

carried their threats into execution in defiance of the military, had not Dr Erskine appeared, and by his presence and exhortations dispersed them. Dr Erskine's opinions both in Church and State politics will be best understood from the following short account of the part which he took on several of the important discussions which divided the country during his life. In the year 1769, on the occasion of the breach with America, he entered into a controversy, and published more than one pamphlet deprecating the contest. He was an enemy to the new constitution given to Canada, by which he considered the Roman Catholic religion to be rather too much favoured. In 1778, when the attempt was made to repeal certain of the penal enactments against the Roman Catholics of Great Britain, he signified his apprehension of the consequences, in a correspondence between him and Mr Burke, which was published; and finally, we have already seen that he took an active and prominent part in support of constitutional principles when threatened by the French Revolution. In his temper Dr Erskine was ardent and benevolent, his affections were warm, his attachments lasting, and his piety constant and most sincere; he was remarkable for the simplicity of his manners, and for that genuine humility which is frequently the concomitant and brightest ornament of high talents. In his beneficence, which was great, but unostentatious, he religiously observed the Scripture precept in the distribution of his charity, and in the performance of his many good and friendly offices. We cannot close this short sketch of Dr Erskine more appropriately than in the graphic words of our great novelist, who, in his "Guy Mannering," has presented us, as it were, with a living picture of this eminent divine. "The colleague of Dr Robertson ascended the pulpit. His external appearance was not prepossessing; a remarkably fair complexion strangely contrasted with a black wig, without a grain of powder; a narrow chest and a stooping posture; hands which, placed like props on either side of the pulpit, seemed necessary rather to support the person than to assist the gesticulation of the preacher; no gown, not even that of Geneva, a tumbled band, and a gesture which seemed scarcely voluntary, were the first circumstances which struck a stranger. 'The preacher seems a very ungainly person,' whispered Mannering to his friend. 'Never fear, he is the son of an excellent Scotch lawyer; he'll show blood, I'll warrant him.' The learned counsellor predicted truly. A lecture was delivered fraught with new, striking, and entertaining views of Scripture history; a sermon in which the Calvinism of the Kirk of Scotland was ably supported, yet made the basis of a sound system of practical morals, which should neither shelter the sinner under the cloak of speculative faith, or of peculiarity of opinion, nor leave him loose to the waves of unbelief and schism. Something there

was of an antiquated turn of argument and metaphor, but it only served to give zest and peculiarity to the style of elocution. The sermon was not read—a scrap of paper containing the heads of his discourse was occasionally referred to, and the enunciation, which at first seemed imperfect and embarrassed, became, as the preacher warmed in his progress, animated and distinct; and although the discourse could not be quoted as a correct specimen of pulpit eloquence, yet Mannering had seldom heard so much learning, metaphysical acuteness, and energy of argument brought into the service of Christianity. 'Such,' he said, going out of the church, 'must have been the preachers to whose unfearing minds and acute, though sometimes rudely exercised talents, we owe the reformation.' 'And yet that rev. gentleman, whom I love for his father's sake and his own, has nothing of this sour or pharisaical pride which has been imputed to some of the early fathers of the Calvinistic Kirk of Scotland. His colleague and he differ, and head different parties in the Kirk about particular points of church discipline, but without for a moment losing personal regard or respect for each other, or suffering malignity to interfere in an opposition, steady, constant, and conscientious on both sides.'" Having attained to the eighty-second year of his age, Dr Erskine was suddenly struck with a mortal disease, and died at his house in Lauriston Lane, Edinburgh, on the 19th of January 1803, after a few hours' illness. He had been from his youth of a feeble constitution, and for many years previous to his death his appearance had been that of one in the last stage of existence; and during many winters he had been unable to perform his sacred duties with regularity. Before he was entirely incapacitated for public duty, his voice had become too weak to be distinctly heard by his congregation. Still, however, the vivacity of his look and the energy of his manner bespoke the warmth of his heart and the vigour of his mind. His mental faculties remained unimpaired to the last, and unaffected by his bodily decay, his memory was as good, his judgment as sound, his imagination as lively, and his inclination for study as strong as during his most vigorous years, and to the last he was actively engaged in those pursuits which had formed the business and pleasure of his life. Dr Erskine was an active popular preacher and leader, and voluminous writer, and the titles of his books and pamphlets would fill a considerable space.

F.

FAIRFOUL, The Right Reverend ANDREW, was the son of the Rev. John Fairfoul, minister of the town of Anstruther Wester; and had first been chaplain to the Earl of Rothes; next, minister at North Leith; and afterwards

pastor at Dunee. It is reported, on good ground, that King Charles II., having heard him preach several times when he was in Scotland, in the year 1650, was so well pleased that, upon his restoration, he enquired after Mr Fairfoul, and of his own mere notion preferred him to the see of Glasgow on the 14th November 1661. He was consecrated in June next year; but he did not long enjoy his new office, for he sickened the very day of riding to Parliament in November 1663, and, dying in a few days, he was interred on the 11th of the same month in the Abbey Church of Holyrood House.

