at Edinburgh. The indulged ministers having threatened to deprive him of

his licence, he was induced to promise that he would be more sparing in his invectives against them; an engagement which afterwards burdened his conscience so much as to throw him into deep melancholy. He sought diversion from his grief in Holland, where his fervid eloquence and decided character made a strong impression upon the banished ministers. These men appear to have become convinced that his extraordinary zeal could end only in his own destruction, as Mr Ward, in assisting at his ordination, retained his hand for sometime upon the young preacher's head, and exclaimed, "Behold, all ye beholders, here is the head of a faithful minister and servant of Jesus Christ, who shall lose the same for his Master's interest, and it shall be set up before the sun and the moon in the view of the world." Cameron returned to his native country in 1680, and although field-preaching had now been nearly suppressed by the severity of the Government, he immediately re-commenced that practice. It is necessary to be observed that Cameron did not at any time identify himself with the Presbyterian clergy in general; while his proceedings, so little squared by prudence or expediency, were regarded by his brethren with only a gentler kind of disapprobation than that which they excited in the Government. The persecutors had now, by dint of mere brute force, reduced almost all men to a tacit or passive conformity, and there only held out a small remnant, as it was termed, who could not be induced to remain quiet, and at whose head Mr Richard Cameron was placed, on account of his enthusiastic and energetic character. On the 20th of June 1680, in company with about twenty other persons, well armed, he entered the little remote burgh of Sanquhar, and in a ceremonious manner proclaimed at the Cross that he and those who adhered to him renounced their allegiance to the King, on account of his having abused his Government, and also declared a war against him and all who adhered to him, at the same time avowing their resolution to resist the succession of his brother, the Duke of York. The bulk of the Presbyterians beheld this transaction with dismay, for they knew that the Government would charge it upon the party in general. The Privy Council immediately put a reward of five thousand merks upon Cameron's head, and three thousand upon the heads of all the rest; and parties were sent out to waylay them. The little band kept together in arms for a month in the mountainous country between Nithsdale and Ayrshire. But at length, on the 20th of July, when they were lying in a secure place on Airmoss, Bruce of Earlsball approached them with a party of horse and foot much superior in numbers. Cameron, who was believed by his followers to have a gift of prophecy, is said to have that morning washed his hands with particular care, in expectation that they were imme-

diately to become a public spectacle. His party, at sight of the enemy, gathered closely around him, and he uttered a short prayer, in which he thrice repeated the expression, "Lord spare the green and take the ripe"—no doubt including himself in the latter description, as conceiving himself to be among the best prepared for death. He then said to his brother, "Come, let us fight it out to the last, for this is the day I have longed for and the day I have prayed for, to die fighting against our Lord's avowed enemies; this is the day that we will get the crown." To all of them, in the event of falling, he gave assurance that he already saw the gates of Heaven open to receive them. A brief skirmish then took place, in which the insurgents were allowed even by their enemies to have behaved with great bravery; but nothing could prevail against superior numbers. Mr Cameron being among the slain, his head and hands were cut off, and carried to Edinburgh along with the prisoners, among whom was the celebrated Mr Hackstoun, of Rathillet. It happened that the father of Cameron was at this time in prison for non-conformity. The head was shown to the old man, with the question, "Did he know to whom it had belonged?" He seized the bloody relics with the eagerness of parental affection, and kissing them fervently, exclaimed, "I know, I know them; they are my son's, my own dear son's; it is the Lord, good is the will of the Lord, who cannot wrong me or mine, but has made goodness and mercy to follow us all our days." The head and hands were then fixed upon the Netherbow Port, the fingers pointing upwards, in mockery of the attitude of prayer. The headless trunk was buried with the rest of the slain in Airmoss, where a plain monument was in better times erected over them. To this spot, while the persecution was still raging, Peden, the friend of Cameron, used to resort, not so much, apparently, to lament his fate, as to wish that he had shared it. "Oh, to be wi' Ritchie!" was the frequent and touching ejaculation of Peden over the grave of his friend. The name of Cameron was applied to the small but zealous sect of Presbyterians which he had led in life, and has since been erroneously extended to the persecuted Presbyterians in general. The 26th Regiment, which was raised at the Revolution out of the West country people who flocked to Edinburgh, was styled on that account the Cameronian Regiment, which appellation, notwithstanding the obvious error, it still retains.

CAMERON, JAMES, M.D., was born at Craigie, Kinross-shire, in October 1785, but in right of marriage his name appears in this work. His parents were poor, but upright and industrious, and commanded the respect of the community in which they lived. His mother was gifted with much shrewdness and sagacity, and was held in high reputation in her neighbourhood for her ability and readiness to give advice and aid in

cases of sickness. The circumstances of his parents precluded the doctor from the advantages of an early liberal education; and after going through the usual curriculum of juvenile studies at school, he was thrown upon his own resources, and compelled to procure a livelihood for himself. He is therefore entitled to the honour of being a self-made man, and the very respectable standing he attained in the profession was highly creditable to his talents and industry. His testimonials showed that he commenced the regular study of medicine with Dr Duncan in Edinburgh in 1811, under whom he served an apprenticeship of three years. In 1813 he began to attend medical lectures, and continued to do so for five years. In 1814 Dr Cameron obtained licence to practice obstetrics from an Edinburgh professor, after attendance on his lectures and undergoing a satisfactory examination. In 1815 he got his diploma from the Faculty of Physicians and Surgeons of Glasgow, and in 1818 the degree of Magister Chirurgi was conferred upon him by the University of Glasgow. Thus amply accredited, he engaged in the general practice of his profession in Edinburgh, and at the same time he used to have private classes in materia medica and pharmacy, in which he gave instructions to students, young practitioners, and army and navy surgeons in the preparation and administration of medicines. Dr Cameron continued in Edinburgh till 1821, when he went to America, and settled in the city of New York. As an evidence of his high professional standing in Scotland he obtained an ample certificate the year after he settled in America, signed by physicians and surgeons of the highest respectability in Edinburgh, of the qualifications he possessed, and the implicit confidence they placed in his character and abilities. When the doctor came to New York he devoted himself to general practice with great assiduity and success. Like most others commencing professional life in a large city, a stranger and unknown, he encountered difficulties sufficiently formidable, but these he met with resolution and perseverance, and conquered them. While ministering largely to others in their sufferings, he himself was frequently called to endure severe pain and sickness. He was for many years at irregular intervals subject to attacks of a most painful malady, which put a period to his sufferings and his life. The subject of this memoir was long known to many members of the Academy of Medicine of New York, and to the community as an honourable-minded man, a good citizen, and a well-informed and judicious physician. We may add that very few in the profession surpassed him in unwearied and persevering attention to their patients. Stormy weather or want of rest were never pleaded in excuse for necessary and expected visits. Even after exhausting attacks of his disease ought to have admonished him of the need of relaxation, and he had by industry and economy earned an

exemption from professional toil, still he spent his days and many of his nights in laborious duty. Dr Cameron died at New York on the 12th December 1851 in the 67th year of his age, leaving a widow and daughter to mourn his loss. He had long been a consistent member of the Associate Presbyterian Church, and died with Christian resignation, and in the confident hope of a blessed immortality.

CAMPBELL, Baron ABERCROMBIE, of Aboukir and Tullibody, THE FAMILY OF.—The surname of Abercrombie, like others of great antiquity, was assumed from a territory in the county of Fife, as is proved by a charter from King Malcolm III. Alexander Abercrombie (second son of Sir Alexander Abercrombie, first baronet of Birkenhog), settled at Tullibody, county of Clackmannan, having inherited that estate from his cousin, George Abercrombie of Skeith. He was succeeded by his son, George Abercrombie, Esq. of Tullibody, who married Mary, daughter of Ralph Dundas, Esq. of Manour, and had issue (with a daughter, Helen, wife of Robert Bruce, Lord Kennet, and grandmother of the late Robert Bruce, Esq. of Kennet, county of Clackmannan) Ralph, of whom presently. Burnet died without issue in 1792; Robert (Sir), K. B., a general officer in the army, and governor of Edinburgh Castle, died in 1827. Ralph Abercrombie, the eldest son, born in 1738, entered the army, 23d May 1756, as a coronet in the 2d Regiment of Dragoon Guards, and ascending through the intermediate gradations, was appointed, 3d November 1781, colonel of the 103d Foot. In 1787 Colonel Abercrombie attained the rank of major-general, and in 1796 the command of the 7th Regiment of Dragoons. In the beginning of the war with republican France, General Abercrombie served on the Continent under the Duke of York, and he conducted the march of the Guards from Deventer to Ochensaal, in the retreat of the British from Holland in the winter of 1794-5. In August 1795 he succeeded Sir Charles Grey as Commander-in-Chief in the West Indies; and within two years he added, by conquest, to those possessions, Demerara and Essequibo, St Lucia, St Vincent, and Trinidad. In 1797 he returned to Europe, and in requital of such important services was invested with the red ribbon, appointed to the command of the regiment of Scots Greys, intrusted with the governments of the Isle of Wight, Fort George, Fort Augustus, and raised to the rank of lieutenant-general. He subsequently held for some time the chief command of the forces in Ireland. In that important station he laboured to maintain the discipline of the army, to suppress the rising rebellion, and to protect the people from military oppression, with an anxiety worthy alike of the gallant soldier and enlightened statesman. When he found, however, that he could no longer save, he refused to destroy, and he flung up his command, with strong expres-

sions of horror and indignation. In 1801 Sir Ralph Abercrombie was despatched at the head of an army to dispossess the French of Egypt; and he fell at the moment of victory at the celebrated battle of Alexandria. Sir Ralph married Mary Anne, daughter of John Menzies, Esq. of Fernton, county of Perth, who, on an official account of the triumph and fate of her lamented husband reaching England, was elevated to the peerage, 28th May 1801, as Baroness Abercrombie of Aboukir and Tullibody, with remainder to the heirs male of the deceased general. By Sir Ralph her ladyship had issue, and died 11th February 1821, when the barony devolved on her eldest son, George, second baron, born 17th October 1770, married 25th January 1799 the Hon. Montague Dundas, third daughter of Henry, first Viscount Melville, and by her, who died in May 1837, had issue. His lordship died 14th February 1843, and was succeeded by his son, George Ralph Campbell, Baron Abercrombie of Aboukir and Tullibody, who was born the 30th May 1800. He was a colonel in the army. He married on 3d April 1832 Louisa Penuel, daughter of the Hon. John Hay Forbes, one of the Lords of Session, viz., Lord Medwyn, and died in 1852, leaving issue. He was succeeded by his eldest son, George Ralph, Baron Abercrombie, who was born on the 23d September 1838, and succeeded his father in 1852. He married in 1858 the Hon. Julia Janet Georgina, born 1840, only daughter of Adam, second Earl of Camperdown.

CAMPBELL, of St Andrews, &c., THE FAMILY OF.—This family, originally from Argyleshire, has been settled nearly two centuries in the county of Fife. George Campbell, a steady adherent of his clan and of its chief, the first Marquis of Argyll, by which his fortune became considerably impaired, if not entirely ruined, settled in 1662 at St Andrews, and became proprietor of the estate of Baltilly, in the parish of Ceres. His eldest son, John, took the degree of M. A. at St Andrews in the year 1687, and gained the highest honours of the University, then of high reputation for all branches of learning. His grandson, the Rev. Dr George Campbell, was minister of Cupar, and no less distinguished by his piety and eloquence in the pulpit than by his attainments in polite literature. He married in 1776 Magdalene, only daughter of John Hallyburton, Esq. of the Fodderance, a branch of the ancient family of the Hallyburtons of Pitcur, allied to the noble houses of Morton, Aboyne, and Northesk, and had issue, Sir George, who married Margaret, daughter of A. Christie, Esq. of Ferrybank, and has issue:—John, created Baron Campbell; Janet, who married the Rev. Dr Gillespie, LL.D., of St Andrews; Jane, who married James Greig, Esq. of Balbardie; Eliza; and Lindsay, who married David Johnston, Esq. of Overton; Magdalene, who married Chas. Grace, Esq., M.D.

CAMPBELL, Lord JOHN, Lord Chancellor of England, second son of Dr Campbell, was born in the Crossgate, Cupar, in 1779. He studied at the University of St Andrews. On entering the legal profession he went to London, and kept his terms at Lincoln's Inn. Called to the bar in 1806 he became king's counsel in 1827. In 1830 he entered the House of Commons for the burgh of Stafford as an ardent reformer. In 1832 he became Solicitor-General; in 1834 Attorney-General and member for Edinburgh, and in 1841 he was appointed Lord Chancellor of Ireland. The fall of the Melbourne Cabinet in that year left him at more leisure to prosecute literary pursuits, and he presented the world with the lives of the "Lord Chancellors and Keepers of the Great Seal from the earliest times to the reign of George IV.," and the "Lives of the Chief Justices of England from the Norman Conquest to the death of Lord Mansfield." When Lord John Russell came into office Lord Campbell was appointed Chancellor of the Duchy of Lancaster, and in 1850 became Lord Chief Justice of England, in which capacity he presided at some very remarkable trials, displaying unabated vigour, power of attention, and sagacity. He remained Lord Chief Justice until the fall of the Derby Government in 1859, when Lord Palmerston removed him from the Queen's Bench to the Woolsack. He then became Lord Chancellor, and discharged the functions of the office with an ability scarcely to be expected in a judge much more accustomed to common law than to equity procedure. As a sound constitutional lawyer Lord Campbell had no superior and very few equals; as a judge his decisions were invariably characterised by sound legal knowledge and acute discrimination. He married in 1821 a daughter of Lord Abinger, who was created a peeress in her own right with the title of Baroness Stratheden, and had seven children, of whom the eldest, William Frederick, born in 1824, was for some time member for Harwich, but after his mother's death in 1860 took his seat in the House of Lords as Lord Stratheden. Lord Campbell died in 1861, and was succeeded by his eldest son, William Frederick, Baron Campbell of St Andrews, and Baron Stratheden of Cupar. His Lordship is unmarried. He succeeded his mother as Baron Stratheden in 1859, and his father as Baron Campbell in 1861. The presumptive heir to the title is at present his Lordship's brother, the Honourable Hallyburton Campbell, born in 1829.

CAMPBELL, Sir GEORGE, of Edenwood, the eldest son of the Rev. George Campbell, of Cupar, was born in Cupar in March 1778. In early life he went to India as an assistant-surgeon in the East India Company's Service. In 1823 he returned to Fife, and married the daughter of A. Christie, Esq. of Ferrybank, and in 1833 he was created Knight Bachelor. In politics Sir George was a consistent Liberal, but he never

allowed his political opinions to interfere with his conduct in county matters, in which he took a very active part for upwards of thirty years. Between him and his brother Lord Chancellor Campbell a close and fraternal intimacy prevailed. Sir George was a most affectionate friend and father, and left a widow, three sons and two daughters, to lament their loss. Sir George died in 1855, and was consequently in the seventy-seventh year of his age.

CAMPBELL, Sir ARCHIBALD, Bart., was born in Dumbartonshire in the year 1769, and married in 1795 Miss Balfour, eldest daughter of James Balfour, Esq. of Balbirnie. In 1809 he was appointed a Lord of Session, when he assumed the title of Lord Succoth, and subsequently was made a Lord of Justiciary. In 1823 he succeeded to the baronetcy on the death of his father, and in the following year resigned his appointments on a pension. The Baronet was succeeded by his eldest son in the baronetcy and family estates in Dumbartonshire, Sir John Campbell, who was born in 1798, and married in 1824 Miss Sitwell, daughter of F. Sitwell, Esq.

CAMPBELL, GEORGE COLIN, an officer in the 42d Highlanders, was the son of Colonel Colin Campbell of Stonefield, and Elizabeth Anstruther, daughter of Sir Robert Anstruther of Balcaskie, Baronet. George Colin Campbell is mentioned by Sir William Napier in his history of the Peninsular war for gallant conduct. He married Arabella, daughter of Campbell of Kildalling, and died, leaving issue one daughter, who died young.

CANNING, GEORGE, Prime Minister of Great Britain, was born in London on the 11th April 1770 of an ancient family of the county of Warwick. He was educated in the city, and afterwards studied at Christ Church, Oxford. In 1793 he entered Parliament as a supporter of Mr Pitt. His opinions were naturally liberal, but his fastidious taste and somewhat scornful temper revolted against popularity, and thus it was, that while he joined the Tory party, he carried into it a decided practical leaning to Whig principles. He took office as Under-Secretary of State in 1796. In 1800 he married one of the daughters of General Scott of Balcomie, near Cull, and as the son-in-law of a Fife proprietor his name finds a place in this work. In 1807, under the Duke of Portland, he became Minister of Foreign Affairs. In 1809, being challenged by Lord Castlereagh, then Minister of War, he received a wound in the thigh. Both parties resigned office. In 1816 he was made President of the Board of Control. In 1822 he was appointed Governor-General of India in room of the Marquis of Hastings. He was on the point of setting out when the death of Lord Londonderry occasioned his acceptance of the Foreign Secretaryship, which he held till April 1827, when he succeeded the Earl of Liverpool as Prime Minister. Nearly all the existing Cabinet

gave in their resignations; and Canning, for the first time, received the aid of the Whigs, some of whom entered the Administration. He occupied his high position but a very short time, for, worn out with mental agitation, he died in August the same year. The great measures which marked his ministerial career are—the recognition of the Spanish States of South America, the maintenance of the independence of Portugal, and the treaty concluded between England, Russia, and France, in favour of Greece. He was the constant and zealous advocate of Catholic emancipation, but he did not live to see the full reward of his labours. The best proof of his integrity is that he died poor.

CANNING, Viscount CHARLES JOHN, Governor-General of India, was born in 1812 at Gloucester Lodge, Brompton. He was the son of the late Right Hon. George Canning, by a daughter of Major-General Scott of Balcomie, near Crail. He was educated at Christ Church, Oxford. In 1835 he married a daughter of Lord Stuart de Rothesay, a lady who, as maid of honour to Queen Adelaide, was in high favour at Court. In 1836 he was returned to the House of Commons as member for Warwickshire; but on his mother's death in 1837 he succeeded to the title of Viscount, and took his seat in the House of Lords, where he acquired a reputation for good sense and intelligence as a speaker. For some time his political opinions were undecided, but eventually he adhered to the Conservative party. In 1841 he took office under Sir Robert Peel as Under-Secretary of State for Foreign Affairs, a post which he held until about the beginning of 1846, when, a few months previous to the resignation of Sir Robert Peel, he became Chief Commissioner of Woods and Forests. In 1853 he accepted office in the administration of Lord Aberdeen, and as Postmaster General introduced great improvements into that institution, retaining the office under the ministry of Lord Palmerston. In 1855, on the resignation of the Marquis of Dalhousie, Lord Canning became Governor-General of India, a position which he held during a period the most critical in the history of our Indian Empire. It is probably acknowledged by all parties that India never had a fairer or more honourable British Chief. Perhaps one of the severest trials Lord Canning had to undergo in his Indian Government was when Lord Derby's Ministry was formed in 1858. Lord Ellenborough was appointed President of the Board of Control, and in that capacity forwarded a despatch to the Governor-General which conveyed heavy censure in not the most moderate language. Lord Canning's vindication of himself was triumphant, and Lord Ellenborough was obliged, by the voice of the country and the demonstrations of Parliamentary hostility, to resign his seat in the ministry.

CARMICHAEL, GERRHOM, a Scottish minister at Monimail, Fife, and afterwards Professor of Moral Philosophy in Glasgow

University, was born in 1682, and died in 1738. He wrote some learned notes on Puffendorf's "De Officiis Hominis." His son Frederick, born in 1708, died in 1751, succeeded his father in Monimail, became afterwards one of the ministers of Edinburgh, and left a volume of elegant sermons.