FALCONER, The Right Rev. JOHN.—On the 28th of April 1709, Mr Falconer, the deprived minister of Carnbee, in Fife, and the Rev. Henry Christie, the deprived minister of Kinross, were consecrated at Dundee—the consecration being performed by the old Bishops of Edinburgh and Dunblane, assisted by the celebrated Bishop Sage. Bishop Falconer is said to have been a man of learning as well as of business. "He was (says Mr Skinner) an intimate acquaintance and great favourite of Bishop Rose, who pressed him most warmly, for the good of the Church, to take the burden of the episcopate upon him, in those times of trial and difficulty; and, indeed, no man could have been fitter for it in any condition of the Church, as, from the many letters that remain of him, he appears to have been not only a man of great piety and prudence, but likewise a consummate divine, and deeply versed in the doctrines and rites of the primitive Church." As a proof that this eulogy is not altogether unfounded, we are informed that he was likewise very highly esteemed by the eminent and learned Henry Dodwell, with whom he corresponded relative to a book which he had intended to publish against "Deists and other such Enemies of Christianity." Dodwell's opinion of Bishop Falconer may be further collected from a wish which he expressed, that the latter would execute a work projected by him on the Law of Nature and Nations. We know not, however, whether the Bishop actually wrote the book. There is preserved in manuscript a little tract written by him, for the use of the Viscountess of Kingston, which may be described as a popular exposition of the various covenants of God, and especially of the privileges, the sanctions, and the conditions of the Christian Covenant. In regard to his discharge of episcopal offices, we find that, in the year 1720, immediately after the death of Bishop Rose, a letter was addressed to him by a great body of the clergy in Angus and Mearns, in which they request him to assume the "spiritual government and inspection" of them, "promising to acknowledge him as their proper bishop, and to pay all due and canonical obedience to him as such." During the lifetime of Bishop Rose, and at the request of that prelate, he had frequently officiated among

them with great approbation. He therefore accepted this affectionate call, as he also accepted a similar one at the same time from the clergy in the Presbytery of St Andrews, in which city he constantly resided; and accordingly, with the consent of his brethren, he acted in these two districts of Angus and Fife till 1723, when he died.

FERGUSON of Raith, THE FAMILY OF.—The Fergusons of Raith are of good standing in the county of Fife, and have possessed the estate from which they derive their designation since the death of the first Earl of Melville, to whom it belonged, at the opening of the eighteenth century. William Ferguson of Raith, the first proprietor, married Jane, daughter of Ranald Crawford, Esq. of Restalrig, and sister of Margaret, Countess of Dumfries, and was succeeded by his eldest son, Robert Ferguson of Raith. (*Vide separate lives infra.*)

FERGUSON, ROBERT, Esq. of Raith, M.P., was born in 1767, and died at London on the 3d Dec. 1840, and was consequently in his seventy-third year. He was the eldest of a family of three sons and one daughter, of whom General Sir Ronald Ferguson, M.P. for Nottingham, survived, and succeeded him in the extensive and beautiful estates of Raith. Mr Ferguson's tutor was Professor Playfair, the elegant and scientific author of the "Illustrations of the Huttonian Theory of the Earth," and one of the most distinguished of our Scottish philosophers. To his early tutor he always gave the credit of inspiring him with all the zeal which he afterwards manifested for science and literature. His earlier studies were directed to the bar; and after qualifying in Edinburgh, he entered the Faculty of Advocates in 1791. Mr Ferguson never practised; he acquired his legal knowledge simply as a requisite in the education of a gentleman. Mr Ferguson afterwards visited and spent many years of his life in most of the continental states, enjoying the society, not only of men in the highest rank in Italy, France, Germany, and Switzerland, but also of most of the men of letters who were famous in Europe at the time. Having had the misfortune, or rather, we would say, the good fortune, to be one of those Englishmen detained in France by the Revolutionary Government, he spent many years of his life in Paris during the career of Buonaparte, and witnessed the progress of events in that most interesting period. He frequently attended the levees of the First Consul, like other foreigners of distinction resident in Paris. He counted among his most particular friends and acquaintances, Baron Cuvier; and occasionally accompanied the Baron in his geological excursions on Montmartre, and in the vicinity of Paris, when the organic remains of the tertiary beds were discovered, which first disclosed in a clear light the existence of extinct animals of former ages, and paved the way for making