CARSTAIRS, ANDREW GEORGE, D.D., was the son of Thomas Carstairs, proprietor of a considerable portion of the lands of Kingsbarns, in the east of Fife. The family seems to have been long settled in this part of the county, for we have observed a gravestone standing in the parish churchyard, bearing date 1690, and inscribed, "The hurying ground of Thomas Carstairs." The subject of this notice was the great-grandson of the above Thomas Carstairs, and was born at Kingsbarns in the year 1780. He received his education at the Grammar School, St Andrews, and subsequently prosecuted his studies for the Church in the university of that city, which seminary, at a later period, conferred on him the degree of D.D. Among his fellow students were Dr Thomas Chalmers, Professors Duncan, Anderson, and Tennant, John Campbell, afterwards Lord Chancellor of England, and John Leyden, and many other men of eminence. It would seem that Mr Carstairs passed through his preparatory studies with much credit to himself, and was regularly licensed as a preacher of the Gospel by the Presbytery of St Andrews in 1802. In 1804 the church and parish of Anstruther-Wester becoming vacant by the resignation of the Rev. James Macdonald, the presentation was bestowed by Sir John Anstruther of Anstruther, Bart., on Mr Carstairs, who immediately assumed the pastoral charge of that congregation. The life of a country clergyman is seldom remarkable for important events or stirring incidents, and that of Dr Carstairs was no exception to the general rule. It flowed on in a clear, peaceful, and unruined course in this parish for the long period of three and thirty years. Devoted through life to the pursuits of literature, Dr Carstairs numbered among his friends the Professors of St Andrews University, and many of the most eminent scholars and divines of his native land. In October 1829 Dr Carstairs published a volume, entitled "The Scottish Communion Service, with the Public Services for the Fast-Day, Saturday and Monday before and after Communion." The style of the sermons and services in this neat volume is plain, simple, and perspicuous; they breathe throughout a spirit of sincere and deep-felt piety, and forcibly inculcate the obligations and practice of Christian duties, by arguments drawn from the sacred writings. But it was in his intercourse with the young that Dr Carstairs' piety and goodness of heart appeared to the greatest advantage. To them he always depicted religion under a smiling aspect, calculated to brighten innocent enjoyments, and to afford the only consolation under the inevit-

able evils and misfortunes of this imperfect state of existence. In his public discourses and in his private conversation he uniformly marked with the sternest reprobation aught that tended to sully the purity or unhinge the principles of the youthful mind. After a short illness, the life of this much esteemed and lamented divine terminated while on a visit to his old friend Professor Tennant at his villa of Devon Grove, on the 11th day of October 1838, in the 59th year of his age, and the 34th of his ministry.

CARY, Viscount of Falkland, THE FAMILY OF.—This ancient family was seated for many ages in the counties of Devon and Somerset. In 1361 Sir William Cary was elected one of the knights of the shire for the county of Devon, and in 1387, by licence of the king and apostolical authority, converted the parish church of Clovelly into a collegiate church, to consist of seven chaplains, whereof one to be warden, and built houses in the rectory for their abode, and granted them the advowson of the church. He died without issue. Sir Henry Cary succeeded Sir Edward his father, and at sixteen was sent to Exeter College, Oxford, where he acquired a celebrated name as a scholar and a gentleman. Soon after he left the university he was introduced at court, and in 1608 was made one of the Knights of the Bath. He was created a peer of Scotland by the title of Viscount of Falkland in Fifeshire, by patent, dated 10th November 1620, to him and his heirs male bearing the name and arms of Cary. King James VI. knowing the great abilities and worth of Lord Falkland, was pleased to constitute him Lord Deputy of Ireland. He died in September 1633 in consequence of an accident, and left two sons and a daughter. He was succeeded by his eldest son, Henry Cary.

CARY, HENRY, second Viscount Falkland, was one of those rare characters which serve as proverbial instances of excellence. He was born at Burford about 1610. His father carried him into Ireland when he was appointed Lord Deputy in 1622, and he received part of his education at Trinity College, Dublin, and afterwards at St John's, in Cambridge. At first he proved but a wild youth; but being sent to travel under the care of a discreet tutor, he shook off all levity and extravagance, and became a wise, sober, and prudent person. By the time he was nineteen years old, he inherited the property of his grandfather, Lord Chief Baron Tanfield, who, passing by his father and mother, had settled it on him. He thus came into possession of a land estate of £2000 per annum, and a large personal property. He now married Miss Alicia Morrison, a young lady of extraordinary wit and judgment, signal virtue, and exemplary life, whom he passionately loved. He got with her no considerable fortune—a circumstance which exceedingly offended his father, who had views for the amendment of his own circumstances by his son's aggrandise-

ment. This unhappy breach all the submission and generous offers of the son to give up his whole fortune to the disposal of his father could not heal. He was so much affected with his father's displeasure that he went over to Holland to purchase a military command, and to spend the remainder of his life in that profession; but being disappointed in the treaty for that purpose, he returned into England, and devoted himself to a life of retirement amidst the studies of polite literature, in which he engaged with uncommon ardour. His father's death in 1633 drew him for a time to the court, where he was appointed one of the gentlemen of the bed-chamber; but he again indulged his passion for a rural and studious life, and residing at his seat of Great Tew, he made it a kind of academy of learned men, being continually visited by many of the most eminent members of the neighbouring university of Oxford. Here Chillingworth wrote his excellent work against popery. Here were discussed, with the utmost freedom, questions of literature, morals, and theology. Lord Falkland himself, by an unremitting application to the study of the Greek and Roman classics, the fathers, and the most noted ecclesiastical writers, became a great proficient in controversial learning. Yet such was his natural candour, modesty, and sweetness of temper that nothing severe or dogmatical was the result of a course of study, which too often has debased the man in proportion as it has exalted the scholar. In the troubles of 1639 Lord Falkland went as a volunteer in the expedition against Scotland, on which occasion he was complimented by Cowley and Waller. He was chosen member for Newport, in Cornwall, in 1640. Here he became a warm supporter of parliamentary authority, and a rigid opposer of ministerial encroachments. He spoke with severity against the conduct of Lord Finch and the Earl of Stafford; and such was his dislike to the proceedings of Archbishop Laud and others on the bench, that he concurred in the first bill to deprive bishops of the right of voting in the House of Lords. But a strong attachment to established forms, and a growing suspicion of the designs of the parliamentary leaders, induced him to change his opinion, and he afterwards gave his utmost opposition to the same measure. He still, however, continued in a state of alienation from the court, and even affected a moroseness towards it, but this was not durable. His high character rendered it a great object to gain him over to the king's service; and he was at length prevailed on in 1642 to accept of a seat in the Privy Council, and the post of Secretary of State. It is probable that, like many other men of speculative talents, he disappointed the expectations of those who introduced him to active life. He was entirely unacquainted with the forms of business; and the king used to complain that his secretary clothed his own thoughts in so fine a dress that he did not always

know them again. He had scruples, likewise, which could not suit such an office at such a period. He could not agree either to the employing of spies, or the opening of suspected letters. He took, however, with sufficient firmness, the part of his master when the unhappy breach between him and Parliament came to a crisis. He attended him at Edgemoor fight, at Oxford, and at the siege of Gloucester. But a view of the calamities brought upon his country, and the still greater impending evils, quite broke his spirits. He lost all his gaiety, and sociability, grew careless of dress and appearance; was morose, reserved, and showed every mark of a mind dissatisfied with itself and the world. Frequently, when sitting among his friends, after a long silence and deep sighs, he would repeat, with a shrill voice, the word "Peace," declaring himself incapable of living in such a state of perpetual grief and anxiety. This extreme uneasiness seems to have hurried him on to his destruction. On the morning of the first battle of Newbury (20th September 1648), he called for a clean shirt; and being asked the reason, said that if he were slain, they should not find his body in foul linen. Being dissuaded by his friends to go into the fight, as not being a military officer, he said he was weary of the times, and foresaw much misery to his country, and did believe he should be out of it ere night. Putting himself into the first rank of Lord Byron's regiment, he received a musket ball in his belly, and falling from his horse his body was not found till the next morning. Thus Falkland died, the generous and the just. Such was the fate of this incomparable man, in the thirty-fourth year of his age, generally esteemed the most virtuous public character of that time. His praises have been resounded by poets, historians, and moralists, and are, as it were, interwoven with English literature. His intimate friend, the Earl of Clarendon, says that "he was a person of such prodigious parts of learning and knowledge, and of that inimitable sweetness and delight in conversation, and of so flowing and obliging a humanity and goodness to mankind, and of that primitive simplicity and integrity of life, that if there were no other brand upon the odious and accursed civil war, than that single loss, it must be most infamous to all posterity." The same noble author describes Lord Falkland as in no degree attractive in his person; his stature was low and smaller than most men; his motion not graceful, and his aspect so far from inviting that it had somewhat in it of simplicity; and his voice, the worst of the three, and so untuned, that instead of reconciling, it offended the ear, so that nobody would have expected music from that tongue; and sure no man was less beholden to nature for its recommendation into the world; but then no man sooner or more disappointed this general and customary prejudice. That little person and small stature was quickly found to contain

a great heart, a courage so keen, and a nature so fearless, that no composition of the strongest limbs, the most harmonious and proportioned presence and strength, ever more disposed any man to the greatest enterprise—it being his greatest weakness to be too solicitous for such adventures—and that untuned tongue and voice easily discovered itself to be supplied and governed by a mind and understanding so excellent that the wit and weight of all he said carried admiration. Lord Falkland, who was a sincere Christian, left behind him some poems and various speeches, and pamphlets on political and theological subjects. His usual saying was, "I pity unlearned gentlemen in a rainy day." A portrait of his lordship is in Park's edition of Walpole's royal and noble authors. By Alicia his wife, daughter of Richard Morrison, of Tooley Park, in Leicestershire, he had several children, and he was succeeded by his eldest son Henry, third Viscount of Falkland, a nobleman of quick and extraordinary parts and notable spirit. He was member of Parliament for Newton, in Hampshire, in 1645, when a new writ was issued in his place, disabled. He was sent to the Tower, 13th August 1659, on suspicion of being concerned in Sir George Booth's rising for the restoration of King Charles II. He was chosen member for Arundel in the Convention Parliament, 1660, and returned both for that burgh and the county of Oxford to the Parliament, 1661. He selected the latter, for which he took his seat, and for which he was afterwards appointed lord-lieutenant. He died in 1660 in the prime of life, as much missed when dead as beloved when living, being a person eminent for uncommon parts and heroic dispositions. He married Margaret, daughter of Arthur Hungerford, Esq., and left issue. The present representative of the family is Lucius Bentinck Cary, of Falkland and Baron Cary, in the peerage of the United Kingdom, 1832, Baron Hunsdon of Skutterskelfe, G.C.H.; a Privy Councillor, born 1803, succeeded his father, Charles John, 8th Viscount, 1809, married, 1830, Lady Amelia Fitzclarence, youngest daughter of King William IV., and had issue, Hon. Lucius William Chas. Augustus Frederick, born 1831, captain 27th Foot.

CATHCART, TAYLOR, of Carbiston, in the county of Ayr, and of Pitcairnie, in the county of Fife, who was many years resident in Jamaica. He married in 1823 Frances, eldest daughter of George Marcy, of Jamaica, and had issue, three sons and a daughter. The Cathcarts of Carbiston, says Nisbet, are an "old branch of the family of Cathcart, as far back as the time of Robert III.;" but it would appear that a still greater antiquity can be claimed for them. They had a gift of the wardship of the lands of Carbiston during the reign of David II. in 1368. Mr Taylor Cathcart succeeded his brother, Captain Robert Cathcart, R.N., an officer of distinguished merit. In the memorable battle of the Nile he served as

fifth lieutenant in the Bellerophon, and his captain having been wounded early in the action, and the four senior lieutenants killed, he had the glory of continuing the contest with the L'Orient, till the latter blew up. In 1813 while in the Alexandria, 32 guns, he gave chase for eighty hours (H.M. sloop, Spitfire, 18 guns, in company), to the American ship, President, 50 guns, Captain Rogers—the latter only escaping by superiority of sailing. Captain Cathcart married in 1814 Catherine Scrymgeour, daughter of Henry Scrymgeour Wedderburn of Wedderburn and Birkhill, and died in 1833, leaving no issue, and his estates fell to his brother above mentioned.

CHALMERS, THE FAMILY OF.—John Chalmers, of Pitmedden, near Auchtermuchty, lived at the close of the seventeenth century. His family were said to be a branch of the Chalmerses of Gaelgirth, in Ayrshire. He had three sons; Robert, who succeeded him in Pitmedden; James, and Alexander. The last of these was a merchant in Elie, and married in 1714 Margaret, second daughter of Robert Nairne, skipper there. Three daughters by this marriage, Susanna, Catharine, and Margaret, died unmarried; and two sons, John and Robert, were drowned at sea. Mary, the only remaining child, married in 1742 James Wood, merchant in Elie, and had issue. James, the second son of John Chalmers of Pitmedden, was ordained minister of Elie in 1701, and in 1702 married Agnes Mereston, or Murehieson, daughter of the Episcopal clergyman of Kirkpatrick-Juxta. His children were Helen, who married Nathan Patullo; John, James, and Patrick, to each of whom we shall return. Margaret married a skipper; Agnes married one Borthwick in Edinburgh; Katharine married the Rev. Thomas Kay, minister of Kilmany, and had issue, Marion, Christian, and Alexander a sailor, who all died unmarried, and Robert, drowned in the same vessel with his two cousins. John Chalmers, the eldest son of James, was ordained minister of Elie in 1738, and was translated to Kilconquhar in 1760. He married in 1760 Helen, daughter of Sir Alexander Anstruther of Newark, commonly called Lord Newark. His children were Jeanie, who married David Walker of Fawfield, and had issue; and William, W.S., born 1744, married first, Margaret Bethune of Blebo, and second, Isabella Morrison of Naughton, by whom he had one daughter, who died unmarried. James, merchant in Anstruther, the second son of the Rev. James Chalmers, was born in 1713, and married in 1736 Barbara Anderson of East Anstruther. His children were John; Elizabeth, who married Thomas Ballerdie, sailing master in a man-of-war; and James, William, Jane, and Helen, who all died unmarried. John Chalmers, merchant in Anstruther, the eldest son of James, married Elizabeth Hall. His children were James, a merchant in London (who married Miss Beard, and had one daughter, Mary, who

married Captain Weakner); Lucy, Barbara, George, William, Isabella, David, and John, who all died without issue; the Rev. Thomas Chalmers, D.D., who is mentioned in a separate article; Helen, who married Rev. John McClellan, minister of Kelton; Jean, who married John Morton, factor to Lord Ducie, and had issue; Patrick, who married Harriet Carriage, and had issue; John in the Indian army; Eliza, married to Mr Mackenzie, and Helen, married to Mr Bruce, papermaker; Charles, who married Isabella Rodger, and had issue, John, David, Thomas, Mary, married to the Rev. Charles Watson, and deceased, leaving issue, Elizabeth, also deceased, and Isabella, unmarried, and Alexander, M.D., who married Helen Pratt, and died in 1829, leaving issue, Anne, married to Robert Young of Colinswell; Betsy, unmarried; and Grace, married to the Rev. Charles Jamieson. Patrick, third son of the Rev. James Chalmers, was a brewer in Elie. He married Anna Scrymgeour, and his children were Anna, who married William Wood, merchant, Elie; James, Agnes, Helen, Janet, John, and Christian, who all died unmarried; Rothesia, who married in 1792 Charles Hutchison, merchant, Glasgow, and had issue, Barbara, who married one Smith, a surgeon in Anstruther, but had no issue. The Pitmedden branch of the family is understood to have terminated in the founder of Chalmers's Hospital for convalescents in Edinburgh.

CHALMERS, Rev. Dr THOMAS, was born at Anstruther on the 17th of March 1780, and was educated at the burgh school there. He was afterwards sent to study at St Andrews. His college career was distinguished by some of his subsequent peculiarities, viz., energy, good humour, companionableness, and ascendancy over others; and it was then that his passions for the physical sciences were developed. Besides theology, he studied mathematics, chemistry, and some branches of natural history with more than youthful enthusiasm, and with such success that, besides assisting his own Professor, he made a narrow escape from the mathematical chair in Edinburgh. On the completion of his theological studies, he officiated for about two years as assistant in the parish of Cavers, and in 1803 he obtained a presentation to the parish of Kilmany, in his native county. Here he remained for some years in the quiet discharge of his clerical duties, when he was suddenly awakened to a knowledge of "vital Christianity" while engaged in writing the article "Christianity" for Brewster's *Edinburgh Encyclopædia*; and from this moment his quickened and concentrated faculties were intent on reviving the old "evangelism of the Puritans and the Reformers." The heroism with which he avowed his change, and the fervour with which he proclaimed the Gospel, made a great sensation in the quiet country round Kilmany, and at last the renown of this upland divine began to spread

over all Scotland, when, in 1815, the Town Council of Glasgow invited him to be the minister of their Tron church and parish. Thither he repaired, and in that city for eight years he sustained a series of the most brilliant arguments and overpowering appeals on behalf of vital godliness which devotion has ever kindled, or eloquence ever conveyed. In 1817 he visited London. Here his popularity was no less remarkable. The churches in which he was to preach were crowded long before the service commenced, and amongst his auditors were a number of the distinguished clergy, peers, members of Parliament, and literary characters of all classes and denominations. "All the world," writes Wilberforce in his Diary, "wild about Dr Chalmers. Canning, Huskisson, Lords Elgin, Harrowby, &c., present. I was surprised to see how greatly Canning was affected; at times he was quite melted into tears." After continuing about four years in the Tron church, he was removed to the new church of St John's. In this sphere he tried to give practical direction to the theories he had propounded, relative to the support and suppression of pauperism. In the management of his parish he expected to make it a model for all the parishes of Scotland, in the independence of his provision for the abatement of pauperism, as well as in the spiritual agency it was to adopt. But the work he had undertaken, and the invasions made on his time, deprived him of that solitude so much required for pulpit ministrations, especially for such pulpit exhibitions as he was wont to give, and he was fain to seek relief in an academic retreat. In 1824 he accepted the chair of Moral Philosophy at St Andrews. In 1828 he was removed to the chair of Theology in the University of Edinburgh, and here he prosecuted his multifarious labours—lecturing, preaching, publishing, organising schemes for the welfare of the Church, and taking an active management of her courts, till the Disruption of the Church of Scotland in 1843, when he joined the Free Church, which he mainly contributed to found, and became Principal and Professor of Theology to the seceding body. From that period, till he finished his course, there was no fatigue in his spirit, nor hesitation in his gait. In the spring of 1847 he repaired to London to give his evidence before the sites' committee of the House of Commons. He preached all the Sabbaths of his sojourn in England, willingly and powerfully, and on the first Sabbath of May he was again at home. That evening he is said to have remarked to a friend that he thought his public work completed. He had seen the Disruption students through the four years of their course. He had seen the Sustentation Fund organised. He had been to Parliament and borne his testimony in high places. To-morrow he would give in the college report to the Free Assembly, and after that he hoped to be permitted to retire and devote to the West Port poor his re-

maining days. He was willing to decrease and close his career as a city missionary. But just as he was preparing to take the lower room, the Master said, "Come up hither," and took him up beside himself. Next morning all that met the gaze of love was the lifeless form, in stately repose, as one who beheld it said, "a brow not cast in the mould of the sons of men." In this meagre outline of the life of Dr Chalmers we have not alluded to the many valuable works which from time to time he gave to the world. His works published during his lifetime, in twenty-five volumes, embrace a variety of subjects, chiefly relating to theology and political economy. Among these are his "Astronomical Discourses," first published in 1817. These discourses exhibited a certain grandeur of style which rose with the sublimity of his subject, and which was felt to be in many of its characteristics new. Its success was remarkable, for it was read by all classes. Even the unbelieving felt the charm of its inspiration, and though it has suffered from the new tastes of a changing age, it will always remain as the work upon which Chalmers's literary reputation will rest. Besides these, nine volumes of posthumous works, consisting of "Daily Scripture Readings," "Institutes of Theology," &c., have been published by his son-in-law, Dr Hanna, to whose interesting memoirs of Dr Chalmers we must refer the reader for the fullest information concerning the life and works of this illustrious man. But we cannot conclude without briefly inquiring what were the mental powers to which Dr Chalmers owed the magic of his eloquence, and the energy of his character? In an analysis of his mind, the first power that meets us is his brilliant imagination. Kept always in check by his capacity for generalising, and made a willing servant by his power of concentration, it was at all times ready to illustrate any subject he chose. It mattered not what the subject might be, defending his non-residence as a minister of the Gospel, or pronouncing an eulogium on mathematics, maintaining his rights against the encroachments of heritors, enforcing the claims of patronage, propounding the civic economy of towns, or defending the Established Church, expatiating on the sublime truths of the Gospel, or combating some popular prejudice, each and all he invested with such a splendour of imagination and magnificence of diction as at once captivated and entranced. This cannot be denied; but it has been remarked that he had not the art of suiting his style at all times to his subject, or rather, that having got into a habit of constructing his sentences with a certain rhythm, he subjected himself to the formidable object of sameness. His enthusiasm sometimes led him into seeming inconsistencies. Alive only to the discussion of his present theme, he was apt to forget those which had previously engaged his mind, and how the arguments previously advanced

bore upon his present illustration. Hence a casuist might arraign Dr Chalmers at the bar of strict political consistency, and object to the part he took in some public movements during his career; but an acquittal would be given on the ground that he never pleaded any cause, unless convinced at the time, that it was for the spiritual and temporal welfare of his fellowmen. But such defects in such a character are like notes in a sunbeam. Considered in every view—the preacher swaying at will multitudes by the fascination of his eloquence; the philosopher pointing out and illustrating analogies between the sublime truths of Scripture and the wonders of nature; the philanthropist, active and laborious in prosecuting the public good; or the man of God, humble and meek in disposition, and desirous of being conformed to the will of Heaven—we see one great by intellectual power, great by sanctified attainments—one on whose like Scotland will not soon look again. Dr Chalmers died May 31, 1847.

CHARTERS, SAMUEL, D.D., minister of the parish of Wilton, in the county of Roxburgh, was born at Inverkeithing, in Fife, in the year 1742. When very young he was left fatherless and motherless, but although an orphan he was not a poor orphan, at least so far as money goes. He and his two elder sisters were taken in charge by their maternal grandmother—a minister's widow, who inherited a small estate. Like Timothy of old, he was favoured with pious guardians, and had his mind well stored with Bible truths and sacred poetry, which he could readily quote as occasion required. During Prince Charles Edward's movement of 1745 his old grandmother was sadly afflicted with the dread that her hearthstone would be invaded by a rude soldiery, and as the saying goes, "she could neither eat nor sleep." Samuel was then only about four years old, but saw that she was much grieved, and to console her he repeated the first verse of the 20th Psalm:—

"Jehovah hear thee in the day
When trouble he doth send:
And let the name of Jacob's God
Thee from all ill defend."

And then cheerfully added, "Tak yer meat, grannie, and dinna be feared." A few years more, and his grandmother died also, but he never was left without funds, nor without friends. His uncle, Samuel Charters, Solicitor of the Customs of Scotland, superintended his education, of which the following account is given by Dr Sommerville:—

"After the ordinary classical education of a grammar school in the country, he completed his University studies at Glasgow. The indications of a superior mind and powerful understanding, accompanied with a meek and amiable temper, his uncommon proficiency in every branch of science and literature, attracted the esteem and affection of his fellow-students, and the marked attention and patronage of the professors

under whom he studied. He entered the career of life, destined, by the auspicious suffrages of the most discerning judges to whom his merits were known, to excel in any literary department to which he might afterwards choose to bend the force of his mind. Having discovered an early preference for the clerical profession, his application was principally directed to that course of study, which coincided with his predominant taste and inclinations. He devoted his attention and time with indefatigable industry to the study of the Holy Scriptures in the original languages, of which he was a perfect master." After he was licensed to preach, he sojourned for some time on the Continent, concerning which an amusing incident is recorded as happening to him at Rotterdam. One winter's day he stood gazing at the Dutch women as they glided swiftly by on the ice, carrying the produce of their dairies and poultry-yards on their heads to the market, and, as he gazed, one of the women lifted the astonished preacher by the oxters, and, carrying him off for several yards, set him down again with a "dunt." Another version says that his feet were tripped from beneath him, and that he fell down on the ice with a great "souze," very much to the amusement of the bystanders and the by-standers. He was ordained minister of Kincardine, in the Presbytery of Dunblane, on Thursday, the 12th of January 1769. It is said that, in entering on his charge, he encountered much opposition, and that military aid was requisite to instal him. One thing, however, is certain, that his moral rectitude, his devout piety, his vast acquirements of knowledge, his genuine sympathy and quiet disposition, soon gathered around him the richest and the poorest, the greatest and the best of the parish. Among all his admirers, none appreciated him more highly than Lord Kames; often at the table of that learned nobleman he met with many of the greatest scholars of that age. Lord Kames was instrumental in the translation of Charters to Wilton parish—a translation which occurred on the 19th of February 1771, and which was often regretted by many of his friends, who considered that his talents were thereby all but hid under a bushel. But a comparatively secluded parish, as Wilton was then, with a population of only about one thousand, was well adapted for the quiet tenor of his life. It is even said that, while on a Border tour in his earlier years, he anxiously inquired to be shown Wilton kirk, as he had a strong desire to see it, and when directed to it, he rode thither to view what ultimately became the scene of his labours—labours which were alike honourable to him, to his profession, and to his God. Some of our readers will have a vivid remembrance of his manse—it was most beautiful in situation, and was within the sound of the gentle Teviot. Every phase of his character was well suited for a rural parish; his inherent bashfulness was

more at ease on the banks of the Teviot than amid the bustle of city life. Under such feelings, no doubt, it was that he declined the Chair of Moral Philosophy, in the University of Glasgow, when it became vacant by the death of Adam Smith, father of political economy, and author of "The Wealth of Nations." That same University conferred on him the title of D.D., on Friday December 4, 1789. As a preacher, he soon acquired an extensive popularity; many of his sermons were published, and some of them ran through several editions. A professor in Oxford, lecturing to his students on the subject of polite literature, referred to the sermons of a Scottish clergyman, named Samuel Charters, as being a masterpiece of purity of style, beauty of expression, and vigour of composition. Dr Charters told Richmond of Chester that a friend of his, who was travelling in England, heard some English clergymen conversing about sermons and sermon writers, and one of them said he greatly admired the style of Dr Charters. "Did he," inquired Richmond, "say anything about their doctrinal merit?" "I heard of no comment," said the Doctor. Dr Chalmers, who was much attached to him, had considerable difficulty in getting a review of his sermons inserted in the *Christian Instructor* in the year 1810, the proprietor of the periodical being of the same opinion as an old woman, who told Dr Charters' niece that "she had found out he wasna soond." A high-toned morality and practical common sense pervades every page of his sermons, one of which on "Almsgiving," was specially famous. It was published separately in 1788, on behalf of the Society for Promoting Religious Knowledge among the Poor in Scotland, and appeared in many miscellaneous publications. I have seen part of it in the *Scots Magazine*, in *Hunter's Miscellany*, a worthy book, which was compiled by a niece of Dr Charters, and ran through several editions early in the present century, and much of which, if republished now, would be largely circulated; and last of all in "The Plain Englishman," one of Charles Knight's first serials, where the sermon is thus introduced:—"We are indebted to a gallant old sea officer for the use of a little volume of excellent sermons by Dr Charters, minister of Wilton, in Roxburghshire." Another of his sermons on the text "Owe no man anything," in its published form, ran through several editions, and likewise attained a well-merited popularity; it teems with golden precepts and abounds with honest maxims. A shoemaker in Denholm considered it specially suitable for certain of his customers, and kept it constantly lying in his shop for the purpose of gratuitously treating them to portions of it as often as he saw need or had opportunity. The Doctor preached it so often himself that it was familiarly known as the "Craving Sermon," and certain of the ill-natured of his neighbours used to hint that it made its

appearance very regularly about "tato time," that is, when the reuts of the potato ground on the glebe, or price of potatoes sold by auction were due. A course of lectures delivered in the beginning of the century upon "Ecclesiastes" was much appreciated, many of the *literati* of the district being constant attenders. One of his hearers stated that he was looked upon as something more than man, and every word he uttered was prized as a pearl of great price. Yet amidst all this widespread popularity some people, as I have already hinted, even doubted his orthodoxy. A parishioner assigned to him as a reason for absenting himself from the kirk, that "he now heard the true Gospel preached elsewhere;" to him the Doctor quietly replied, "I am glad to find one of your stamp goes anywhere." Even Dr Chalmers eventually disagreed with some of his "views." For such criticisms Dr Charters was fore-armed, as the following extract will show:—"One who has searched the Scriptures, and judged for himself, is willing and desirous that others do so too; and as he will not receive for doctrines the commandments of men, neither will he press his own interpretation upon others, nor be offended when his reasons do not convince. He knows that different opinions may prevail in minds equally sincere, and that little harm can ensue in seeking truth, unless the law of love be violated; that on speculative points, which are the usual subjects of dispute, it is not easy to know with certainty who is in the wrong, but it is easy to know with certainty that *pride*, and *wrath*, and *ensoriousness* are wrong; the most learned cannot comprehend all their metaphysical distinctions, but the most unlearned comprehend the distinction betwixt love and hatred. *By their fruits ye shall know them*, is a rule which all can apply, and that tree is good, that doctrine is sound, which yields the peaceable fruit of righteousness." In connection with the brevity of Dr Charters' sermons, it is said that one day when there was an extra long-winded preacher in Hawick kirk instead of Mr Arkle, the impatient and eccentric beadle, Rob Tinlin, being much wearied, after many a suggestive glance at the old sand-glass, and ineffectual effort to draw the preacher's attention to its expiring grains, came out to the east end of the kirk, whence he saw several of Dr Charters' congregation coming up the Common Haugh side; he then went into the kirk and cried to the minister, "Say amen, ye ass, Wilton kirk's coming up the Common Haugh;" but Rob cried in vain, so out he went only to become more angry by seeing the neighbouring congregation already at the bridge; in again to the kirk he went, and with a voice louder than before he shouted "Hae dune, ye molehead, Wilton kirk's comin' ower Teviot Brig." The bigotry of many divines of other days is often tried to be extenuated by referring to the tenor of the times in which they live;

no such negative virtue is required to adorn the character of Dr Charters. Those who have read or may read his sermons cannot but be deeply impressed with their liberality of sentiment. He never was intolerant except to intolerance: his large heart never sheltered a bigoted sectarian idea. On this subject he says:—"We behold abounding sects as so many pledges of the right of private judgment—a sacred right which it is the glory of this nation and of this age to respect." He could sympathise with various forms of worship; he said "the Episcopal service exhibits the splendour, and the Presbyterian the simplicity of worship," but he could not defend any of them as being perfect, at least so far as their government was concerned; yet he felt thankful for what was good in them, as the following quotation will show:—"To every form of government, both civil and ecclesiastical, objections will be found, but if the radical disease be healed (*the radical disease of Church government is intolerance*), and if the evils be greatly overbalanced, the blessings therein are ground of praise." When one party of Dissenters looked on another as toads or something worse, we read of Dr Charters being charmed as he beheld the Cameronian congregation of Denholm enjoying full toleration on their Communion Sabbath; but little would he think—though to have known it would not have narrowed his own charity by a hair's-breadth—that the minister there was in the habit of concluding his prayers by asking Jehovah to "pull down Papacy, Prelacy, Independency, Will-worship, and all superstition." Dr Charters looked upon all Dissenters as fellow-workers in the cause of Christ; his kindness to Mr Williamson, the East-End minister of Wilton, was well known to all. With Dr Lawson of Selkirk he was also intimate. When that great Dissenting minister published his "Discourses to the Aged," Dr Charters sent him a brief note as follows:—"Wilton Manse, December 18, 1812.—Dear Sir,—I and my readers have been edified with your 'Sermons to the Aged,' which are the more useful for their being adapted to the poor, both in the style of composition and in the price. I likewise print some things for the poor, and send a specimen, and 'Thoughts on Education,' by a niece of mine, on which I will be glad to have your remarks. May the Divine blessing attend our endeavours to be useful, and may our end be peace.—Your aged brother, SAMUEL CHARTERS." When the Relief congregation was formed at Wilton several of Dr Charter's hearers left him and joined themselves to the Relief party. One of these said that he left because the Doctor's voice had become so feeble that it was very difficult to "gather" him. The Doctor was asked if he thought the Relief folk would succeed, "There's no doubt of that (heremarked) if they only speak *loud* enough." In the course of his frequent visitations amongst his flock he inquired at a gudewife (whose

husband had for a few days been absent from the kirk) what had become of her husband now, as he had not seen him at the kirk lately, she very quietly replied "Deed, Sir, he's away to the Relief." "Aweel, wherever he goes, or wherever you go, mind and be attentive to the little ones." About twenty years later, when one of these "little ones" had become a "great" one, he took a wife who was a member of a Dissenting Church. The young wife did not leave her Church for the sake of her husband. It so happened that about a twelvemonth after the marriage, that couple met the wife's minister, who seemed to have thought she had left his congregation. When the young husband was introduced to him the sectarian spirit boiled up in the breast of the minister, and he gruffly remarked, "He's tall enough, and strong enough;" then turning himself round to the blushing wife, he sarcastically addressed her, "and for a' the good things I've told you you are away to the *Auld Kirk!*" As already stated she had not then gone to the Auld Kirk, but after that rude remark she did go with her husband to Wilton Kirk. When the Dissenters began the agitation for the repeal of the "Test and Corporation Act," in the year 1789, Dr Sommerville of Jedburgh felt deeply interested in the movement, and drew the attention of Dr Charters to it. These two divines stirred up their Presbytery on the question, and introduced it into the General Assembly in the year 1791; a public sentiment grew quick and strong for the repeal of that statute. Sir Gilbert Elliot of Minto led off the debate in Parliament, and in doing so, paid a high compliment to Dr Sommerville and Dr Charters. Sir Gilbert made a motion for repeal, for which there voted 62, and against it 120, so that the motion was negatived at that time. It was truly observed by Mr Fox, in the course of the debate, that the cause of toleration and religious liberty, though resisted and apparently vanquished, would always be acquiring accumulated strength as often as it was brought under the attention of the public. It may be added that it was not until the 9th of May 1828 that an Act was passed for "Repealing so much of several Acts, as imposed the necessity of receiving the sacrament of the Lord's Supper as a qualification for certain offices and employment," and the fact that it took a thirty-nine years' struggle, or more than a generation, for the recognition of such an obvious principle of common justice, may be an encouragement to the agitators of many kindred causes which are still on the field of contest. Though Dr Charters was not what is generally considered a public man, he did good service as he found opportunity for promoting the interests of humanity and everything that tended to extend religious liberty. He felt warmly when Catholic emancipation was argued in the year 1813; he was then inquired of by a young man what he thought of the Catholic question, he replied—"Is it possible that you should

ask me such a question!" His calm and peaceful mind could not brook the war spirit which was kindled near the latter end of last century by the intervention in France, and the brilliant victories of Howe, St Vincent, Duncan, and Nelson, and at the beginning of the strife, when a public meeting of the inhabitants of Hawick was held in 1793, to discuss the question of peace or war with the French Republic, he headed the friends of peace and non-intervention, who triumphed over the war party, though led on by that popular and influential nobleman, Francis Lord Napier of Wilton Lodge. The Doctor and his friends were, however, in foreign politics, too far in advance of the age, and the country in general sided with the Prime Minister in involving Britain in that fearful strife which cost her untold blood and treasure. Such was his abhorrence of slavery, that he would not use sugar himself, and for the sake of making his servants like-minded, he allowed them double the price of it to spend on other commodities. Not only have we records of these incidents testifying highly and clearly of his pure and generous heart, but there are many others which at once do honour to his head and heart. The greatest of these were his instituting, at his own expense, a library for the free use of his parishioners; likewise his organisation of a Sabbath school. So far as can be ascertained he was the first minister of the Established Church of Scotland that had a Sabbath school. In the Secession Church Sabbath schools can be traced much further back, but the Doctor was quick to see the use of such an institution, and we read of him making the following appeal in its behalf as far back at least as 1788:—"With a small annual sum, a school may be opened on the Lord's day for the young who have learned to read and are entering on labour. By this means their acquaintance with Scripture is retained and increased. A habit of reverencing the Sabbath is acquired at the time of life when habits are formed, and when Sabbath-breaking is often the first step in that broad way which leadeth to destruction. A good foundation is laid for the time to come; memory is stored with truths, and laws, and consolations of God; the tender heart receives its first indelible impressions from the sacred oracle; the opening mind is occupied and interested with things concerning salvation, and the way of life is chosen." In the Sabbath, as in everything that he was interested in, he acted up to his convictions, both by word and deed. He superintended the school himself, and awarded to the meritorious scholars prizes of goodly sums of money. By his Sabbath school and library he refined and fed the mental taste, not only of the youths of his own parish, but also of Hawick. He kept the library in the manse, and acted as librarian, as long as health and strength permitted him. When these failed he got a place erected for it in the school, and ap-

pointed Mr Turnbull, schoolmaster, to the office of librarian. The Doctor had always some question of kindness and utility to ask the young folks when he was changing the books for them. The collection of books reflected his great literary discrimination, they were selected by himself, and comprised first-class works in history and biography, in travels and voyages, in theology and philosophy, in poetry and polite literature. Fiction was only represented by such gems as Robinson Crusoe, the Vicar of Wakefield, and the Lights and Shadows of Scottish Life. Such valuable reading was much appreciated by the young *litterati* of these days, and an excellent journalist of the present time represents that his taste for literature was formed by reading Rollin's Ancient History, Plutarch's Lives, &c., out of the Doctor's library. The Doctor knew well the value of infusing a healthy literature among the young, he said, "It is a good work for rich individuals to furnish some with the means of knowledge, who in the next age may stand in the gap, to stem the tide of growing profaneness and infidelity. His literary benevolence was not even confined to Hawick and Wilton, but when such books as Bishop Watson's Apology for the Bible, &c., were published, he furnished the shelves of neighbouring libraries with them. Mindful as he was for the aid of his poorer brethren, in providing them with the means of cultivating and improving their minds, he was not unmindful of their material advancement; those who were sunk in honest poverty, and men of business struggling with adversity, were frequently relieved by his generosity. The money received for milk was entirely devoted to charitable purposes, the servant had to collect it in a box, and every deserving applicant that called at the manse got a halfpenny and a piece of bread. Although he exercised a virtuous caution in bestowing his special deeds of charity, he was sometimes imposed upon, but was not ashamed of being "taken in." He said in a discourse, "Have you given aims to an impostor? It was nevertheless a kind affection to which you yielded, and the heart that was never imposed upon in this way is probably a hard one." It was well for his peace of mind, in the following circumstance at least, that he could take these things so easy. A carter in Hawick, who was reduced to poverty by the death of his horse, came to him for assistance; the Doctor considered that the case was worthy of his helping hand, and lent the unfortunate carter £5. Many years came and went before the benevolent creditor and the ingrate debtor met, but in course of time they did meet—face to face, on the "Auld Brig, which was demolished twelve years ago by the 'Darnick crew.'" The Doctor craved the carter for the long-lent £5, but the base ingrate replied in the following cool and unmethodical manner:—"I have many debtors, and I have them arranged in three classes; in