geology a regular science. Mr Ferguson became, we believe, at this time, a member of the Institute of France, and took a most lively interest in its proceedings, and in all the scientific publications of Paris at that period, many of which are still to be seen in the museum at Raith. It was a curious circumstance in Mr Ferguson's history, that he was resident at Vienna when Dr Gall first disclosed his views on phrenology; and as everything connected with science was then interesting to Mr Ferguson, the extraordinary views of Dr Gall attracted his particular notice. The Roman Catholic clergy had at that time taken up the idea that phrenology did not coincide in all things with their dogmas, and had procured an interdict against the lectures of the doctor, who was otherwise persecuted by the Church. At this time, we believe, Mr Ferguson patronised him, and he was one of the few men of science who, though the doctor was condemned to silence, ventured to acquire from Dr Gall himself, in private interviews, an exposition of his opinions. If we mistake not, there is in the museum at Raith the very notes and phrenological models which were framed on this occasion. Mr Ferguson, then, may be considered as the first of our countrymen who was initiated into the doctrines of phrenology. In our own country, among Mr Ferguson's friends, were included the most distinguished scientific characters. Sir Humphrey Davy, Sir John Leslie, Mrs Somerville, and numerous others, were constant visitors at Raith, and there were few scientific men of any note in the country, who were not ranked among his friends. He was well skilled in languages, and wrote and spoke several European tongues with equal ease and fluency. His voluminous scientific memoranda are, we have been informed, as often written in French, &c., as in English. Mr Ferguson was particularly indebted to his friend and model, Mr Fox, for the attention he met with in France; and to him, we believe, was he ultimately indebted for his liberation. On his return to Scotland he was sent to Parliament as member for the county of Fife in 1806, and from this period we may date the commencement of Mr Ferguson's public career. His parliamentary services were not continuous, but he was successively returned for the Kirkcaldy Burghs at the elections of 1831, 1832, and 1837. In 1835 he represented the county of East Lothian as a matter of expediency, during the Peel administration of that period. Mr Ferguson was justly considered one of the best and safest politicians in the country. As a legislator, he was a steady and honest Reformer, tempered with that moderation which his experience of the revolutions and commotions in foreign countries enabled him correctly to appreciate. Early imbued with the principles of Fox and Grey, his upright and generous mind rose above the trammels of mere party, and thus, throughout his public career, he remained the

undeviating friend of civil and religious liberty. Not led away by noisy professions, he never gave unnecessary offence to those of opposite opinions, whilst his friends could always calculate on his prompt and consistent support. He was not a speaker in the House of Commons, but he had the substantial and less unostentatious qualifications to enable him to use great influence with the leaders in Parliament, and often interferred to modify those measures which he thought not calculated to promote the public interest. His fellow-members knew that he thought clearly and felt honestly, and hence their confidence in his opinions. Regular in his attention to Parliamentary duty, and often on the working sections, his example was not without its influence; and though frequently surrounded by men of greater notoriety, he was never surpassed by any in his wishes for the general welfare. Impressed by the responsibilities of his office, prompted by his generous sympathies, and guided by his unwavering honesty, he so conducted himself that, from 1806, when he first entered Parliament, down to the time of his death, there was not a single individual who could prefer a charge of neglect or inconsistency against him. During the period when Mr Ferguson was not in Parliament, he took as much interest in the business of the county, being particularly active, along with Lord Rosslyn and others, in the improvement of roads, ferries, and other public works for which funds were required. As Lord-Lieutenant of Fife, to which he succeeded in August 1837, we believe there was seldom a public meeting, either of the higher or humbler classes, the proceedings of which he did not take the requisite means to make himself acquainted with. And if the county was not annoyed by the presence of military on certain occasions, it was always considered that this was due in no small degree to his faithful representation to Government of the healthy state of the morals and deportment of the population. As a landlord, Mr Ferguson had many qualifications calculated to endear him to his numerous tenantry. On this feature of his character much might be said, and much that would be worthy of imitation by other landlords; but we prefer giving his eulogé as passed by one of themselves:—To those in this part of the county where Mr Ferguson has been so long known, and his character appreciated, it is almost needless to say that the relations that subsisted between him and his tenantry were of no ordinary nature. Merely to say that he was respected by them would inadequately convey that kind of sentiment which obtained among them, and would only comprehend the feeling which prevailed among all classes. His tenants not only respected him—he was beloved by them. Under every circumstance he acted upon the principle of "Live and let live;" and whatever might have been the original agreement betwixt him and an

individual tenant, there is no case on record where he was not willing to modify an existing lease so as to meet the contingencies of the times. He was, indeed, always anxious to meet the wishes of his tenantry, and forward their individual interests, and his forbearing and amiable disposition was often remarkably exemplified in meeting those unfortunate exigencies when a family was deprived of its only hope, and left unprovided for. Nor was he less considerate to those who proved unfortunate in their undertakings, even although their misfortunes might have in a great measure been traced to other causes than that which connected them with himself. These were never thrown upon the world penniless; on the contrary, although often subjected to mortifying losses, from previous arrears, he has in more than one instance presented them with that which was great under any circumstances, but munificent in those to which we refer. Even to the last these charitable feelings obtained a place in his mind, for, in the midst of his great sufferings, and only a week or so before his death, his attention was directed to the destitute situation of one who had yearly and largely partaken of his bounty, and, with his own hand, he instructed his agents farther to provide for this individual's necessities. But his philanthropy was not confined to his tenantry—it took a much wider range. Literary men, artists, and every deserving man who attracted his notice, were sharers of his liberality. Mr Ferguson dying without issue, was succeeded by his brother,