the first place, I have them that canna want it; secondly, I have them that neither can nor will want it; and thirdly, I have them that baith can and shall want it." Dr Charters hopelessly responded, "Then I suppose that I am included in the third class." "Deed are ye, sir," was the prompt reply of the carter, as he walked away in haughty but mean arrogance. A woman who kept a small shop had, like too many merchants, great and small, been injudicious in giving credit to customers, and as a consequence she could not pay her own accounts. In her extremity of ill she went to Dr Charters and told him of her adversity and the reasons that led to it. Instead of getting material relief as she expected, he said she ought to have been just before she was generous. Although there is some austerity in that and a few other anecdotes of him, as well as in his appearance, the children everywhere loved him and made obeisance to him. At Wilton school he was a special favourite; his staid and upright form, his slow and firm step, his knee breeches and hose of black, his benignant and inspiring smile and graceful exhortation, and his generous hand, were quite familiar to all the boys and girls. Dr Sommerville says that "his conversation in mixed company was cautious and guarded. He avoided dispute, and seldom committed himself upon subjects which are the occasion of divided opinion, and warm excitement. With familiar friends he was frank, animated, and instructive, and often sweetened by vivacity and strokes of pleasantry; but whatever the subject of conversation had been, it always left lasting impressions of his sagacity, knowledge, and amiable temper." We hear elsewhere, that at an evening party in the manse of Jedburgh, the lasses present sang each a song to the best of their ability, and when they had all finished, he said to one of Dr Sommerville's daughters, "Many daughters have done virtuously, but thou excellest them all." When himself sorely pressed in company to sing, he would crune "Willie Wastle dwelt on Tweed." A few anecdotes are told, which illustrate his pawkie humour. Thus, one of his workers, whose name was Davie, felt greatly perplexed to get a name for a donkey that the Doctor had recently purchased, and asked him what they should call it. "O," said the Doctor, "we'll just call it *Davie*." Another of his men-servants came to him in great perturbation, saying that he had seen *himself* (meaning a certain personage of evil name), "Aye, aye, James, and what was he like?" "Ow, Sir, he was just like a black soo." "Weel, but James, how do you ken that what ye saw wasna just a black soo, an' no *himself*?" But Jamie was not to be argued out of his belief that it was *himself* that he had seen. The story of the Doctor seeing Jock Rae seated high upon one of his fruit trees is well known. He quietly inquired "What are you doing up there, John?" "Naething, Sir." "Strange

man, John, all that trouble for nothing." The Doctor's garden suffered much from the inroad of thieves, and he put up a board having on it the inscription—"Thou shalt not steal." He one day saw a hanger on carrying away a slab of wood without having got liberty. "What are you going to do with that?" "I'm duist gaun to make a barrow steel." "Aye, aye, a shaft to-day and a wheel to-morrow." An eager sportsman was one day observed by him trespassing in pursuit of game on the glebe; "I think you might be spending your time more advantageously." The sportsman, heedless of the Doctor's gentle rebuke, perceived at that instant a good shot at a hare, fired, and killed it. "Just take it down to the manse," said the Doctor. The man of dog and gun did so, and sold it to the house-keeper. An air of seeming simplicity is oft apparent in his sayings and doings, yet he was shrewd in observation, and exceedingly reserved in judgment. One day, as he ascended the old Post-Office steps to post a letter, Mr Armstrong saluted him, and asked him if he had heard the latest news. "No," said the Doctor, "what is it?" "Why," said Mr Armstrong, "the world is just on its last stagger—such a one has published a pamphlet on prophecy, in which he shows the end of all things to be very soon." "Ah!" said Dr Charters, then, after a moment's pause, "does he condescend upon the date of the occurrence?" "Day and date" was the reply. "Ah!" said the Doctor again, quietly, but weightily, "he should not have done *that*; *that* was a mistake of him; the prophets of old were *wise men*, they took a *long day* for their predictions." A stocking-maker went to him telling him about his brother's death, and asking for a certificate, because there was a legacy at stake. The applicant had the document all ready for the signature, but the shrewd divine merely wrote, "He says his brother is dead.—S. Charters." A certain landed proprietor in the parish wished a certificate of his father's death, but the Doctor answered that he had "not seen the corpse." The following illustrates his resentment to a "mean touch":—"A tradesman in Hawick, who, as his father previously had done, farmed a large part of the glebe at the nominal rent of only 12s an acre, was infuriated one day when he found Dr Charters' cows trespassing on his land, and eating some cabbage plants which were growing in a corner. In his wrath he went to the authorities and pointed the cows. In consequence, the owner had to pay the law expenses as well as the damage to the plants, but he sharply rebuked the tenant for such an outrage as pointing his cows, when he would at once have paid for all the damage." When rent-day came, this capricious tenant found to his dismay that his occupation of the glebe was gone. The Doctor had set it to another at the same rent. A lead farthing, the numismatic issue of a Hawick merchant, was put

into the plate one Sabbath-day. When it was shown to the Doctor he sententiously remarked that "no man knew its value." A Wilton parish farmer did not send his tithe boll of barley unto the Doctor in the year 1799, the price of it then being four guineas. Next year the prices had fallen considerably, and he sent two bolls; but the Doctor, ever sicker in the demands of justice, returned one of them and sent along with it an account for the four guineas. In the Doctor's zeal for justice he urged a widow who was getting parochial aid for six children to sell her clock, so as to make the burden lighter for the parish. He laboured zealously in the cause of social reform in all its phases. He did what he could to abolish the funeral service, which at that time was very costly. His sermon on "Drunkenness" is worthy of a high rank in temperance literature, and might be read for its power of argument, and purity of moral sentiment, with advantage at a temperance meeting. In the History of Hawick, dated 1825, we read—"One cause which hastened the overthrow of witchcraft in this place was a sermon preached by Dr Charters, of Wilton, fifty years ago. This sermon, and the conversation it gave rise to, had a powerful effect, and did more to undermine the influence of the successors of the old woman of Endor than the ordinary current of experience had done for generations." Of his literary attainments, Somerville thus speaks:—"He was well acquainted with the most celebrated authors, ancient and modern, who have treated of biblical criticism, ecclesiastical history, and theological science; and his profound erudition was acknowledged and admired by all his contemporary friends who were conversant in congenial studies. Endowed with refined natural taste, he derived relaxation and improvement from dedicating a portion of his time to the perusal of such authors as shine in polite literature and ornamental composition. In *Hunter's Miscellany* are published a large collection of his criticisms on authors and their works. Shakespeare was his favourite author, he almost idolised the great dramatist. When what was termed a "purified edition" of Shakespeare's work was announced, it encountered his severe reprehension. At the age of seventy-five he gave £5 for a large type edition of Shakespeare, because his eye sight had so much faded that he could not read the one he had—an 8vo. edition. During his long life, his acquaintanceship embraced not only the *literati* of the Border but many of the brightest geniuses of his day. Many of them were welcome visitors at Wilton Manse. Advocate Hutchison and some of his compeers at the bar, when attending the Circuit Court of Jedburgh near the latter end of the week, were sure to spend the Sabbath with the Doctor. Somerville tells us "that, were he to give the names of several individuals of high renown in the literary circles who admired his

talents, and cultivated his correspondence and friendship, it may appear unaccountable that he did not enjoy a more public and splendid field for the exercise of his pre-eminent faculties and acquirements. But it is a fact well known to his confidential friends, that his continuance in a station comparatively remote and obscure, was not, as often happens to deserving candidates, imputable to neglect or disappointment, but to the choice of his heart, and the persuasion that he might be more happy and virtuous, and useful, by remaining in the shade, and conscientiously dedicating his endowments and labours to the interests of religion in that district to which Providence had called him at an early stage of life." We see in the "Statistical History of the Parish of Wilton," by Dr Charters, what he thought of the people among whom he laboured:—"During twenty-two years' ministry in a pretty numerous parish, where the poor are maintained by taxation, I have known of only one instance of children refusing to assist their parents. They forfeited the esteem of their neighbours, and banished themselves to America. . . . It is alleged that the poor-rate prevents the common people from laying up against the time of need. The desire of laying up is so strong that the poor-rate has never, and probably never will, extinguish it. A spirit of independence pervades the people; they discern the difference betwixt having of their own and trusting to what is given them." We cannot help remarking how tenderly he loved his flock, as appears from the last address which he delivered to them on the celebration of the Lord's Supper on the 17th Feb. 1822. He had become so feeble that the solemnities of the day had thereafter to be conducted and concluded by his two friends who had come to assist him, viz., Dr Somerville, of Jedburgh, and the Rev. W. B. Shaw, of Langholm. His days of preaching were ended. No longer did his low-toned voice exhort them to deeds of moral virtue, or to the contemplation of divine love; no more did he chime forth such sublime sentences as—"History, as we have seen, presents a prospect of desolation; race after race have successively gone down to the grave, and the earth is become a mighty sepulchre, where the ashes and the bones of past ages are deposited. Amid these ruins is there no ray of hope to dissipate the gloom? Have the righteous and the wicked alike perished, and shall they exist no more? To the situation of the latter we will not direct your attention; the prospect is dark and awful; but the wise and good, have they fallen to rise no more? No, my brethren, that divine light is not extinguished which shone conspicuous in the wise, and which conducted them through life with superior lustre and superior usefulness. . . . We trust in the declaration of God, sealed by the agony and by the blood of Christ, that the reign of desolation is only for a season, and that the righteous

still live and are become immortal. Aided by this assurance, we may look beyond the gloomy mansion of the tomb, to that land of light and joy where our fathers dwelt." Dr Charters had, in early life, cherished a deep and secret attachment to a young lady, without the smallest surmise on her part of his attachment, and, when he summoned up courage to declare himself, he learned that she had already promised her hand to another : he was well advanced in years before he married, and the object of his choice then was Margaret Scott, of Barnhead, sister to the Laird of Crawhill (now Burngrove), whose estate she afterwards inherited. She died 18th November, 1815, without leaving any children ; so, during the long lingering sunset of his life, he had no wife to minister unto him, neither had he any children to gladden his heart with bright hope, or to send his grey hairs with sorrow to the grave. A faithful niece, Miss Hardie, acted well as housekeeper, and Mr Scott occupied the pulpit. He rested peacefully from his labours for a few years, and when he felt the hour of his departure to be near at hand, he, like the patriarchs of old, invited his household around him, and as he raised himself up on his deathbed and looked around the weeping circle he missed one of his servants, and requested Miss Hardie to fetch the absent one. She silently obeyed : and the dying saint then, with the calmness of fortitude and the fervour of Christian fellowship, exhorted them all to love one another, even as Christ loved them, and to be worthy followers of their Lord and Saviour. After bidding them a long and last farewell, he fell asleep in Jesus, on the 18th of June 1825. Of no one can it be more truly said than of Dr Charters—

" Though holy in himself and virtuous,
He still to sinful men was mild and piteous,
Not of reproach, imperious or malign ;
But in his teaching, soothing and benign,
To draw them on to heaven, by reason fair
And good example, was his daily care."

CHIENE, THE FAMILY OF.—The family of Chiene, who became latterly connected with Fife, is of great antiquity in the county of Northampton, where Sir John Cheyne or Chiene acquired the manor of Cogenho by his marriage with Agnes, sister and heiress of William de Cogenho, who died in 1398. Sir John died in 1468, aged nearly a hundred ; and his only son, Alexander, having predeceased him in 1445, the estate of Cogenho went to the grandson of his brother, Thomas Chiene. This Thomas Chiene of Cheshamboys, married Eleanor daughter of Sir John Chesham, and had a son, John, who died 6th May 1459, leaving by his wife Perinda, daughter of Sir Robert Whitney, a son, John Chiene, who succeeded his grand-uncle in the manor of Cogenho in 1468, and died in 1496. He married Elizabeth, daughter of Sir Edmond Brudenel of Rains, by whom he had a son, John Chiene of Cogenho, who died 1st July

1535. He married Margaret, daughter of Robert Ingylyton of Thornton, who had a son, Robt. Chiene of Cogenho, who by his wife, Elizabeth Webb, was father of John Chiene of Cogenho. This John died in 1585. He married, first, Winfred, daughter of Lord Mordaunt, and by her (who died in 1562) had a daughter, Temperance ; secondly, Joyce, daughter of Sir Anthony Lee, by whom he had two sons ; 1, John, and 2, Sir Francis, who married Mary, daughter of Thomas Powle, and died without issue in 1619. John, the eldest son, was disinherited, and died in 1587, leaving by Mary, daughter of Sir Thomas Skepworth of St Albans, a son, Francis Chiene, who succeeded to his uncle, Sir Francis, and died 1644. He married, first, Elizabeth Wright, without issue ; secondly, Anne, daughter of Sir William Fleetwood, by whom he had three sons, William, who predeceased him ; Francis, who also predeceased him in 1630, and Charles Chiene of Cogenho, who succeeded his father in 1644, and purchased from the Duke and Duchess of Hamilton the estate of Chelsea, in 1657, and the manor of the same, 1660, disposing of his paternal estate of Cogenho, when he made that acquisition. He was chosen Member of Parliament for Agmondisham, 1660, and created a Scottish Peer by the style and titles of Viscount of Newhaven, and Lord Chiene, by patent dated 17th May 1681, to himself and the heirs male of his body. He was chosen Member of Parliament for Newport in Cornwall, 1695 ; and dying on 13th July, 1698, in his seventy-fourth year, was buried at Chelsea. He married Lady Jane Cavendish, daughter of William Duke of Newcastle, and by her had issue—1. The Hon. Elizabeth Chiene, who married Sir Henry Monson, Bart., M.P. for Lincoln ; 2. William, second Viscount of Newhaven ; 3. The Honourable Catharine Chiene, who died unmarried. William Chiene, above mentioned, second Viscount of Newhaven, succeeded his father, Charles, in 1698. He was chosen M.P. for two places, viz., for Buckinghamshire and for Agmondisham, in 1698, and made his choice of Buckinghamshire. He was again elected for Agmondisham in 1701, and also in 1705 ; and a new writ was issued for that place in 1707, when he became a Peer of the United Kingdom. He was appointed Lord-Lieutenant of the county of Buckingham, 1712, but was removed from that office in 1714, on the accession of King George the First. Lord Chiene died at Apleforth, in Yorkshire, on the 14th December, 1738, in the eighty-second year of his age. On the 16th December, 1675, he married Miss Elizabeth Thomas, grand-daughter of Lady Morgan, at Chelsea, the ceremony being performed by the Bishop of Winchester, but if he had any issue by her they do not seem to have claimed the titles, perhaps from not being able to support them, and they have since become dormant. The village of Newhaven, near Edinburgh, gave the title of Viscount

to the family above mentioned, but what connection they had with the fishing town we have not been able to trace—at all events, some of the descendants of the family settled at Crail, and continued to flourish as ship-owners and sea-captains there for many years. The Chiens of Crail, of which there were several brothers, were all remarkable for their dignified appearance and gallant bearing. A daughter of one of them intermarried with the Kellie family. We find in Douglas' Peerage that Sir Charles Erskine (brother of Thomas, afterwards Earl of Kellie) married Miss Chiene, of Crail, and had three sons by her:—Sir William Erskine of Cambu, David, who died young, and Charles, the eighth Earl of Kellie, who became Captain of the Fifeshire Light Dragoons, and died at Folkestone, in Kent, on the 28th October 1799, at the early age of thirty-five, unmarried. This Miss P. Chiene, afterwards Lady Erskine, it would appear had in her youth been possessed of no small share of personal attractions. In a quaint-looking house in Crail, the writer recollects having seen, in early life, some lines of poetry descriptive of this lady's charms, written with a diamond on a pane of glass, in one of the windows, of which the following is a copy :

TO MISS PEGGY CHIENE.

O blest by nature, blest by art,
To please the eye, to win the heart,
Where beauty forms the *second* praise,
Lost in worth's superior blaze !

CHIENE, Captain JOHN, R.N., born at Crail, Fife, in 1779, was the son of a ship-owner there, and nephew of Robert Chiene, Esq., who died Master Attendant of the dockyard at Minorca in 1802. This officer entered the navy in 1790, and was midshipman on board the *Diadem*, 64, commanded by Captain Sutherland, and took part in the siege of Toulon, as likewise in the reduction of Corsica, of the towns of St Furenza, Bastia, and Calvi, and on his subsequent transference to the *Berwick*, 74, Captain Adam Littlejohn, he was with that ship taken by the French Mediterranean fleet, after a long running fight, 7th March 1795. On regaining his liberty Mr Chiene joined, 9th October 1795, the *Princess Royal*, 98, bearing the flag of Vice-Admiral Robert Linzee. He removed next to the *Victory*, 100, flag-ship, Sir John Jervis, and on 11th January 1797 was promoted to a lieutenantancy in the *La Macbonesa*, 32, Captain John Gifford. He continued to serve in the Mediterranean on board the *St George*, 98, Captain Holloway, and *Santa Theresa*, 32, Captain Robert Campbell. He had previously, as first lieutenant of the latter ship, aided at the blockade of Malta, being present in the operations on the coast of Genoa, and obtained the Egyptian Medal. From February 1802 until March 1807—with the exception of a twelvemonth in 1803-4, when we find him on board the *Britannia*, 100, Captain the Earl of Northesk, on the home

station—Mr Chiene appears to have been on half-pay. He was then, however, appointed first lieutenant of the *La Nymphé*, 38, which he fitted for sea without a captain, and subsequently of the *Muros*, 20, Captain Arch. Duff, *Princess of Orange*, 74, Captain Fras Beauman (with whom he attended the expedition to Flushing in August 1809), and *Monmouth*, 64, commanded by the same officer. From April 1811 until Feb. 1813 he further served as flag lieutenant to Rear-Admiral Philip Charles Durham, on board the *Ardent*, 64, and *Hannibal*, *Christian VII.*, *Venerable*, and *Bulwark*, 74's, chiefly on the home station. Finally, he joined the *Princess Caroline*, 74, Captain Hugh Downman, as first lieutenant, and after serving nine months received his hard earned promotion. During the whole of these long and arduous duties he commanded the esteem and respect of all that served under him, as well as the regard of his brother officers and the approbation of his superiors. The peace of 1814 deprived him of all chance of further employment, and like many others of our brave officers, he retired into private life. Captain Chiene died suddenly at his house, Williamston, near North Berwick, on the 16th of April 1848, deeply regretted by all who had the pleasure of his acquaintance.

CHRYSTIE, THOMAS, was born on the 28th April 1787, at Balchrystie, in the parish of Newburn, Fife. This officer entered the navy 2d July 1800, on board the *Ajax*, 80, Captain Hon. Alex. Inglis Cochran; and continuing to serve in the same ship until the peace, attended the expeditions to Belleisle, Ferrol, Cadiz, and Egypt. After an intermediate attachment, with Capt. Charles Stewart, to the *Unicorn* and *Ethalion* frigates, on the North Sea station, he joined, 25th Feb. 1805, the *Defiance*, 74, Capt. Philip Charles Durham and Henry Hotham; and on 22d July and 21st Oct. following shared, under the former officer, in Sir Robert Calder's action, and in the battle of Trafalgar. He afterwards, until 1808—in March of which year he passed his examination—served on the Home Station in the *Eurydice*, 28, Captain Sir William Bolton; *Snapper* schooner, Lieutenant-Commander W. B. Champion; *Royal Sovereign* yacht, Captain Sir Harry Burrard Neale; and *Valorous*, 20, Captain Irvine. Proceeding then to the West Indies in the *Gloire* frigate, Captain James Carthen, he joined the *Neptune*, 98, bearing the flag of his old captain, Sir Alexander Cochrane, and while in that ship served on shore at the reduction of Martinique in February 1809. Having attained the rank of lieutenant on the eighth of the latter month, Mr Chrystie, in the same year, joined the *Wolverine* brig, Captain John Simpson; *Felicite*, Captain John Lake, and also in the *Cæsar*, 80, Capt. Charles Richardson, by whom in 1810 he was sent with a party of seamen to assist in the defence of the lines of Torres Vedras. On 10th June 1811 we next find him ap-

pointed to the Sceptre, 74, Captain Samuel James Ballard, and in 1812 capturing, in command of the boats of their ship, a fort of eight guns in Quiberon Bay, where he further destroyed several vessels that had taken shelter under its walls, and defeated two bodies of militia armed with two field pieces, one of which was taken and thrown into the sea. On one occasion, also, in the month of September 1811, he appears to have been in chase of the boats at the capture of a French merchant sloop, and five chasse-marées. Mr Chrystie, who, in the Sceptre and Marlborough, was afterwards actively employed in the Chesapeake, accompanied in 1814-15, as First of the Alceste troop ship, Captain Daniel Lawrence, the force sent against New Orleans. He married on the 31st January 1837.