FERGUSON, Sir RONALD, of Raith, M.P., G.C.B.—This gallant and highly distinguished officer, who was born at Raith House in 1773, entered the army at an early age as ensign in the 53d Foot, and served his country in almost every quarter of the globe. He raised a company at his own expense in 1793, and rapidly rose through the gradations of rank. He was engaged in the Portuguese campaign in 1808, and distinguished himself at the battle of Vuniera, where the Highland brigade under his command succeeded in cutting off all communication between General Polignac's division and the remainder of the French army, and were on the point of forcing the division to surrender, when an order from Sir Harry Burrard, who had arrived on the scene of action while the battle was fighting, and assumed the command over Sir Arthur Wellesley, caused him to halt. Sir Ronald commanded the flank corps at the capture of the Cape of Good Hope, and was present at its re-capture, at the head of the Highland brigade. In 1810, he was second in command at Cadiz, and in 1814 in Holland. At the battles of Roleia and Vimiera, Sir Ronald exhibited proof of such high military talents, and such great personal intrepidity, as to gain the commendation of his commander, Sir Arthur Wellesley, afterwards the celebrated Duke of Wellington, and to

call forth a flattering eulogium in the vote of thanks in the House of Commons conveyed to him on these occasions. Sir Ronald afterwards retired from active service in consequence of ill health, and afterwards for many years represented the Kirkcaldy district of burghs in Parliament. In 1830 he retired from the representation of that district, and was elected for Nottingham, for which town he continued to sit till his death. He was a supporter of Whig principles, and much respected and beloved by all who enjoyed his acquaintance. Sir Ronald married Jane, daughter of Sir Hector Munro, Bart. of Nevar, and dying 10th April 1841, aged sixty-eight, was succeeded by his son, the present

FERGUSON, ROBERT, Esq. of Raith, J.P., and D.L., lately member for the Kirkcaldy burghs, which he resigned in 1802, when Roger Sinclair Aytoun, Esq. of Tuchdairnie, was elected in his room without opposition. Mr Ferguson was late lieutenant-colonel-commandant of the 79th Highlanders. He was born in 1802; married, in 1859, Emma, daughter of the late James Henry Mandeville, Esq. of Merton, in the county of Surrey, and has a son and heir, born in 1860.

FERGUSON, DAVID, one of the early ministers of the Church of Scotland, was born about 1532. He is supposed to have been descended from a respectable family of that surname in Ayrshire, and received his education in the University of Glasgow. In 1559 he was one of the reformed teachers, and, in July 1560, the Committee of Parliament, when distributing ministers to the chief places in the kingdom, allotted Mr Ferguson to the town of Dunfermline. He was Moderator of the Assembly which met at Edinburgh in March 1573; and in all the Church histories he is spoken of in the most respectful manner. Spottiswood says of him, that "he was jocund and pleasant in his disposition, which made him well regarded in court and country;" and that "he was a wise man, and a good preacher." Some of what were called "his wise and merry sayings," which he directed against the prelates, whom he always opposed, have been recorded. It is supposed that Mr Ferguson was the person who first applied the ludicrous name of "Tulchan Bishops" to those ministers who accepted of bishoprics, the revenues of which were chiefly enjoyed by Lords and other great men. A tulchan, in the old Scottish language, means a calf's skin, stuffed with straw, set up beside a cow, to make her yield her milk. While the new order of bishops, established in 1572, nominally held the benefices, the greater part of the revenues were drawn by some nobleman or another; and thus the term was a very appropriate one. Mr Ferguson died in 1598. Three years before, his daughter Grizel was married to Mr John Row, minister of Carnock, one of the sons of Mr John Row, the eminent Reformer. Mr Ferguson began a History

of the Church of Scotland. It was continued by his son-in-law, the minister of Carnock, whose son, Mr John Row, Principal of King's College, Old Aberdeen, enlarged it with additional information. The work, which bears the name of Row's Manuscript, has never been printed. It consists chiefly of an abridgment of the Acts of the General Assembly. A collection of Scots Proverbs, published at Edinburgh shortly after his death, were said to have been collected by the minister of Dunfermline, who, both in speaking and in preaching, used to talk proverbs; and there is no doubt that we owe to him many of those colloquial sayings which have now passed into "household words."

FERGUSON, DR ADAM, was the son of the Rev. Adam Ferguson, parish minister of Logierait, in Perthshire, descended of the respectable family of Dunfallandy; his mother was from the county of Aberdeen. He was born in the year 1724, and received the rudiments of his education at the parish school; but his father, who had devoted much of his time to the tuition of his son, became so fully convinced of the superior abilities of the boy, that he determined to spare no expense in the completion of his education. He was accordingly sent to Perth, and placed under the care of a teacher of great celebrity. At this seminary Ferguson greatly distinguished himself, as well in the classical branches of education, as in the composition of essays, an exercise which his master was in the habit of prescribing to his pupils. In October 1739, Ferguson was, at the age of fifteen, removed to the University of St Andrews, where he was particularly recommended to the notice of Mr Tullidolph, who had been lately promoted to the office of Principal of one of the Colleges. At St Andrews there is an annual exhibition for four bursaries, when the successful competitors, in writing and translating Latin, obtained at that time gratuitous board at the College table during the four years. Ferguson stood first of the undergraduate course for the year he entered the College. At that period the Greek language was seldom taught in the grammar schools in Scotland, and although young Ferguson had thus honourably distinguished himself by his knowledge of Latin, he seems to have been unacquainted with Greek. By assiduity, however, he amply regained his lost time, for so ardently did he apply himself to the study of that language, that before the close of the session, he was able to construe Homer. Nor did his ardour cease with his attendance at College, for, during the vacation, he tasked himself to prepare one hundred lines of the Iliad every day, and facility increasing as he advanced in knowledge, he was enabled to enlarge his task, so that by the commencement of the succeeding session he had gone through the whole poem. This laborious course of study enabled him to devote the succeeding years of his attendance at

College to the attainment of a knowledge of mathematics, logic, metaphysics, and ethics. From St Andrews, on the close of his elementary studies, Mr Ferguson removed to Edinburgh, to mix with, and form a distinguished member of that galaxy of great men which illustrated the northern metropolis about the middle of the eighteenth century. Nor was it long before his acquaintance among those who were thus to shed a lustre over Scotland commenced, for soon after his arrival in Edinburgh he became a member of a philosophical society, which comprehended Dr Robertson, Dr Blair, Mr John Home, the author of "Douglas," and Mr Alexander Carlyle. A society composed of young men of abilities so eminent, it may easily be believed, was an institution peculiarly well adapted to promote intellectual improvement and the acquisition of knowledge. This society afterwards merged in the Speculative Society, and has been the favourite resort of most of the young men of talent who have been educated in Edinburgh during the last sixty years. "In his private studies" (we are informed by one of his most intimate friends) "Mr Ferguson, while in Edinburgh, devoted his chief attention to natural, moral, and political philosophy. His strong and inquiring unprejudiced mind, versed in Grecian and Roman literature, rendered him a zealous friend of rational and well-regulated liberty. He was a constitutional Whig, equally removed from Republican licentiousness and Tory bigotry. Aware that all political establishments ought to be for the good of the whole people, he wished the means to vary in different cases, according to the diversity of character and circumstances, and was convinced that the perfection or defect of the institutions of one country does not necessarily imply either perfection or defect of the similar institutions of another, and that restraint is necessary in the inverse proportion of general knowledge and virtue. Mr Ferguson was intended for the Church, and had not pursued the study of divinity beyond two years, when, in 1744, Mr Murray, brother to Lord Elibank, offered him the situation of deputy-chaplain under himself in the 42d Regiment. In order, however, to obtain a license as a preacher in the Church of Scotland, it was necessary, at that time, to have studied divinity for six years, and although the fact of Ferguson having some slight knowledge of the Gaelic language, might have entitled him to have two of these years discounted, still no Presbytery was authorised to grant him his license. He was therefore obliged to apply to the General Assembly of the Church of Scotland, when, in consideration of the high testimonials which he produced from several professors, a dispensation was granted in his favour, and having passed his trials, he obtained his license as a preacher; immediately after which he joined his regiment, then on active service in Flanders. In a

short time he had the good fortune to be promoted to the rank of principal chaplain. On the peace of Aix-la-Chapelle, Mr Ferguson obtained leave of absence, when he visited his native country. At home, he spent his time partly in Perthshire, wandering about in comparative idleness, enjoying the beautiful scenery which surrounded his father's manse, and partly in the capital, where he renewed his acquaintance with the friends of his youth. About this period he solicited the Duke of Athole for the living of Caputh, a beautiful and retired parish near Dunkeld. He was, however, unsuccessful in his application, and it was owing to this disappointment that he did not ask the living of Logierait on the death of his father, which took place shortly after. Having rejoined his regiment, he seems thenceforward to have abandoned all intention of undertaking a parochial charge. Indeed, his talents did not peculiarly fit him for the office of a preacher, for although he had acquired a great facility in writing, his sermons were rather moral essays than eloquent discourses. In the year 1757, Mr Ferguson resigned the chaplaincy of the 42d Regiment, after which he was employed for upwards of two years as private tutor in the family of the Earl of Bute; and in the year 1759 he was chosen Professor of Natural Philosophy in the University of Edinburgh, which chair he retained until the year 1764, when he obtained the professorship of Moral Philosophy, a chair much better suited to his genius, and to the course of study which he pursued. In 1766 he published his essays on civil society. The object of this work is to trace man through the several steps in his progress from barbarism to civilisation. This, which was his first publication, contributed not a little to raise Mr Ferguson in public estimation, and the University of Edinburgh hastened to confer on him the honorary degree of LL.D. Dr Ferguson continued to enjoy the literary society of Edinburgh until the year 1773, when he was induced, by the liberal offers of Lord Chesterfield, nephew to the celebrated Earl, to accompany him in his travels. After a tour through most of the countries of Europe, Dr Ferguson returned, in 1775, to the duties of his chair, which, during his absence, had been ably performed by the well-known Dugald Stewart. This relief from his academical duties proved not only highly advantageous to Dr Ferguson in a pecuniary point of view, but contributed considerably to his improvement. His lectures, on his return, were not only numerously attended by the usual routine of students, but by men of the first rank and talents in the country. We have an early notice of Dr Ferguson's being engaged in the composition of his history of the Roman Republic, in the following valuable letter, addressed by him to Edward Gibbon, dated Edinburgh, 18th April 1776:—"Dear Sir,—I should make some apology for not writing you sooner, in