CHRISTIE, CHARLES MAITLAND, Esq. of Durie. He was the son of James Christie, Esq. of Durie, and Mary Turner, grand-daughter of the sixth Earl of Lauderdale, and was born on the 31st December 1785. He married first, Mary Butler, eldest daughter of the Honourable Robert Lindsay, brother of the Earl of Balcarres, and by her has issue seven sons and four daughters; and secondly, he married Elizabeth, daughter of Alexander Pringle, of Whytbank and Yair, and by her has three sons and three daughters. Mr Christie is a Justice of the Peace and Deputy-Lieutenant for the county of Fife. He succeeded to the family estate on the death of his father in 1803.

CHRISTIE, PETER, was the son of James Christie, Esq. of Durie, Fifeshire, by Mary Turner, daughter of the Hon. Charles Maitland, grand-daughter of the sixth Earl of Lauderdale, and first cousin of the late Rear-Admiral Sir Frederick Lewis Maitland, K.C.B. He was brother of Lieutenants Gabriel and William Christie, R.N. This officer entered the navy April 13, 1810, as first-class volunteer on board the Emerald, 36, commanded by his relative, Captain F. L. Maitland, under whom he assisted at the capture of L'Auguste, privateer, of 18 guns and 126 men, April 6, 1811; attained the rating of midshipman, November 8, following; and continued to serve, omitting a period of fifteen months, from February 1812 to May 1813, when we find him in the Tiger, 74, Captain John Halliday; on board the Goliath, 74; Boyne, 98; and Bellerophon, 74; latterly off the coasts of America and France, until September 1815. Mr Christie was in the last-mentioned ship when Napoleon Bonaparte surrendered; was next employed, until August 1818, under Captain J. Walker, in the Albion, Queen, and Northumberland, 74's, on the home station. He then joined on the coast of Africa (where he assisted in the boats at the capture of many slave-vessels), the Tartar, 36, Commodore Sir G. Ralph Collier, of which ship, having passed his examination in 1816, he was confirmed a lieutenant September 9, 1820. Being next

appointed, July 6, 1824, to the Cambrian, 48, Captain W. Gawen Hamilton, he shared in numerous boat affairs with the pirates of the Greek Archipelago; and in particular, on January 31, 1825, bore a part in a very gallant conflict, in which the British lost six men killed and thirteen wounded. For his services as First of the Cambrian, at the battle of Navarin, Mr Christie obtained a commander's commission, dated October 22, 1827. He was subsequently employed in the coast-guard from March 19, 1835, until March 1838, and served in command of the Rose, 18, on the Spanish and Brazilian coasts, from August 3, 1838, until posted November 23, 1841. The proximate cause of his death was no doubt the being superseded in command, and the effects produced on him by the impending court-martial. Sir James Graham, the late Lord of the Admiralty, thought well of Captain Christie's conduct in general, but deemed it necessary that he should be put upon his trial for two mistakes—one, that of allowing the Prince to remain off Balaklava riding at a single anchor; the other, that of sending a vessel to Varna to fetch Turkish troops to Balaklava, instead of Eupatoria. With regard to the first Sir James subsequently said that there might have been difficulties connected with the management of the Prince, for she was a long ship, and the gale had been blowing on shore for several days before the fatal catastrophe. It seems probable that Captain Christie took the order for trial too much to heart. Whatever may have been the amount of his culpability, he had past services to fall back upon which must have stood him in good stead. He had seen nearly seventeen years of actual sea service, and he had been employed in coast-guard duties; and the fact of his appointment to responsible duties at Balaklava was *prima facie* evidence that his superiors considered him a fit man. Therefore he might have awaited his trial with a firm conviction that justice would have been done to him in that trying ordeal, and that every allowance would have been made for the difficulties of his position. But it cannot be denied that there were other causes at work to weigh upon his spirits, and bring him to an untimely end. He has been as much calumniated as any man engaged in this war, and that is saying a great deal. We are told he "had not devil enough in him" to bear up against his detractors. For that he cannot be held responsible; but neither does it diminish the responsibility of his calumniators. Captain Christie was held up as the anachor of Balaklava, when he positively had nothing to do with the arrangements of that harbour. In various ways he had been assailed; but perhaps the grossest piece of misrepresentation was that perpetrated by Mr Layard. In his place in the House of Commons, on the 20th of February, Mr Layard described Captain Christie as "above seventy years of age, suffering from disease," and he further averred that, "in conse-

quence, the harbour of Balaklava was in confusion." When Captain Christie read this he was naturally amazed; and he immediately wrote to Mr Layard saying, "instead of being above seventy, I am under sixty years of age; and so far from being afflicted with disease of any kind, I have, thank God, never been a day off duty since I left England, and no man in the army or navy could enjoy better health." He asked in modest terms that the injurer should remedy the injury in the House of Commons, where it was perpetuated, and that he should state in his place how much he had been misinformed. Mr Layard did nothing to undo the wrong he had done. And there, in his lonely grave, lie the last remains of him whose latest moments were embittered, whose sailor's heart was broken, by calumnies which ought to have been retracted.

CHRISTIE, ANNIE MACDONALD, a respectable woman belonging to Monimail, is deemed worthy of a place in this biography on account of her virtues. A grand epic was the obscure life of this poor woman, although the world might not take note of it. Annie was self-taught; yet the letters she came to write were not only full of native vigour, but even polished, and sometimes almost eloquent, although the Bible and a few of our older divines were all she had ever read. Truly there is no abiding incentive to mental culture nearly so strong as religion. Few who have read and heard much regarding patient self-denial, can tell of conduct nobler than that of Annie Macdonald Christie, left a widow with three infant children, as the Rev. Mr Brodie, the Free Church minister, relates it in the following passage:—"One season, when the price of provisions was particularly high, she lived by the side of a stream of clear water, and was often employed in bleaching cloth, which her neighbours sent to her care. She used to sit up through the night, watching the cloth, and busy at her wheel. In the morning she prepared her children's breakfast, and then retired to rest. After a short sleep she arose and was busied through the day watering her cloth and spinning. Notwithstanding this excessive fatigue, she was unable to procure for herself and family sufficient support. After making porridge for breakfast, she let her children take as much as they wished, and contented herself with what remained after they were satisfied. If nothing was left, she continued without food till dinner. Without having enough either of food or sleep, it was a wonder that she was able to endure the double fatigue she underwent; but the God whom she served gave her strength according to her need, and preserved her in health. On one occasion, after having given her children their dinner, she had neither food nor money remaining, and knew not where to apply for either. In great perplexity of mind she made her prayer to God. The same afternoon, a charitable lady in the neighbourhood sent for her, and gave her a supply of meal.

Annie was so much overcome at receiving this providential answer to her prayer, that she could not speak, and burst into tears. The lady insisted on knowing what was the matter, and on being made acquainted with the destitute state to which she had been reduced, charged her never to let herself be in such want again, without applying to her for relief. Annie used to refer to this as confirming the truth of an observation which she often made—"Man's extremity is God's opportunity." It will be interesting to open a darker page in our heroine's history, as related by her grandson, John Bethune. Let the reader picture to himself, if he can, the unutterable loneliness and anguish of the wife and mother on the night referred to, and described as follows:—"Previous to the commencement of her widowhood she had come to a place called Fernie Hill, in the parish of Monimail. The scene was a wild and secluded one. The house, or as it would be called in the language of the present day, the *hut*, which she inhabited was solitary; for though there were two or three beside, on the same elevation, they were separated from each other by considerable distances. So late as 1814 or 1815 the remains of these cottages or huts were still standing. When a very young boy, the writer of the present account recollects having seen them, and to him they appeared to be separated from and raised above the world by the cultureless and elevated solitude upon which they stood. Around them on every side were grey granulous rocks peering out from among tufted grass, heath, furze, and many-coloured mosses, forming what had been, till more recently, when the whole was converted into a plantation, a rather extensive sheep-walk. For an equal extent to more than half the horizon, the eye might stretch away to the distant mountains, or repose on the intervening valleys; and from the highest point of the hill, a little to the eastward, the dark blue of the German ocean was clearly visible. In the midst of this solitude, the subject of these pages passed several years in comparative happiness, while her husband, who returned to her every evening, was employed as a servant upon one of the farms below. The next event in her life requiring to be noticed was one of a most melancholy description. The sharer of all her joys and sorrows, after a happy union which had lasted for twelve years, was now about to be cut off by a fatal disease, which terminated his earthly existence in a single night, and left her a desolate widow, with three children, the youngest of whom was only five weeks old, and their helpless grandmother, wholly unprovided for. She had no neighbour within reach with whom to advise, or from whom to solicit assistance; no medicines to administer for the alleviation of those excruciating sufferings which were fast destroying a life dearer to her than her own; and not a candle, nor even a lamp, to enable her to observe the progress of the fatal malady, or

the expression of that countenance which, to all appearance, was so soon to be fixed in the cold rigidity of death! She could not leave the house herself to summon help from a distance, and she naturally shrunk from the idea of sending forth her children in the midst of solitude and darkness at such an hour. But as necessity has no law, when the night was considerably advanced, and a fatal termination began to appear inevitable, her eldest girl was despatched to tell her master of the circumstance, while she herself stood by the bed of the patient, with a burning coal, taken from the fire with the tongs, in her hand, to watch the progress of that struggle between life and death, in the result of which she was so deeply interested. Repeatedly, as the light waxed faint, the coal was exchanged for another newly taken from the grate, and it was only by the ruddy glow which this unwonted species of torch threw over the pallid features of her expiring husband, that she could tell the exact time at which death had set his unalterable seal upon them—the never-to-be-forgotten moment which made her a widow and her children orphans. The disease, which was that commonly known as *iliac passion*, had been too violent in its nature to admit of those domestic counsels and Christian consolations which have so often soothed the bitterness of separation in cases of more gradual decay. Amidst the racking and excruciating agonies of such a death, all that the most pious soul in many instances can perform is only to breathe out the brief prayer of the publican, 'Lord, be merciful to me a sinner.' She, however, was too well convinced of the importance of earnest intercession at a throne of grace to stand an idle spectator of her husband's condition; and there is good reason to believe that He who raised the widow's son, and healed the centurion's servant, turned not a deaf ear to her supplication in behalf of so near and so dear a friend; for though he was not restored to health, if his soul was redeemed from 'the second death' the desire of her heart was accomplished. That such was her belief may be reasonably inferred from the calmness which she was enabled to display in the trying scene which followed. Some time after the spirit had left its clay tabernacle, when assistance at last arrived, she was able to lay out the linen and other articles which were necessary for swathing the body of the deceased, and to take a part in those last solemn observances which are so trying to the feelings of friendship; while it was remarked that, of all who were present, *her* eyes alone were dry—a circumstance which could not have proceeded from apathy, as they bore unequivocal tokens of an abundance of tears which had been previously shed." Such was Annie Macdonald Christie, one of Scotland's worthies, whose "record is on high."

CLEGHORN, HUGH, was the son of Peter Cleghorn, Esq. of Stravithy, near St Andrews. He was born in India in the

year 1822. He received a classical education at the University of St Andrews; afterwards studied at Edinburgh, and took the degree of M. D. in that University, and was one of the early members of the Botanical Society. Proceeding to India as a medical man in the service of the East India Company, he rendered himself conspicuous by his botanical knowledge. He became Professor of Botany in the Madras Medical College, Conservator of Forests in the Madras Presidency, and greatly aided the Agri-Horticultural Society in the improvement of their garden. He has printed an index to Wight's *Icones*, and has published several papers in botanical periodicals on the "Plants of India." He also contributed to the exhibition of Indian products at Madras, and has sent home many valuable specimens to the museum of the Edinburgh Botanic Garden.

CLEPHANE, a surname belonging to a family of great antiquity, which, in very early times, possessed lands in the counties both of Fife and Berwick. The immediate ancestor of the family was Alanus de Clephane, in the reign of King William the Lion. He was sheriff of Lauderdale, and is witness in a donation to the monastery of Kelso by Roland, lord of Galloway; also, in a donation to the monastery of Newbottle, by the said Roland. In another donation to the monastery of Kelso he is designed "Alanus de Clephane, vice-com de Lawdyr, &c., &c. Anno 1203." He died in the end of the reign of William the Lion. His son and successor, Walterus de Clephane, is mentioned in a donation without a date to the monastery of Newbottle by Thomas of Galloway, fifth Earl of Atholl, who died in 1234. This Walter is supposed, in the reign of William the Lion, to have married the daughter and heiress of William de Carslogie, son of Richard de Carslogie, in Fife, and with her got the lands and barony of Carslogie, which became the chief title of the family. He died in the reign of King Alexander II. His son, David de Clephane, succeeded to the estate of Carslogie, and died in the reign of Alexander III. He had three sons—John, his heir, Marcus de Clapan, *miles*, who was witness to several charters by Dominus Alexander de Abernethy of Abernethy. In the Ragman's Roll occurs the name of Marcus de Clypau as having sworn fealty to Edward I., 9th August 1296, at Arbroath. This appears to have been the same Marcus. William, the third son, was also forced to submit to King Edward I. The eldest son, John, got a charter from Duncan, Earl of Fife, of the lands of Carslogie, which bears him to possess them. "Adeo libere sicut David de Clephan pater ejus et predecessores eas tenebant." As was usual with such documents in those days, this charter is without a date, but from the witnesses to it, "dominis Alexandro de Abernethy, Michael et David de Wemyss, Hugone de Lochor, Johanne de Ramsay, et Henrico de Ramsay, cum multis

alna," it appears to have been granted in the beginning of the reign of Robert I. He had two sons, Alan, his heir, and John de Clephane, who was killed near Norham, in England, fighting against the enemies of his country in 1327. His elder son, Allan Clephane of Carslogie, fought with Bruce on the field of Bannockburn, where he is said to have lost his right hand, and had one of steel made in its stead, and so fitted with springs as to enable him to wield his sword. He is mentioned in the chartularies of Dunfermline and Balmerino in 1331, and by Sir Robert Sibbald in 1332. His descendant in the fourth degree, John Clephane of Carslogie, lost by apprisings, &c., the bulk of the family estate in Lauderdale, which had been about three centuries in their possession. This appears by a charter under the great seal from King James V., dated 2d September 1516. Alexandro Tarvet de codem, quadragintamereasterrarum de Qubelplaw in Calivat de Lauderdale, infra vice-comitat de Berwick, quae appretiatæ fuerunt a Johanne Clephane de Carslogie, &c. By his wife, a daughter of Sir John Wemyss of that Ilk, he had a son, George Clephane of Carslogie, who married Christian, daughter of Learmont of Dairsie, by whom he had two sons and two daughters. James, the elder, carried on the line of succession. William, the younger, was progenitor of James Clephane, Esq., who went early into the services of the Estates of Holland, where he rose to the rank of major. He subsequently entered the British service, and in 1757, as major to Colonel Fraser's regiment, he was at the siege of Louisburg, and served with great reputation in all the campaigns in America till the expulsion of the French from Canada in 1760. He died in 1768. His brother, Dr John Clephane, was physician to the British army, and died in 1758. The last of the eldest branch of the family, Major-General William Maclean Douglas Clephane, who died in 1804, was the twenty-first laird in the direct male line, without the intervention of a female or the succession of a younger branch. He sold the remaining portion of the barony; and it is a singular coincidence that when the property went entirely from the family, the eldest male branch became extinct. The General married the daughter of Mr Maclean of Torloisk, Mull, and after his death Sir Walter Scott was chosen by his daughters to be their guardian. His eldest daughter married, in 1815, the second Marquis of Northampton. Her ladyship died in 1830. The Clephanes are said to have been an exceedingly tall, strong race of men, and General Clephane was far above the usual height. His brother, Andrew Clephane, Esq., Advocate, Sheriff of the county of Fife, who died in 1838, though not so tall, exhibited in his person evident marks of the family characteristic in this respect. The old house of Carslogie, for centuries the residence of the Clephanes,

became the property of the Rev. Mr Laing, an English clergyman. According to tradition in ancient times, when private feuds were common among the Scottish barons, the lords of Carslogie entered into a league of mutual defence with the proprietors of Scotstarvit, whose residence, Scotstarvit Tower, is situated on a lower ridge or shoulder of Tarvit Hill, about two miles to the south. The tower of Carslogie being situated in a hollow, might have been approached by an enemy without his being observed until very near it; but as the more commanding station of Scotstarvit enabled the warder on the battlements to see to a greater distance, he, on occasions of danger, instantly sounded his horn, which was replied to by the warder on Carslogie, and the vassals were immediately in arms for the defence of the castle. Mr Leighton, in his history of Fife, believes, on good grounds, that this league was not with the Scots of Scotstarvit, who only acquired possession of that estate in the seventeenth century, but with the previous proprietors of Upper Tarvit, a family of the name of Inglis. The horn of Carslogie, with which the call to battle was sounded, has been rendered famous by Sir Walter Scott, and is said to be still preserved by the representatives of the family of Clephane. Besides the horn, the steel hand already mentioned, which was also commemorated by Sir Walter Scott, was long in possession of the family. One tradition is that this steel hand was a present from an ancient King of Scotland to a baron of Carslogie, who had lost his hand in battle in defence of his country. It does not seem, however, to be agreed what king this was, or which of the long line of barons of Carslogie received the royal gift. The more popular account has it that the hand, as above stated, was lost at Bannockburn, and that the gift was made by Robert the Bruce to Alan de Clephane; but others, bringing the story down to a later period, say that it was presented to the great-grandfather of the late General Clephane, the last direct male heir of the Clephanes of Carslogie. This famous steel hand is said to be still possessed either by the representatives of the family, or by the third Marquis of Northampton, General Maclean Douglas Clephane's grandson.

CLEPHANE, ANDREW, Esq., Sheriff of Fife, was the youngest son of George Clephane of Carslogie, Esq., and was born in the year 1778. He distinguished himself during his connection as a student with the Edinburgh University; and having passed his examinations with credit, he was called to the Scottish bar in 1801, and was appointed Sheriff of the County in 1820, in room of John Anstruther of Ardit, deceased. For the benefit of our English readers, we may mention that the office of Sheriff in Scotland corresponds, as nearly as may be, to that of County Judge in England, if the jurisdiction of the latter had extended to all classes of judicial proceedings, without re-

gard to the amount in dispute, or to the distinction of law and equity, and to criminal as well as civil business. Lord Brougham, knowing the advantages of the Sheriff Courts in Scotland, got an Act passed for establishing County Courts in England, but with limited jurisdiction, as above specified. Mr Clephane, in his elevated position in one of the most important counties in Scotland, conducted himself with so much integrity and public spirit as to acquire the lasting esteem and veneration of all classes. He went through a great amount of work in his capacity of judge, to the highest satisfaction of the inhabitants. His judgments were rarely appealed against, and still more rarely reversed. His energy and ability as Chief County Magistrate preserved good order in times of commotion and anxiety; but apart from these duties, Mr Clephane often took an opportunity of giving his gratuitous services on matters of great public importance. He was connected with the management of the Fife and Newhaven Ferries, the duties attending which he discharged with a zeal and diligence which could only be rightly appreciated by those who were aware of their arduous nature. His politics were Conservative, but were never allowed in any shape or degree to bias him in the performance of his public duties; and most certainly he was equally respected and liked for his chivalrous rectitude and genial qualities as a friend and companion by *all* (be their political opinions what they might) who had the happiness of regarding him as such. This excellent individual died suddenly, at Kirkcuss House, Kinross-shire, in August 1838, when apparently in the full plenitude of that manly vigour for which he was eminently distinguished, in the sixtieth year of his age. It was gratifying to the Sheriff's friends in Cupar to hear several of the speakers at public meetings held shortly after his death, and who had the best means of knowing his worth, paying warm eulogiums on his long and faithful services, and on his general character. He left a son, Lieutenant-Colonel Clephane, late of the 79th Highlanders.