answer to your obliging letter; but if you should honour me frequently with such requests, you will find, that with very good intentions, I am a very dilatory and irregular correspondent. I am sorry to tell you that our friend, Mr Hume, is still declining in his health; he is greatly emaciated, and loses strength. He talks familiarly of his near prospect of dying. His mother, it seems, died under the same symptoms. He is just now sixty-five. I have, as you suppose, been employed at any intervals of leisure or rest I have had for some years, in taking notes, or collecting materials, for a history of the destruction that broke down the Roman Republic, and ended in the establishment of Augustus and his immediate successors. The compliment you are pleased to pay I cannot accept of, even to my subject. Your subject now appears with advantages it was not supposed to have had; and I suspect that the magnificence of the mouldering ruin will appear more striking than the same building, when the view is perplexed with scaffolding, workmen, and disorderly lodgers; and the ear is stunned with the noise of destructions and repairs, and the alarms of fire. The night which you begin to describe is solemn, and there are gleams of light superior to what is to be found in any other time. I comfort myself, that as my trade is the study of human nature, I could not fix on a more interesting corner of it than the end of the Roman Republic. Whether my compilations should ever deserve the attention of any one besides myself, must remain to be determined after they are farther advanced. I take the liberty to trouble you with the enclosed for Mr Smith (Dr Adam Smith), whose uncertain stay in London makes me at a loss how to direct for him. You have both such reason to be pleased with the world just now, that I hope you are pleased with each other. I am, with the greatest respect, dear Sir, your most obedient and humble servant, (signed) ADAM FERGUSON." The letter is not only valuable from its intrinsic worth, and the reference it has to the composition of the History of the Roman Republic, but from its presenting, connected by one link, four of the greatest names in British literature. Mr Ferguson, however, was interrupted in the prosecution of his historical labours, having been, through the influence of his friend, Mr Dundas (afterwards Lord Melville), appointed Secretary to the Commissioners sent out to America in the year 1778, to negotiate an arrangement with our revolted colonies in that continent. The following historical detail will show the success of this mission:—"In the beginning of June 1778, the new Commissioners arrived at Philadelphia, more than a month after the ratification of the Treaty with France had been formally exchanged. The reception they met with was such as men, the most opposite in their politics, had foreseen and foretold. Dr Ferguson, Secretary to the

Commission, was refused a passport to the Congress, and they were compelled to forward their papers by the common means. The Commissioners, at the very outset, made concessions far greater than the Americans, in their several petitions to the King, had requested or desired—greater, indeed, than the powers conferred upon them by the Act seemed to authorise. Amongst the most remarkable of these was the engagement to agree that no military force should be kept up in the different states of America, without the consent of the General Congress of the several assemblies—to concur in measures calculated to discharge the debts of America, and to raise the credit and value of the paper circulation,—to admit of representatives from the several states, who should have a seat and voice in the Parliament of Great Britain,—to establish a freedom of legislation and internal government, comprehending every privilege short of a total separation of interest, or consistent with that union of force, in which the safety of the common religion and liberty depends. “These papers, when laid before the Congress, were read with astonishment and regret, but from the Declaration of *Independence*, they had neither the will nor the power to recede. An answer, therefore, brief, but conclusive, was returned by the President, Henry Laurens, declaring that nothing but an earnest desire to spare the farther effusion of human blood could have induced them to read a paper containing expressions so disrespectful to his most Christian Majesty of France, their ally, or to consider of propositions so derogatory to the honour of an independent nation. The Commission under which they act supposes the people of America to be still subject to the Crown of Great Britain, which is an idea utterly inadmissible.” The President added, “that he was directed to inform their Excellencies of the inclination of the Congress to peace, notwithstanding the unjust claims from which this war originated, and the savage manner in which it had been conducted. They will, therefore, be ready to enter upon the consideration of a treaty of peace and commerce not inconsistent with treaties already subsisting, when the King of Great Britain shall demonstrate a sincere disposition for that purpose; and the only solid proof of this disposition will be an explicit acknowledgment of the independence of the United States, or the withdrawing his fleets and armies.” Conduct so haughty, on the part of the Americans, necessarily put a stop to all farther negotiation; and the Commissioners having, in a valedictory manifesto, appealed to the people, returned home. On his return to Scotland, Dr Ferguson resumed the charge of his class, and continued the preparations of the Roman History. That work made its appearance in the year 1783; and two years afterwards, he resigned the chair of moral philosophy in favour of Mr Dugald Stewart, while he was himself per-