CLUNIE, Rev. JOHN, author of the well-known Scots song, "I lo'e na a laddie but ane," was born about 1757. He was educated for the Church of Scotland; and after being licensed to preach the Gospel, he became schoolmaster at Markinch, in Fife; and having an excellent voice, he also acted as precentor. He was afterwards, about 1790, ordained minister of the parish of Borthwick, in Mid-Lothian. Burns, in one of his letters to Mr Thomson, dated in September 1794, thus celebrates him for his vocal skill—"I am flattered at your adopting 'Ca' the yowes to the knowes,' as it was owing to me that it saw the light. About seven years ago I was well acquainted with a worthy little fellow of a clergyman, a Mr Clunie, who sung it charmingly; and at my request, Mr Clarke (Stephen Clarke, the composer)

took it down from his singing." Mr Clunie died at Greenend, near Edinburgh, 13th April 1819.

COCKBURN, PATRICK, a learned Professor of the Oriental languages, was a son of Cockburn of Langton, in the Merse, and educated at the University of St Andrews. After taking holy orders, he went to the University of Paris, where he taught the Oriental languages for several years. In 1551 and 1552 he published at Paris two religious works, which brought him under the suspicion of heresy, and compelled him to quit Paris. On his return to Scotland, he embraced the doctrines of the Reformation. He taught the languages for several years at St Andrews, and in 1555 published there some pious meditations on the Lord's Prayer. He was afterwards chosen minister of Haddington, being the first Protestant preacher in that place. He died, far advanced in years, in 1559. He left several manuscripts on subjects of Divinity, and some letters and orations, of which a treatise on the "Apostles' Creed" was published at London, 1561, 4to.

COLVILLE of Culross, THE FAMILY OF.—Of this ancient family, which deduces its descent from Philip de Colville of Oxenham, in Roxburgh, who lived in the 12th century, the first necessary to be here noticed was Sir James Colville, only son of Sir James Colville of Ochiltree, and grandson of Robert Colville, steward to Margaret, Queen of James III., who married Janet, second daughter of Sir Robert Douglas of Lochleven. He died in 1580, and was succeeded by his elder son, Sir James Colville of Easter Wemyss, who had served in the wars of France, under Henry the Great, with high reputation. He had a charter of Culross, Valleyfield, &c., erected into the temporal barony of Culross, 20th June 1589, and was created a Peer of Parliament, 20th January 1609, by the title of Lord Colville of Culross, with remainder to his heirs male whatsoever. His Lordship married first, Isabel, second daughter of Patrick, Lord Ruthven, by whom he had an only surviving son, Robert, and a daughter, Jean, who married Sir James Campbell of Lawers, and was mother of John, Earl of Loudon, Lord High Chancellor of Scotland. Lord Colville married secondly, Ellen Shaw, relict of Robert Moubray of Bamburgh; and, dying in 1620, was succeeded by his grandson, James, second Lord Colville, who died without issue in 1640, when the title devolved upon his cousin, John Colville of Wester Crumvie, as third baron; but this gentleman did not assume the title, neither did his son, Andrew Colville of Kincardine, fourth baron, who was Professor of Divinity at Sedan. He was succeeded by his son, John, fifth baron, who also declined assuming the title—his successor likewise declining. John, seventh baron, an officer in the army, claimed the barony, but was refused on the ground that it was not on the roll at the time of the Union. He appealed, how-

ever, to the House of Lords, which came to a determination in his favour, 27th May 1723. Alexander, eighth baron, distinguished himself as a naval officer, and attained, in 1770, the rank of Vice-Admiral of the White. He married a daughter of the Earl of Kellie, but left no issue. He was succeeded by his brother, John, ninth baron. This nobleman was an officer in the army, and engaged constantly in active service. He left issue. John, tenth baron, Admiral of the White. He died without issue, and was succeeded by his nephew, Charles John Colville, eleventh baron, born in 1819, and succeeded to the barony in December 1849.

COLVILLE, ALEXANDER, a Scottish Episcopalian divine, of right fourth Lord Colville of Culross, was born near St Andrews in 1620. He was educated at the University of Edinburgh, where he took his degree of D.D., and was settled minister at Dysart. In early life he had been Professor of Theology in the University of Sedan, in France, under the patronage of the Reformed Churches in that country. Besides delivering lectures on theology, he also taught Hebrew in that seminary—the revival of the study of which language was much attended to by Protestants on the Continent. He wrote several pieces against the Presbyterians, all of which are now forgotten, except a humorous poem, entitled "The Scotch Hudibras," written in the manner of Butler. He died at Edinburgh in 1676.

COLVILL, GEORGE TWISLETON, Commander in the Royal Navy, a scion of an English branch of the ancient cavalier house of Colvill of Culross. The town is still connected in a nominal way with the Peerage by the Colvill family, originally of Easter Wemyss, in Fife. He was born in 1826, and entered the Royal Navy in 1839. He joined as a midshipman on board the *Talbot* in the spring of 1840, and in the same year was present at the bombardment of St Jean d'Acre, for which he received two medals. After further service, he was appointed Gunnery Lieutenant in the siege operations, and commanded a battery of the Naval Brigade before Sebastopol with great distinction, and was seized with Crimean fever, from which he was not expected to recover. He was also at the battle of Inkermann, for which he had a clasp. For his gallant conduct throughout he received an English and Turkish medal, and was created an officer of the Imperial Order of Medjidie. In the summer of 1856 he was appointed as commander to the *Camilla*, and sailed almost directly for China; and while there, in March 1859, he was appointed acting Captain of the *Niger* steam sloop, and he immediately afterwards went on a cruising expedition, which important service he so gallantly and successfully carried out that his despatch on the occasion was published by Government, accompanied by a letter from Admiral Sir Michael Seymour, urging his claims for

promotion. During the latter part of 1859, and the commencement of the year following, Colvill continued to be engaged in important duty in the China Seas, and then relieved the cruiser on the Japan station, whence it was his sad fate never to return. He was marked for promotion to the rank of Post Captain.

CONOLLY, ERSKINE, the brother of the biographer, was born at Craig on the 12th of June 1796. At the burgh school of his native town he received an ordinary elementary education, and was afterwards apprenticed to Mr William Cockburn, bookseller in Anstruther. He subsequently commenced business as a bookseller in the small town of Colinsburgh; but after a trial of several years, not having succeeded according to his expectations, he removed to Edinburgh, where he was employed as a clerk by Mr Thomas Megget, Writer to the Signet. At a future period he entered into partnership with Mr James Gillon, Writer and Messenger in Edinburgh; and after his partner's death, carried on the business on his own account. He died at Edinburgh on the 7th January 1843. Of highly sociable dispositions, and with talents of a superior order, E. Conolly was much beloved among a wide circle of friends. Unambitious of fame as a poet, though he frequently wrote verses, he never ventured on a publication. His popular song of "Mary Macneil" appeared in the *Edinburgh Intelligencer* of the 23d December 1840. It is much to be remarked for deep feeling and genuine tenderness:—

"The last gleam o' sunset in ocean was sinkin',
Owre mounta an' meadow land glintin'
fareweel,
An' thousands o' stars in the heavens were
blinkin'.
As bright as the een of sweet Mary Macneil,
A' glowin' wi' gladness, she leaned on her
lover,
Her een tellin' secrets she thought to eon-
ceal;
Aod fondly they waooder'd whaur nae might
discover
The tryst o' young Donald an' Mary Macneil.

Oh! Mary was modest, an' pure as the lily,
That dewdraps o' mornin' in fragrance re-
veal,
Nae fresh bloomin' flow'ret, on hill or in valley,
Could rival the beauty of Mary Macneil.
She moved, and the graces play'd sportive
around her;
She smiled, and the hearts of the caulddest
would thrill;
She sang, and the mavis cam' listenin' in
wonder,
To claim a sweet sister in Mary Macneil.

But ae bitter blast on its fair promise blawin',
Frae spring a' its beauty an' blossoms will
steal;
An' ae sudden blight on the gentle heart
fa'in',
Inflicts the deep wound nothing earthly can
heal.
The simmer saw Ronald on glory's path hiein'
The autumn, his coree on the red battle-
fel';

The winter, the maiden found heart-broken—
dye'n';
And spring spread the green turf owre Mary
Macneil!

CONSTABLE, ARCHIBALD, the most eminent publisher that Scotland has ever produced, was born February 24, 1775, at Kellie, parish of Carnbee, county of Fife. He was the son of Thomas Constable, overseer or land steward on the estate of the Earl of Kellie. He received all the education he ever got at the school of Carnbee. In 1788 he was apprenticed to Mr Peter Hill, bookseller in Edinburgh, the friend and correspondent of Burns. While he remained with Mr Hill, he assiduously devoted himself to acquiring a knowledge of old and scarce books, and particularly of the early and rare productions of the Scottish press. On the expiration of his apprenticeship he married a daughter of Mr David Willison, a respectable printer in Edinburgh, who assisted him in commencing business, which he did in 1795, in a small shop on the north side of the High Street of that city. In November of that year he issued the first of that series of sale catalogues of curious and rare books, which he continued for a few years to publish at intervals, and which attracted to his shop all the bibliographers and lovers of literature in the northern metropolis. Among the more eminent of these may be mentioned Mr Richard Heber, afterwards M.P. for the University of Oxford; Mr Alexander Campbell; Mr (afterwards Dr) Alexander Murray; Dr John Leyden; Mr (afterwards Sir) Walter Scott; Mr (now Sir) J. G. Dalrymple, and others, distinguished for a taste for Scottish literary and historical antiquities. Mr Constable's obliging manners, professional intelligence, personal activity, and prompt attention to the wishes of his visitors, recommended him to all who came in contact with him. Amongst the first of his publications of any importance were Campbell's "History of Scottish Poetry," Dalrymple's "Fragments of Scottish History," and Leyden's edition of the "Complaint of Scotland." In 1800 he commenced a quarterly work, entitled the "Farmer's Magazine," which, under the management of Mr Robert Brown of Markle, obtained a considerable circulation among agriculturists. In 1801 he became proprietor of the "Scots Magazine," commenced in 1793, and esteemed a curious repository of information regarding the history, antiquities, and traditions of Scotland. Dr Leyden, Dr A. Murray, and the late Mr Donald, advocate, were successively the editors of this periodical, which, on his bankruptcy, was discontinued. Mr Constable's reputation as a publisher may be said to have commenced with the appearance, in October 1802, of the first number of the *Edinburgh Review*. His conduct towards the conductors and contributors of that celebrated quarterly was at once discreet and liberal;

and to his business tact and straightforward deportment, next to the genius and talent of its projectors, may be attributed much of its subsequent success. In 1804 he admitted as a partner Mr Alexander Gibson Hunter of Blackness, after which the business was carried on under the firm of Archibald Constable & Co. In December 1808 he and his partner joined with Mr Charles Hunter and Mr John Park in commencing a general bookselling business in London, under the name of Constable, Hunter, Park, and Hunter; but this speculation not answering, was relinquished in 1811. On the retirement of Mr A. G. Hunter from the Edinburgh firm in the early part of the latter year, Mr Robert Cathcart of Drum, writer to the signet, and Mr Robert Cadell, then in Mr Constable's shop, were admitted partners. Mr Cathcart having died in November 1812, the latter remained his sole partner. In 1805 he commenced the "Edinburgh Medical and Surgical Journal," a work projected in concert with the late Dr Andrew Duncan. In the same year, in conjunction with Longman & Co. of London, he published the "Lay of the Last Minstrel," the first of that long series of original and romantic publications, in poetry and prose, which has immortalised the name of Walter Scott. In 1806 Mr Constable brought out, in five volumes, a beautiful edition of the works of Mr Scott, comprising the "Lay of the Last Minstrel," the "Minstrelsy of the Scottish Border," "Sir Tristrem," and a series of lyrical pieces. In 1807 he purchased the copyright of "Marmion," before a line of it was written, from Mr Scott for £1000. Before it was published, he admitted Mr Miller of Albermarle Street, and Mr Murray, then of Fleet Street, to a share in the copyright, each of these gentlemen having purchased a fourth. Amongst other works of importance published by him may be mentioned here Mr J. P. Wood's edition of "Douglas's Scottish Peerage," "Mr George Chalmers' Caledonia," and the "Edinburgh Gazetteer" in six volumes. In 1808 a serious disagreement took place between Mr Scott and Constable and Co., owing, it is understood, to some intemperate expression of Mr Constable's partner, Mr Hunter, which was not removed till 1813. In 1812 Mr Constable purchased the copyright and stock of the "Encyclopædia Britannica." When he became the proprietor, the fifth edition was too far advanced at press to admit of any material improvements being introduced into it; but as he saw that these were largely required, he originated the plan of the supplement to the later editions, which has enhanced to such an extent the value, the usefulness, and the celebrity of the work. In 1814 he brought out the first of the "Waverley Novels;" and as that wonderful series of romantic tales proceeded, he had not unfrequently the merit of suggesting subjects to their distinguished author, and of finding titles for more than

one of these memorable works; such, for example, was the case with "Rob Roy." In the same year he published Mr Scott's edition of "Swift's Works." Besides these publications, he brought out the philosophical works of Mr Dugald Stewart. He himself added something to the stock of Scottish historical literature. In 1810 he published, from an original manuscript, a quarto volume, edited by himself, entitled the "Chronicle of Fife, being the Diary of John Lamont of Newton, from 1649 to 1672;" and, in 1822, he wrote and published a "Memoir of George Heriot, Jeweller to King James, containing an Account of the Hospital founded by him at Edinburgh," suggested by the introduction of Heriot into the "Fortunes of Nigel," which was published during the spring of that year. He also published a compilation of the "Poetry contained in the Waverley Novels." In 1818, his first wife having died in 1814, Mr Constable married Miss Charlotte Neale, who survived him. In the autumn of 1821, in consequence of bad health, he had gone to reside in the neighbourhood of London, and his absence from Edinburgh and its cause are feelingly alluded to in the introductory epistle to the "Fortunes of Nigel," where Mr Constable is commended as one "whose vigorous intellect and liberal ideas had not only rendered his native country the mart of her own literature, but established there a court of letters, which commanded respect even from those most inclined to dissent from many of its canons." Indeed, his readiness in appreciating literary merit, his liberality in rewarding it, and the sagacity he displayed in placing it in the most favourable manner before the public, were universally acknowledged. In the summer of 1822 Mr Constable returned to Edinburgh, and in 1823 he removed his establishment to more splendid and commodious premises in Princes Street, which he had acquired by purchase from the connections of his second marriage. In that year he was included by the Government in a list of Justices of the Peace for the city of Edinburgh. In January 1826 the public was astonished by the announcement of the bankruptcy of his house, when his liabilities were understood to exceed £250,000. The year 1825 was rendered remarkable in Great Britain by an unusual rage for speculation, and the employment of capital in various schemes and projects under the name of joint-stock companies. At this period the concern of which the late Mr Constable was the leading partner, was engaged extensively in various literary undertakings, on some of which large profits had already been realised, while the money embarked in others, though so far successful, was still to be redeemed. Messrs Hurst, Robinson, & Co., the London agents of Constable's house, who were also large wholesale purchasers of the various publications which issued from the latter, had previously to this period acquired a great addition of capital

and stability, as well as experience in the publishing department, by the accession of Mr Thomas Hurst, formerly of the house of Messrs Longman, Hurst, Rees, Orme, and Brown, as a partner. But the altogether unprecedented state of the times, the general demolition of credit, and the utter absence of all mercantile confidence, brought Messrs Hurst, Robinson, & Co., to a pause, and rendered it necessary to suspend payment of their engagements early in January 1826. Their insolvency necessarily led to that of Messrs Constable & Co., who, without having been engaged in any speculations extraneous to their own business, were thus involved in the commercial distress which everywhere surrounded them. Without entering into details, which would be unsuitable to a work like the present, it is sufficient to remark, that, in order to have recovered the concern in Edinburgh from the embarrassment of such a state of matters as that we have described, two conditions were indispensably necessary, viz., time, and the restoration of that commercial credit, without which business cannot be carried on. The liberal character of the late Mr Constable in his dealings with literary men, as well as with his brethren in trade, is well known. His outlay of capital, during the period in which he was engaged in business, tended much to raise the price of literary labour, not merely in Scotland, but throughout Great Britain. In the department of commercial enterprise, to which he was particularly devoted, and which, perhaps, no man more thoroughly understood, his life had been one uniform career of unceasing and meritorious exertion. In its progress and general results (however melancholy the conclusion), we believe it will be found, that it proved more beneficial to those who were connected with him in his literary undertakings, or to those among whom he lived, than productive of advantage to himself or to his family. In the course of his business, also, he had some considerable drawbacks to contend with. His partner, the late Mr Hunter of Blackness, on succeeding to his paternal estate, retired from business, and the amount of his share of the profits of the concern, subsequently paid over to his representatives, had been calculated on a liberal and perhaps over-sanguine estimate. The relieving the Messrs Ballantyne of their heavy stock, in order to assist Sir Walter Scott in the difficulties of 1813, must also have been felt as a considerable drag on the profits of the business. In the important consideration as to how far Messrs Constable & Co. ought to have gone in reference to their pecuniary engagements with Messrs Ballantyne, there are some essential considerations to be kept in view. Sir Walter's power of imagination, great rapidity of composition, the altogether unparalleled success of his writings as a favourite with the public, and his confidence in his own powers, were elements which exceeded the ordinary limits of cal-

ulation or control in such matters, and appear to have drawn his publishers farther into these engagements (certainly more rapidly) than they ought to have gone. Yet, with these and other disadvantages, great profits were undoubtedly realised, and had not such an extraordinary crisis as that of 1825-6 occurred, the concern, in a few years, would have been better prepared to encounter such a state of money matters as then prevailed in every department of trade. The disastrous circumstances of the time, and the overbearing demands of others, for the means of meeting and sustaining an extravagant system of expenditure, contributed to drag the concern to its ruin, rather than the impetuous and speculative genius of its leading partner. Mr Constable was naturally benevolent, generous, and sanguine. At a glance, he could see from the beginning to the end of a literary project, more clearly than he could always impart his own views to others; but his deliberate and matured opinion upon such subjects, among those who knew him, was sufficient to justify the feasibility or ultimate success of any undertaking which he approved. In the latter part of his career, his situation, as the most prominent individual in Scotland in the publishing world, as well as his extensive connection with literary men in both ends of the Island, together with an increasing family, led him into greater expense than was consistent with his own moderate habits, but not greater than that scale of living, to which he had raised himself, entitled him, and in some measure compelled him to maintain. It is also certain that he did not scrupulously weigh his purse when sympathy with the necessities or misfortunes of others called upon him to open it. In his own case, the fruits of a life of activity, industry, and exertion, were sacrificed in the prevailing wreck of commercial credit which overtook him in the midst of his literary undertakings, by which he was one of the most remarkable sufferers, and, according to received notions of worldly wisdom, little deserved to be the victim. At the time his bankruptcy took place, Mr Constable was meditating a series of publications, which afterwards came out under the title of "Constable's Miscellany of Original and Selected Works, in Literature, Art, and Science"—the precursor of that now almost universal system of cheap publishing, which renders the present an era of compilation and reprint rather than of original production. The Miscellany was his last project. Soon after its commencement he was attacked with his former disease, a dropsical complaint; and he died, July 21, 1827, in the fifty-third year of his age. He left several children by both his marriages. His frame was bulky and corpulent, and his countenance was remarkably pleasing and intelligent. The portrait taken by the late Sir Henry Raeburn is a most successful likeness of him. His manners were friendly and conciliating, although

he was subject to occasional bursts of anger. He is understood to have left memorials of the great literary and scientific men of his day.

COOK, Rev. GEORGE, D.D., was born at St Andrews in 1773. His education was conducted at the schools and colleges of his native city, at that time distinguished for the high literary character and the eminent men it produced, while his subsequent career fully showed how well he had availed himself of such opportunities of mental improvement. From the early period of boyhood, the studies of George Cook had been directed towards the Church, in which his family had considerable influence; and at the age of twenty-two he was ordained minister of Laurencekirk, Kincardineshire. On settling down into such a tranquil residence, the young divine did not resign himself either to rural indolence or literary epicurism; on the contrary, his studies were laborious, and directed to the highest interests of his sacred profession. It was while minister of Laurencekirk that he produced most of those works by which his fame was extended over the world of ecclesiastical literature. As an author, his first work, published in 1808, was "Illustrations of the General Evidence establishing Christ's Resurrection." His next, in 1811, was the "History of the Reformation," the most popular of all his works, until it was eclipsed by the more attractive productions on the same subject at a later period, and by writers possessing more ample opportunities of information, of whom we need scarcely mention the name of D'Aubigné. After this work in general ecclesiastical history, Dr Cook turned his attention to that part of it which concerned his own church and country, and published in 1815, the history of the "Church of Scotland from the Reformation to the Revolution," a work in which the research was of the most trying character, in so much as many of the materials were at that time in obscure, moth-eaten manuscripts, which have since been printed mainly through the public spirit of our antiquarian societies. In 1820 appeared his "Life of Principal Hill," and in 1822 his "View of Christianity." Such works naturally brought Dr Cook into the front rank of the most talented of his clerical brethren, and in church courts his opinions obtained that ascendancy to which they were so justly entitled. To these also were added the highest honorary distinctions which our primitive national Church can bestow. Thus, in 1825, he was Moderator of the General Assembly of the Church of Scotland, and in the following year he was appointed a member of the Royal Commission for examining into the state of our Scottish Universities. He was also appointed dean of the Order of the Thistle, and one of his Majesty's chaplains. On the death of Dr Inglis, which occurred in 1834, the leadership of his party in the Church, which that eminent divine had so ably conducted, was, by universal choice,

accorded to Dr Cook. Always a situation of difficulty and trouble, even in the most quiescent periods of our Church's history, it was peculiarly so at that time; for the Moderate party, which Dr Cook headed, and that for so long a period had been in the ascendancy, had now lost its prestige; and in the Evangelical portion of the Church, already increased from a handful into an army, and backed by the popular suffrage, which had always inclined to it since the days of the solemn League and Covenant, was advancing with all the energy of a newly resuscitated cause, and giving certain promise that, at no distant day, it would recover the superiority which it had formerly enjoyed. Against such an onward tide, it was not wonderful if Dr Cook and his brethren were unable to make head, although they struggled bravely, and to the last. Consistently with the principles which he had adopted from the beginning, and advocated on every occasion, both as an author and as a divine, Dr Cook could not be expected to sympathise with the opposite party in their claims for the abolition of patronage, and the entire exemption of the Church from State control. Accordingly he contested every step of ground with a zeal and honesty equal to their own. At length the result took him as completely by surprise as it did the wisest politicians and profoundest calculators of the day. The memorable 18th of May 1843 occurred, on which the Disruption of the Kirk of Scotland took place; and when, after it had been confidently asserted that not even 20 ministers would abandon their livings, nearly 500 rose from their places in the General Assembly, bade a final farewell to the Established Church, with which they could no longer conscientiously agree, and departed to form, at whatever sacrifice or risk, a Church more consistent with their principles. We may imagine the effect of this step on the affectionate heart of the leader of the Moderates. The labours of his past public life were thus destroyed by a single stroke, and while history recorded the calamitous event, he must have guessed that it would reproach him as one of the chief causes of the evil. And besides, in that departing train, whose self-sacrificing devotedness he was well disposed to acknowledge, how many were there whom he revered for their commanding talents, and loved for their piety and worth, but who were now lost for ever to the Church with which he was identified, and whom he must henceforth meet or pass by as ministers of a rival and hostile cause. Such to Dr Cook was the Disruption; and although his own party execrated him from blame, while his Church still continued as before to be directed by his counsels, the rest of his life was clouded by the recollection of an event which the best men, whether of the Free or the Established Church, will never cease to regret. The latter years of Dr Cook's life were spent in St Andrews, where he had been appointed to the chair of Moral

Philosophy in its University, in the room of Dr Chalmers, when the latter was called to Edinburgh. Here his end was sudden, his death having been instantaneous, occasioned by the rupture of a blood-vessel, while he was walking in the Kirk Wynd on his way to the College Library. This melancholy event occurred in the forenoon of the 13th May 1845. It is much to be regretted that a man of such talent and worth should as yet have found no biographer among the many who, while he lived, availed themselves of his counsels, and were proud to be numbered among his friends. It is not yet too late.

COOK, WALTER, W.S., was born in Fife in the year 1777. During a long life—for Mr Cook had attained his 85th year—his career was one of constant energy and usefulness. Joining his profession in 1801, he very soon took a prominent place in the Society of Writers to the Signet, and during the 60 years which have since elapsed, he maintained a high position as a man of business and as a Christian gentleman. Mr Cook took an active part in the management of various charitable institutions of Edinburgh, which received from him good counsel, unwearied zeal, and untiring energy. A vacancy having occurred in the Collectorship of the Widows' Fund of the Writers to the Signet in 1828, Mr Cook was appointed to that office, which he held with great credit to himself and advantage to the fund. He was also an original trustee and treasurer to Donaldson's Hospital, and always took a deep interest in the management of that institution. An ardent supporter of the Established Church of Scotland, Mr Cook was a member of the General Assembly for no fewer than sixty-two consecutive years. During the last sitting of the Assembly he had just recovered from a severe illness; but, anxious to perform his duty, he went to the Assembly Hall, on entering which the members rose up in a body to receive their aged brother, whose appearance there was quite unexpected. A higher tribute of respect could not well have been paid to him. Although much absorbed in his professional pursuits, Mr Cook mingled in society; and, by a wide circle of friends, his talents and his good humour were highly appreciated. He will be truly mourned by all who knew him, as a thoroughly upright man, a useful citizen, and a sincere friend. Mr Cook died at Edinburgh in 1862.

CORSTORPHINE, ALEXANDER, of Pittowie, in the county of Fife, and of Broadchapel in Dumfriesshire, J.P., was born at Kingsbarns on the 10th March 1799. He served for some time in the Royal Navy, and afterwards as a commander in the service of the hon. East India Company. On the 3d September 1851 he married Isabella, daughter of Alex. Flint, Esq. of Broadchapel, and has issue two sons and two daughters. Captain Corstorphine is the only son of the late John Corstorphine, Esq. of Kingsbarns House, by Isabella Johnston,

his wife, and grandson of Alexander Corstorphine, Esq., portioner of Kingsbarns parish, by Penelope Carstairs, his wife. Since his marriage he has lived almost constantly at Kingsbarns House, fulfilling his duties as a magistrate, a guardian of the poor, an heritor, and a country gentleman.

COWPER, of Stenton.—A family of the name of Cowper have occupied the same farm on the Abercrombie estate in Fife for more than three hundred years, and it is of this family that Cowper, the poet of Olney, thus writes to Mrs Courtenay, one of his friends:—"While Pitcairne whistles for his family estate in Fifeshire, he will do well if he will sound a few notes for me. I am originally of the same shire, and a family of my name is still there."

COX, HENRY, sometime commander of the Coast-guard at St Andrews, afterwards residing in Elie, was born in October 1793, is maternally related to the families of the celebrated Sir Francis Drake and Sir John Williams, the latter of whom held the surveyorship of the Navy from 22d June 1765 until 12th December 1784. This officer entered the Navy on the 28th January 1805 as first-class volunteer on board the *Circe*, 32 guns, Captains Jonas Rose, Joseph Spear, and Hugh Pigot. He next served from November 1807 until November 1812, nearly the whole time as a midshipman, in the *Implacable*, 74, Captains Thomas Byam Martin, George Cockburn, and Joshua Rowley Watson, under the first of whom we find him taking part, 26th August 1808, in a gallant action with the Russian 74 gun-ship *Sewolod*, which was completely silenced, and in the end, with the assistance of the *Centaur* 74, flag-ship of Sir Samuel Hood, captured and burnt in sight of the whole Russian fleet near Rogerswick, after a total loss to the enemy of 303 men, and to the *Implacable* individually of six men killed and 26 wounded. He also served on the siege of Cadiz; and on next joining the *Pelican* of 18 guns and 101 men, Captain John Fordyce Maples, was present, 14th August 1813, in a spirited conflict of forty-five minutes, which rendered captive to the British, whose loss amounted to two men killed and five wounded, the American sloop *Argus* of 20 guns and 122 men, six of whom were killed and 18 wounded. For his gallant conduct on that occasion, Mr Cox, after a servitude of some months in the President 38, Captains Francis Mason and Archibald Duff, on the Irish station, was awarded a Lieutenant's commission on the 3d February 1815. He obtained an appointment in the Coast-guard on the 18th June 1831; and on 8th October 1844 was transferred to the command of the *Lapwing*, revenue vessel. For his great exertions in saving life and property when commanding the Coast-guard Station at St Andrews, Lieutenant Cox received a gold and silver medal from the Royal National Institution, the thanks of both the Universities of the city, the honorary freedom of the town, the

thanks in two instances of the Provost, Magistrates, and Town Council, and more than thirty acknowledgments from various Insurances Companies and other institutions; and was also presented with a splendid sword by a body of underwriters. He married, in 1817, Miss Mary Foote of Kingsbridge, county of Devon, by whom he has issue seven children.

CRAIK, GEORGE LILLIE, LL.D., a literary writer, was born in Fifeshire in 1798. He is the son of the Rev. William Craik. At the University of St Andrews he went through the usual course of a divinity student for the Church of Scotland, but never entered the ministry. Soon after the Society for the Diffusion of Useful Knowledge was formed, Mr Craik wrote for it the "Pursuit of Knowledge under Difficulties," which was one of the works forming part of the "Library of Entertaining Knowledge." Though appearing anonymously, this work established its author's reputation as a writer of extensive and varied acquirements. To the "Penny Cyclopædia," Mr Craik contributed some of the most valuable articles in history and biography. In 1839 he became editor of the "Pictorial History of England," writing himself all those parts of the work which relate to religion, laws, literature, and industry. His principal works, besides those referred to, are—"Sketches of the History of Literature and Learning in England from the Norman Conquest," "History of British Commerce from the Earliest Times," "Spencer and his Poetry," "Bacon: his Writings and his Philosophy," "Outlines of the History of the English Language," "The English of Shakespeare," and "The Romance of the Peerage"—the last being one of the most instructive and interesting books which have appeared during the present century. In all his writings, Dr Craik exhibits the same laborious research, accuracy, and capacity to explain, in clear and graceful language, subjects of a recondite character, and a most anxious desire to aid as far as he can in improving the education and habits of his countrymen. Dr Craik is at present Professor of History and English Literature in the Queen's College, Belfast, and is engaged on an enlarged and corrected edition of his "History of English Literature."

CRAIK, Rev. JAMES, D.D., was born at Kennoway, in the county of Fife, at the end of the year 1801. He is the second son of the late Rev. William Craik, and a younger brother of the celebrated George Lillie Craik, LL.D., a literary writer, and present Professor of History and English Literature in the Queen's College, Belfast. He received the rudiments of his education under the tuition of his father, and at an early period manifested considerable powers, and made good progress in those branches of education forming a necessary preparation for the ministry. Having completed his preparatory studies, Mr Craik entered the

University of St Andrews, and passed with honour to the Divinity College, then presided over by Principal Haldane. At College, Mr Craik took a first place, both as a linguist and as a mathematician; and although we are unaware whether he has continued his mathematical reading, we know that he has ever since devoted a large portion of his leisure to philological studies, and that he is at this hour one of the best Greek scholars in the Church of Scotland. Having completed his theological curriculum, Mr Craik was licensed to preach the Gospel in 1827; and in 1832, having received a presentation to the church and parish of Scone, he was ordained to that charge. He afterwards accepted of a presentation to Glasgow, and became minister of St George's Church in that city, where he still discharges, with high acceptability, the important duties of the ministerial office. In 1844 he received the degree of D.D. from the University of St Andrews. Dr Craik, since 1845, has been convener of the sub-committee for managing the Glasgow Normal School, or training College, in connection with the Church of Scotland. For six years (1851-6) he was convener of the General Assembly's Sabbath School Committee, and for six years (1856-62) Convener of the General Assembly's Committee on Foreign Missions. He was elected Moderator of the General Assembly of the Church of Scotland in 1863; and in 1864, as retiring Moderator, preached in the High Church, Edinburgh, before Her Majesty's Lord High Commissioner, at whose request his sermon was published. Dr Craik has also published "Lecture on Speculative Faith," in a volume containing lectures addressed to "A Young Men's Christian Association;" "A Sermon on Cruelty to Animals;" "Separate Sermons on several Passages of Scripture" (Psalms xxx., 4; John xv., 16; 2d Cor. iii., 18); and "Concluding Address to the General Assembly of the Church of Scotland of 1863." Dr Craik's pulpit appearances are marked by simplicity, earnestness, and fervour; and he has attained no small degree of popularity in the city of Glasgow. The subject of Dr Craik's discourse at the opening of the General Assembly was "Progress;" and that it was of no common order is shown by the Lord High Commissioner's request that it might be published. As a specimen of the Doctor's style, we quote his peroration, which is as follows:—"With no feeling antagonistic to progress, and occupying no isolated position, the Church, thus vigorous and safe, may diffuse an elevating influence over every pursuit to which the exertions of man ought to be devoted. Abstract speculation, practical enterprise, profound erudition, artistic skill, may all receive from the Church impulse and direction. Material science, so rich in its results—political science, so wavering and uncertain—the science of mind and of morals, so fluctuating in the authority to which its theories attain

—instead of seeking separation from the Church that they may marshal their forces in fierce hostility, and strive to demolish the massive and lofty edifice—may be evermore pervaded by the light of the fire which the Church keeps burning, and may bend with a yet more reverential homage to the beneficent influence which she claims. To promote a progress which is really perpetual advancement in that *large life*, which shall have its perfect development in *life for evermore*, let there be eager, combined, and unrelaxing efforts. Never was the world in a state of preparation more admirably adapted for its successful pursuit. By material advancement, so vast and diversified have the habits, feelings, and purposes by which character is formed been largely affected. All human power, in its measureless activities, has been awakened throughout the most cultivated races in every quarter of the globe. These mighty energies must be rightly governed—their irregular violence repressed—their restrained strength directed to purposes by which the higher interests of humanity may be promoted. To secure such progress, let the Christian Church faithfully devote her commanding influence—fervent in prayer—firm in conviction—clinging with inflexible resolution to the truth, and exerting in a candid and far-seeing, but a fearless spirit, her legitimate power as the minister of God; and then, not in any single nation, but abroad over all the world in which Christianity shall have vindicated claims to a triumphant supremacy, abundant confirmation will be found of the assertion that 'the path of the just is as the shining light, that shineth more and more unto the perfect day.'

CRAIK, Rev. HENRY, of Bristol, was born in Haddingtonshire in the year 1805. He is the youngest son of the late Rev. William Craik, of Kennoway, in Fifeshire, and brother to George Lilly Craik, LL.D., of Belfast, and Rev. James Craik, D.D., of Glasgow. After being educated by his father at home, he proceeded to the University of St Andrews, where he completed a course of Philosophy and Theology with great success. He was brought up with the view of becoming a minister of the Church of Scotland, but never subscribed the articles, although substantially agreeing with the doctrines there contained. In the year 1826 he went to England, and was for some time engaged as tutor in a gentleman's family. Whilst thus occupied he regularly preached in a small chapel near Teignmouth. It was at this period that he became acquainted with a young German minister, who has since acquired a world-wide reputation as a philanthropist—the Rev. George Müller—founder and director of the remarkable Orphan Houses on Ashley Down, Bristol, where 1150 children are boarded, educated, and entirely provided for. This acquaintance soon ripened into friendship, and in the year 1832, Mr Craik and Mr Müller proceeded to Bristol for the purpose

of taking the joint oversight of a body of Christians in that city. Ever since that period—about thirty years ago—Mr Craik has continued to minister to a congregation at present numbering about a thousand persons. His ministry has proved increasingly acceptable and useful—and he is much followed as an eloquent and popular preacher. In the religious world, Mr Craik stands high as a learned divine. The present Dean of Canterbury, Dr Alford, the well-known author of the *Critical Greek Testament*, characterises him as “one of the first Non-conformist Biblical Scholars of the day.” The numerous publications which have issued from his pen may be referred to, as furnishing ample evidence of his exact and extensive learning. Mr Craik’s work on “*The Hebrew Language; its History and Characteristics*,” is a very instructive and valuable book. Possessing as he does a rare knowledge of that ancient tongue, anything he might write on a subject with which he is so familiar must amply repay perusal. Accordingly the work referred to affords a vast amount of valuable information. It is quoted with warm approval by the Rev. G. H. Scrivener, the learned editor of many works on the criticism of the Greek Testament, who styles it “a scholastic and useful work.” The amended translations of Old Testament passages it contains are extremely important. His pamphlet on the “*Revision of our English Bible*” also deserves notice. The present age is one of extreme views on this subject. One section of the Church extols the authorised version as immaculate, and condemns every attempt at improvement. Another party favours wholesale and fundamental change. Mr Craik, as a Christian and a philosopher, advocates a middle course. After lucidly pointing out that a fundamental change is uncalled for, he reminds the reader that Biblical learning has made immense progress since the time of King James, and proves, in the most unanswerable manner, that the Christian world is entitled to the benefit of that progress. Mr Craik’s works are generally characterised by philosophical thought, as well as imaginative and descriptive power. They are pervaded also by that Christian charity which “thinketh no evil,” and one leading idea is uppermost throughout, that of the intellectual and social omnipotence of Christianity. The following is a correct list of his works:—“*Principia Hebraica: an easy Introduction to the Hebrew Language;*” “*The Hebrew Language, its History and Characteristics: including Improved Renderings of Select Passages in our authorised Translation of the Old Testament;*” “*Hints and Suggestions on the proposed Revision of our English Bible;*” “*The Distinguishing Characteristics and Essential Relationships of the leading Languages of Asia and Europe;*” “*New Testament Church Order*” (five lectures); “*The Popery of Protestantism*,” a lecture; “*An Amended Translation of the Epistle to the Hebrews, with Notes;*”

“*Brief Reply to certain Misrepresentations contained in ‘Essays and Reviews,’*” second edition; “*Pastoral Letters,*” third edition enlarged; “*The Authority of Scripture considered in relation to Christian Union,*” a lecture.