mitted to retire on the salary of the mathematical class, which Mr Stewart had held. Dr Ferguson then took up his residence at Manor, in the county of Peebles, where he passed his time in literary ease and in farming; an occupation for which he had a peculiar taste, but which he ultimately found so unprofitable, that he was obliged to relinquish it. He seems also to have devoted his attention to the correction of his lectures, which he published in 1793. While exempt from all cares and in the enjoyment of good health, and of a competent fortune, Dr Ferguson, in his old age, conceived the extraordinary project of visiting Rome. He accordingly repaired once more to the Continent, visiting the cities of Berlin and Vienna, where he was received with great attention. His progress southward was, however, stopped by the convulsions consequent on the French Revolution. To this great political phenomenon Dr Ferguson's attention had been earnestly directed, and it is curious to know that he had drawn up (although he did not publish it) a memorial, pointing out the dangers to which the liberties of Europe were exposed, and proposing a Congress, with objects similar to those which occupied the Congress of Vienna in 1814. On his return home, Dr Ferguson retired for the remainder of his life to St Andrews, a place endeared to him by early habits, and admirably fitted for the retreat of a literary man in easy circumstances. There, in addition to the professors of that ancient University, he enjoyed the society of the patriotic George Dempster of Dunnichen, Professor Cleghorn of Stravithy, and others; and having had almost uninterrupted good health up to the patriarchal age of ninety-three, he died on the 22d February 1816. “He was,” to use the words of an intimate friend of the family, “the last great man of the preceding century whose writings did honour to the age in which they lived, and to their country; and none of them united in a more distinguished degree the acquirements of ancient learning to a perfect knowledge of the world, or more eminently added to the manners of the most accomplished gentleman the principles of the purest virtues.” In his person, Dr Ferguson was well formed, active, intelligent, and thoughtful. There is a very fine and correct portrait of him in an ante-room at Brompton Grove, the seat of Sir John Macpherson. Unlike many who have devoted themselves to the abstruse study of philosophy, he had an intimate knowledge of the world, having mixed much with courtiers, statesmen, politicians, and the learned and accomplished, not only in Great Britain, but throughout Europe. His knowledge of the human character was consequently accurate and extensive; his manners were polished, simple, and unostentatious; while his conversation was agreeable and instructive. Warned by an illness with which he was seized, when about the age of fifty, resembling, in its character, an apopleptic fit, he abstained

from the use of wine; and during the remainder of his life, lived most abstemiously, and enjoyed an uninterrupted course of good health. His fortune was affluent. Besides the fees and salaries of his class, and the price of his works, he held two pensions, one from Government of £400, and another from Lord Chesterfield of £200 a-year. By these means, aided by a munificent gift from his pupil, Sir John Macpherson, he was enabled to purchase a small estate near St Andrews. He was also possessed of a house and garden in that city, on which he expended a thousand pounds. Bred in the tenets of the Church of Scotland, he was a respectful believer in the truths of revelation. He did not, however, conceive himself excluded from cultivating the acquaintance of those who were directly opposed to him in their religious opinions, and his intimate friendship with David Hume subjected him to the reprehension of many of the Christian professors of his time. A list of those with whom Dr Ferguson maintained an intimate acquaintance and intercourse, would include all who rose to eminence during the last half of the eighteenth, and the early part of the present century. Dr Ferguson left six children, three sons and three daughters; Adam in the army, John in the navy, and the third son in the East India Company's Service. The following is a list of Dr Ferguson's works:—"The History of Civil Society," in one volume, published 1766; "The Institutes of Moral Philosophy," 8vo., 1769; his answer to Dr Price's celebrated observations on Civil and Political Liberty, 1776. This pamphlet is peculiarly remarkable for the liberality and delicacy with which he treats the principles and intentions of his antagonist. "The History of the Progress and Termination of the Roman Republic," 3 vols., 1783; and lastly, his celebrated work, entitled "The Principles of Moral and Political Science, being chiefly a retrospect of Lectures delivered in the College of Edinburgh," 2 vols., 4to., 1792.

FERNIE, JAMES BLTTH, of Kilmux, was born in the year 1798, and died on the third April 1858, in the sixty-first year of his age. In early life he devoted himself to improvements in agriculture, and to the breeding and rearing of the finer kinds of stock. In those efforts he was eminently successful—he showed what Fife was capable of—and many were the trophies of victory which he carried away from the Highland Society and district and local competitions. His knowledge in such matters was appreciated over a wide extent of country, and he was often called on to act the part of a judge in these competitions. In his skilful hand his estate of Kilmux was nearly the model farm of "The Kingdom," long before high farming came in vogue. His farm buildings received not less attention from the excellence of their construction, superiority in ventilation, in drainage, and other requisites which the general public were so long in adopting.

Mr Fernie, in short, imparted to the improvement of the county in tillage and stock an impulse, which will tell for years yet to come. Mr Fernie wrought the coal on his own estate, and leased another coal-field—matters which latterly drew largely upon his attention. For a number of years he held a commission in the Fifeshire Yeomanry Cavalry, down, indeed, to the time when they were dismissed. In that service Cornet Fernie was very popular, both with officers and men. Of his duties as a county gentleman and a county magistrate, Mr Fernie was nowise neglectful. In the former capacity he gave assistance for several years on the county boards—in administering the finances, managing the police, the prisons, and other important branches. In the latter capacity he applied himself to doing justice between man and man without fear or favour. Mr Fernie did not care for speaking in public, but when called on at the hustings, or at agricultural or social meetings, he expressed himself with great clearness and force, and seldom failed to carry his auditory along with him. He was much appealed to in another capacity. He was frequently asked to arbitrate between parties—to decide upon many intricate questions arising out of the business of life. His strong common sense mastered the difficulties, and in his court of conciliation he was so successful that the losing party generally admitted that his cause must be inherently bad when Mr Fernie was against it. In truth, he was regarded as one of those links which so well connect the higher and the lower classes of society, being among county gentlemen one of themselves, and among the tillers of the soil equally at home. In politics Mr Fernie was a Conservative—both in Church and State—maintaining his own opinions, however, with a modesty becoming his nature, and allowing for, and respecting the opinions of those of opposite sentiments. It may be said of him that he did not leave an enemy. He was buried in the churchyard of Kennoway.