CRAWFURD, The Right Hon. Lady MARY LINDSAY, of Crawford Priory, near Cupar. She was sister of George Lindsay Crawford, Earl of Crawford, and Earl Lindsay, who died in 1808 without issue. At his death, Lady Mary succeeded him in his estates. Her Ladyship, in the hey-day of youth, is said to have been more than usually handsome, and to have retained her good looks down to a late period of life. Her mind was of a masculine order; her spirit high, and her temper perhaps not one of the best disciplined. As is common in most noble houses, the family estate fell to her brother, the heir to the title, and her patrimony was so slender as barely to yield a subsistence. By the death of the Earl without issue, she found herself suddenly raised to affluence, and the owner of two extensive entailed estates—the management of which, and the regulation of her domestic matters, formed the occupation of her after life. One of her movements in her new sphere was to enlarge, or rather re-build, the manor house, to give its exterior the appearance of a monastic building; and by fitting up a spacious Gothic hall, with ornaments appropriate to those feudal times, on which she looked back with a feeling of religious veneration. A profound respect for her long ancestral line was one of her ruling passions; and as she regarded the other Five families who were not allied to her house as so many parvenus, few, if any, of them were ever honoured with her particular notice. Another reason for her eschewing the society of the other gentry was, her love of flattery and adulation—a sort of incense that is ever most plentifully served up by menials and other dependant inferiors, with whom she was accordingly always surrounded. Suspicion being one of her strongest propensities, those about her had ever a precarious hold of her favour. To procure information, she had recourse to espionage, and encouraged those in her employment to act as spies on each other, which gave rise on their part to intrigues and plots, as diversified as any that could mark the annals of the Court of an absolute Sovereign. Much of her time was daily spent in taking evidence of their supposed delinquencies, in examining and cross-examining—so that any one looking in might have deemed her audience room a police court. The precognitions or notes taken on these occasions were handed to her law agent as the foundations of these countless law-suits, which often ran the whole curriculum of the Sheriff Court, the Session, and the House of Lords. With the view of curbing the supposed irregularities of her dependants, and protecting her premises, a band of policemen were at one time brought

from Edinburgh. In the event of any one at the Priory on business not going into her humours, the bell was rung for one of the policemen, to whom she gave orders to conduct the visitor out of the house, and see him forth of the avenue. For a few years before her death, passing much of her time in Italy and among foreigners (whose superior politeness she used to extol), and having adopted the plan of hiring her servants by the month, her litigious tendencies were kept in check. Cut off from the society of her equals, much of her time, and a large share of her money, were spent on favourites, chiefly of the canine, feline, and deer kind. The first species were nursed in the downy lap of ease—were often seen clothed, not indeed in purple and fine linen, but in scarlet cloth surtouts, and fared sumptuously every day. In a sealed paper of instructions, opened after her death, were found directions about her own interment, and the disposal of certain of these pet quadrupeds—a few of which were, on the demise of their mistress, ordered to be shot with pistols, and the remainder to be gifted to such of the county gentry as would engage to keep them in a way befitting their education and rank. After her accession of fortune, more hands than one are said to have been offered her; but she preferred the freedom and influence of a life of single blessedness. In her politics—an aristocrat of the highest stamp—she was guided, as in many other things, by whim, having at one election for the Cupar Burghs strenuously backed the Lord Advocate against the family of Airhe, and at the next as stoutly supported Sir Ralph Anstruther. Lady Mary was succeeded in her estates by James Carr Boyle, Earl of Glasgow; and James Lindsay, Earl of Balcarres, had the dignities of Earl of Crawford and the older barony of Lindsay adjudged to him by the House of Lords on the 11th August 1848, whereby he succeeds as 24th Earl of Crawford, and takes rank as the Premier Earl in the Union Roll.

CRICHTON, DAVID MAITLAND MACKGILL, of Rankelour, was born at Rankelour in March 1801. His Christian names may serve as a register of his genealogy. By his father, Colonel Maitland, he was descended from the Lauderdale family. Through his grandmother, the Hon. Margaret Makgill of Rankelour, the name of Crichton represents him as heir of line to Viscount Frendraught, Lord Crichton, whose daughter was the wife of Sir James Makgill of 1665. By his mother, Makgill Crichton was nearly related to the Johnstons of Lathrisk. But it was the personal qualities and actings of David Maitland Makgill Crichton, and not his ancestral connections, which commend him to honourable mention. As a younger son he studied for the bar, and passed as advocate in 1822. His professional practice as an advocate was short; for it was not in that direction that his energies were to be called out. It was in the great Church questions of Scotland

that the spirit and strength of the man were to be employed. His elder brother died, and he succeeded to the heritage of Rankelour, whereby he secured the leisure of a country gentleman. He married Miss Hog of Newhston, and during their short wedded life he was impressed by those solemn views of sacred things which ever after moulded his character. Scotland, under Chalmers, was entering upon one of those great religious revolutions which in every age have left their mark upon her national history. Maitland Makgill Crichton threw himself into the movement with all the zeal of an earnest man, and continued to the end of his life to devote all his powers to the cause. It was in this attitude that he was known to his countrymen. Zealous in church extension he was not less ardent in maintaining non-intrusion, and the spiritual independence of the Church. Throughout Scotland he travelled, visiting every town, village, and almost every rural parish, and stirring the hearts of thousands by his powerful pleadings. It was in the interest of the same high principles that he contested in 1837 the representation of the St Andrews district of burghs in Parliament with Mr Edward Ellice and Mr Johnstone of Rennyhill. He lost the election only by the narrow majority of 29. Great principles have often unexpected issues. Maitland Makgill Crichton, when he was battling for the great principles of the Church of Scotland, never dreamed of that Church being broken up. But when the Church in the contest was led on step by step until she was brought up to the Disruption, Makgill Crichton was in the front ranks of those who recognised it as an inevitable event, and who set themselves to organise the Free Church of Scotland. To the service of this Church he devoted his thoughts and his efforts up to the period of his death. One of the last public services in which Makgill Crichton was engaged was the succouring of Dr Adam Thomson of Coldstream. Dr Thomson had laboured with effort, and embarked all his means to obtain a cheap-priced Bible for his countrymen. He succeeded in his enterprise, but it was at his own cost and pecuniary ruin. He was drifting "like a disabled and dismantled ship to the bleak shore of a cheerless old age," when Mr Crichton came to the rescue, and pleading the cause on many platforms, succeeded in mitigating the pecuniary disaster, and in cheering the last days of Dr Thomson. Such were the services in which Makgill Crichton was publicly and extensively known. In private life he was valued for his kindness and willingness to oblige, and was throughout a great part of Fife spoken of as the poor man's friend. Mr Crichton was twice married. His second wife was Esther, daughter of Dr Coventry of Shanille, Professor of Agriculture. At length the vigour of his constitution broke down under his many labours. The incessant strain had promoted complicated organic disease. At the early age of fifty

years, Makgill Crichton died at his own home somewhat suddenly, as he himself desired, and with an humble yet firm faith in Christ. His remains lie buried in the family burial ground in Monimail. Shortly after his death, a memoir of Mr Crichton, prepared by the Rev. J. W. Taylor, of the Free Church, Flisk and Creich, was published by Constable. Some years later, a statue in memory of Mr Crichton was erected in Cupar. It stands overlooking the Railway Bridge, which his energetic exertions forced reluctant Directors to erect in the place of a level crossing. He was succeeded by the elder son by his first wife, Charles Juhan Maitland Makgill Crichton of Rankellour, who was born on the 15th May 1828. He married, on the 24th Dec. 1851, Anna Campbell Jarvis, daughter of the late James R. Jarvis, Lieutenant, R.N., Colonial Secretary, and member of the Supreme Council for the island of Tobago; and dying 22d January 1858, left issue—David Maitland Makgill Crichton, Esq. of Rankellour, a minor, born 24th March 1854.

CRICHTON, JAMES, styled "The Admirable," from his extraordinary endowments both mental and physical, was the son of Robert Crichton of Elioek, Lord Advocate of Scotland in the reigns of Queen Mary and James VI., and was born in the Castle of Cluny, Perthshire, in 1557, or, according to some accounts, in 1560. He received the rudiments of his education at Perth school, and completed his studies at the University of St Andrews, where he took his degree of M.A. at the age of fourteen. Before he was twenty, he had mastered the whole circle of the sciences, and could speak and write ten different languages besides his own. He also excelled in riding, dancing, fencing, painting, singing, and playing on all sorts of instruments. On leaving College he went abroad to improve himself by travel. On his arrival at Paris, in compliance with a custom of the age, he affixed placards on the gates of the University, challenging the professors and learned men of the city to dispute with him in all the branches of literature, art, and science, and offering to give answers in any of the following languages, viz., Hebrew, Syriac, Arabic, Greek, Latin, Spanish, French, Italian, English, Dutch, Flemish, and Slavonic, and either in prose or verse, at the option of his antagonist. On the day appointed three thousand auditors assembled. Fifty masters proposed to him the most intricate questions, and with singular accuracy he replied to them all in the language they required. Four celebrated doctors of the Church then ventured to dispute with him; but he refuted every argument they advanced. A sentiment of terror mingled itself with the admiration of the assembly. They conceived him to be Antichrist! This famous exhibition lasted from nine o'clock in the morning till six at night. At the conclusion, the President expressed, in the

most flattering terms, their high sense of his talents and erudition, and amid the acclamations of all present, bestowed on him a diamond ring with a purse of gold. It was on this occasion he was first saluted with the proud title of "The Admirable Crichton." During the interval between giving the challenge and the day for accepting it, we are told that, so far from preparing himself by study, he had devoted his time almost entirely to amusements. The day after the disputation he attended a public tilting match in the Louvre, and, in presence of the princes of France and a great many ladies, bore away the ring fifteen times, and "broke as many lances on the Saracen." Crichton afterwards appeared at Rome, and disputed in presence of the Pope, when he again astonished and delighted the audience by the universality of his attainments. He next went to Venice, where, becoming acquainted with Aldus Manutius, the younger, he inscribed to him one of the four little Latin poems, which are all that remain to prove the poetical powers of this "prodigy of nature," as he was styled by Imperialis. Having been presented to the Doge and Senate, he made an oration before them of surpassing eloquence. Here also he disputed on the most difficult subjects before the most eminent literati of that city. He arrived in Padua in the month of March 1581. The professors of that university assembled to do him honour; and on being introduced to them, he made an extemporary poem in praise of the city, the university, and the persons present, after which he sustained a disputation with them for six hours, and at the conclusion delivered an unpremeditated speech in praise of ignorance, to the astonishment of all who heard him. He subsequently offered to point out before the same university the innumerable errors in the philosophy of Aristotle, and to expose the ignorance of his commentators, as well as to refute the opinions of certain celebrated mathematicians, and that in the common logical method, or by numbers or mathematical figures, and by a hundred different kinds of verses; and we are assured that he performed that stupendous task to the admiration of every one. After defeating in disputation a famous philosopher named Archangelus Mercenarius, he proceeded to Mantua, where he challenged in fight a gladiator, or prize-fighter, who had foiled the most expert fencers in Europe, and had already slain three persons that had entered the lists with him in that city. On this occasion the Duke and his whole court were spectators of the combat. Crichton encountered his antagonist with so much dexterity and vigour that he ran him through the body in three different places, of which wounds he immediately expired. The victor generously bestowed the prize, 1500 pistoles, on the widows of the men who had been killed by the gladiator. The Duke of Mantua, struck with his talents and acquirements, appointed him tutor to his son,

Vincentio di Gonzaga, a prince of turbulent disposition and licentious manners. For the entertainment of his patron he composed a comedy, described as a sort of ingenious satire on the follies and weaknesses of mankind, in which he himself personated fifteen characters. But his career was drawing to a close. One night during the festivity of the Carnival in July 1582, or 1583, while he rambled about the streets playing upon the guitar, he was attacked by six persons in masks. With consummate skill he dispersed his assailants, and disarmed their leader, who, pulling off his mask, begged his life, exclaiming, "I am the prince, your pupil!" Crichton immediately fell upon his knees, and presenting his sword to the prince, expressed his sorrow for having lifted it against him, saying that he had been prompted by self-defence. The dastardly Gonzaga, inflamed with passion at his discomfiture, or mad with wine, immediately plunged the weapon into his heart. Thus prematurely was cut off "The Admirable Crichton." Some accounts declare that he was killed in the thirty-second year of his age; but Imperialis asserts that he was only in his twenty-second year at the time of his death, and this fact is confirmed by Lord Buchan. His tragical end excited a great and general lamentation. According to Sir Thomas Urquhart, the whole court of Mantua went for nine months into mourning for him; innumerable were the epitaphs and elegies that were stuck upon his hearse; and portraits of him, in which he was represented on horseback with a sword in one hand, and a book in the other, were multiplied in every quarter. Such are the romantic details which are given of the life of this literary phenomenon. Dr Kippis, in the *Biographia Britannica*, was the first to call in question the truth of the marvellous stories related of him. But Mr Patrick Fraser Tytler, in his *Life of Crichton*, published in 1823, has adduced the most satisfactory evidence to establish the authenticity of the testimonies and authorities on which the statements regarding Crichton rest.

CUNNINGHAME, LORD, a landowner in the west of Fife, and an eminent judge of the Court of Session, who, during sixteen years so ably filled the judgment seat, was educated at Glasgow College, where the author of the "Pleasures of Hope," then a student there, assisted him in his studies. He early imbibed Liberal opinions. In a letter supplying information for the biography of Campbell, and printed in Dr Beattie's life of the poet, Lord Cunninghame says of himself, referring to the year 1797:—"By this time I had been placed in the office of a writer to the signet, receiving the practical education thought by my friends to be an essential preparation for the bar, and I believe Campbell had hardly any acquaintance in Edinburgh but myself." He was unable to find for his illustrious friend occupation in the humbled department of a copyist in the office where he himself

laboured, because it was so full of young men who had the advantage over the poet of having received a professional education. But, with characteristic kindness, he procured for the then obscure and sadly helpless youth, who two years afterwards was to be famous, employment as an engrosser in the Register House. Mr Cunninghame passed as advocate in the year 1807. He had previously made the acquaintance of Brougham, then practising at the Scotch bar, and their intimacy was kept up to the last. He speedily obtained extensive practice as a junior counsel, a success to which his previous thorough training in business, his popular manners, and the despatch with which he prepared the written pleadings of those days, greatly contributed. As a counsel he had a clear apprehension, great natural sagacity, and uncommon powers of application to work. Indifferent to elaboration in form, style, or expression, he was yet in whatever he wrote always singularly distinct and forcible. Having purchased the estate of Duloch, he became an agricultural improver, having ever taken a great interest in country affairs, of which he possessed an intimate knowledge. In the west of Fife there was at that period the congenial society of a knot of Whigs, who kept alive and promoted Liberal opinions when the political horizon was dark around. No one was more useful and influential than Mr Cunninghame in the public business of the district. In that quarter his popularity has always been great, and his services highly appreciated. When Liberal movements began in Edinburgh he zealously assisted in their progress, and though not one of the peculiarly gifted geniuses whose captivating eloquence did so much to forward the cause, he was one of those whose part in the movement, though less conspicuous, was of infinite value in counsel and arrangement. On the formation of Lord Grey's Government, he accepted the office of Senior Advocate-Depute, to exchange it in a few months for the Sheriffship of Moray, the earliest judicial appointment in Scotland which the Ministry had to bestow. Though his steady Liberal principles had thus recommended him to the favour of the triumphant Whigs, yet he never became personally obnoxious to political opponents, such was the suavity of his manner and the acknowledged kindness of his disposition, with a certain *bonhomie* peculiarly attractive. Among the incidental public services in which he was engaged, it may be mentioned that he was a member of two important commissions—that for inquiring into municipal corporations, and that known as the law commission, and he took an active part in both. In 1835 he became Solicitor-General, and acting under Mr Murray as Lord Advocate, the Melbourne Government could not have had more valuable law officers to inform them of the advanced state of public opinion in Scotland, and of their true policy in meeting it. The nomination of the members of the Religious

Instruction Commission, upon which Voluntary principles were represented, to the dismay of the Establishment, was perhaps a fruit of the change. In 1837 Mr Cunningham was raised to the bench. He gained a great reputation as an Outer House Judge by the general soundness of his judgments, his unwearied application to his duties, and quick despatch of the causes brought before him. Without being a profound lawyer, his knowledge was at command, and no one could excel him in disentangling the complexities of the ordinary run of cases which came into court, and taking sound practical views, which served to place his judgments on a firm footing. His courtesy and indulgence to those who pleaded before him, and his easy and familiar manner—on which, however, he never permitted any one unduly to presume—made him a favourite with all classes of practitioners. There is no profession, perhaps, in which peculiar and totally distinct gifts or inherent faculties have more room for their development than the law. One man is a great orator, and gains forensic victory after victory during the time when his brethren are proclaiming—and proclaiming with truth—to an incredulous unprofessional public that he is no lawyer. Another seems a dreamer absorbed in some transcendental speculations totally apart from this world, but we are told that he has kept a firm grasp in his mind of some leading principle—it may be in conveyancing, or in contracts of indemnity—which has given stability and the right direction to the whole practice and tenor of that department of the law. We have alluded to general practical sagacity rather than abstract law as the prevailing character in Cunningham's judicial labours, and we may attribute it to the prevalence of this character, combined with the strongly political tone of his mind, that he made an admirable Judge in all constitutional questions—a class of questions with which it is remarkable that very profound "lawyers," according to the technical use of the term, often make great havoc. Among other opportunities of showing his powers in this department, it was his fortune while a Lord Ordinary to have the responsibility of deciding in the first instance some of the most important of the Church questions which led to the Disruption. Although naturally the party to whose claims his decisions were inimical might have both felt and spoken bitterly in the heat of litigation, we believe that were they now, after more than twenty years, to go back to the admirable notes by which his judgments were explained, they would admit the constitutional soundness of the opinions expressed in them, and feel the maintenance of such principles a guarantee for the security of their own altered position. It was remarked at the time that the matter of Sir James Graham's celebrated letter to the Church of Scotland was to be found in Lord Cunningham's interlocutors. On the death of Lord

Jeffrey, early in 1850, Lord Cunningham was removed to the Inner House, where his labours, however responsible, were less constant and harassing than those of a Lord Ordinary. He had, however, before this event, met with a very severe accident, which, after much suffering, rendered him lame for life. Though he partly recovered from the shock it gave to his constitution, the loss of his wonted exercise and out-door enjoyment undermined his health, while the infirmity of increasing deafness, impairing his powers of usefulness on the bench, obliged him to retire in 1853.

CURRIE, ANDREW, of Glassmount, merchant in Kirkcaldy, died in October 1859, much respected. He was born in 1802, and died in his fifty-eighth year. During the whole of his active life Mr Currie's fortunes were cast in his native district, and his death, though not unlooked for, carried regret into a wide circle of friends. Mr Currie, we believe, was the architect of his own fortune, his first beginning in business life having been made under no great advantages, but the reverse; nevertheless, by energy and perseverance, he was enabled some time before his death to reach a very independent position. He purchased the estate of Glassmount, which he immediately set about improving upon a very liberal scale. His desire was to be no laggard among the skilled agriculturists around him. With this view the lands were thoroughly drained and improved, and a steading designed, embracing every improvement suggested by experience. It had been decreed, however, that he was never to see this last finished; for, shortly after the erecting of it was commenced, he was seized with the complaint which clung so fatally to him to the end. As an employer, Mr Currie was beloved and respected by those under him, his wish being to see all comfortable and happy. The funeral was numerous and respectably attended.

D.

DALYELL of Lingo, THE FAMILY OF.—The family of Dalzell is one of the oldest in Scotland, having been people of note for some centuries. The origin of the name is thus described in Nisbet's Heraldry:—"In one of the wars of Kenneth II., one of the greatest of the early Scottish kings, who came to the throne A.D. 835, one of his chief favourites, and a kinsman of his own, was taken prisoner by the enemy, and hanged in sight of both camps. Kenneth being exceedingly grieved that the body of his friend should be so disgracefully treated, offered a large reward for its recovery. When none would undertake the dangerous enterprise, a valorous gentleman said to the king 'Dal Yell,' which in the old Scottish language signifies 'I dare.' This attempt having been performed to the king's satisfaction, he was given for his arms the