FERRIER, JAMES FREDERICK, A.B., Oxon, Professor of Metaphysics and Political Economy in the University of St Andrews, was born in Edinburgh in November 1808. Mr Ferrier began life under auspices peculiarly favourable to the development of talents for philosophy and literature. He was the nephew of the shrewd and lively authoress of "Marriage" and "Inheritance;" and he was an alumnus of the University of Edinburgh at a time, when the impulse communicated to moral and metaphysical science by Stewart and Brown, was kept up with fresh vigour by the genius of Wilson. In the class of moral philosophy he was particularly distinguished; and a poem of his, which carried off the prize of his year, was long remembered as giving a promise of literary power which subsequent efforts amply fulfilled. From Edinburgh he proceeded to Oxford, where

his studies were devoted with an equally-divided enthusiasm to classics and philosophy. It was not until he had made himself a thorough proficient in the former, that he at length decided to dedicate himself exclusively to the latter pursuit. He graduated with distinction in Arts; and afterwards, we believe, he made further accessions to his culture at a German university. There, he acquired a knowledge of the German language, which was of admirable service to him, not only in his philosophical reading, but also in his occasional incursions into the domain of pure literature; and it was from the knowledge then acquired, that he was enabled to make those suggestions on the interpretations of Goethe and Schiller, which prompted Sir Bulwer Lytton to dedicate to him his translation of the latter poet. In 1832 he was called to the Scottish bar, but never attained, or indeed cared to seek, distinction as an advocate. He became a contributor to *Blackwood's Magazine*, in which he wrote numerous papers on philosophical and literary subjects. In particular, he contributed some criticisms of the Berkleian system, which, from their singular acuteness and admirable freshness and finish of style, called forth the encomiums of many of his readers and collaborators—especially of Professor Wilson, Sir William Hamilton, and De Quincey. He also made a valuable contribution to the history of literature in his exposure of the immense obligations of Coleridge to German philosophy—obligations which, in the case of an inferior speculator, would undoubtedly have been denominated “plagiarisms.” In 1845 he became Professor of Metaphysics and Political Economy in the University of St Andrews, where he taught his favourite science, with a degree of learning, power, and eloquence which have been rarely equalled in any Scottish school. In 1852 he was an unsuccessful candidate for the Chair of Moral Philosophy in the University of Edinburgh, rendered vacant by the retirement of his illustrious father-in-law, Professor Wilson. The reputation of Mr Ferrier as a philosopher, rests chiefly on his *Institutes of Metaphysics*, the theory of “Knowing and Being,” published in 1854,—a work which is characterised by much acuteness of thought and no little learning. The avowed aim of the author was to shake to the foundation, the distinctive principles of the Scottish philosophy, and to prove that the common dicta of consciousness, are to be repudiated as false, instead of being accepted as the source and groundwork of all true mental science. As far as this object is concerned, the book is one which must be left to the judgment of our readers, but there can be no doubt entertained as to its merits in point of vigour and elegance. In 1856, Mr Ferrier was again an unsuccessful candidate for a chair in the University of Edinburgh—the object of his canvass being, on this occasion, the Professorship of

Logic and Metaphysics, left vacant by the death of Sir William Hamilton. The contest was an animated one; and to a pamphlet written with an obvious electioneering bias, by a supporter of his successful opponent, he replied with a happy combination of trenchant logic, and sarcastic illusion, in his brochure, entitled, “Scottish Philosophy: the Old and the New.” His metaphysical course in St Andrews was latterly diversified with lectures on the history of philosophical opinion, which were distinguished by characteristic independence of view, acuteness of criticism, and felicity of style. In private life, the Professor added to those solid qualities which are universally respected, a pleasantness and refinement of manner, not always found in the occupants of our Scottish Chairs. The visitor who entered his house, at St Andrews, found there not hospitality only, but a certain *empressment* of politeness, which recalled the old school, and which was so far from being stiff that it contributed by its grace to the charm of his fresh and lively conversation. He was not a philosopher alone, but a man of letters, and took an interest in the beautiful and the humorous—in poetry and anecdotes of life and character—as well as in those severer studies to which he owed his fame. The worthy admirer of Berkeley was also the worthy friend of Wilson; and you felt yourself when with him in his social hour, connected by a living link, with those eminent Scotsmen of an older day, whose great attraction was, that they were learned without pedantry, and polished without priggishness. His death left a vacancy in the front rank of Scottish thinkers and men of letters which will not soon be filled up. Beloved by all his students—endeared to a large circle of friends by his generous character, his great accomplishments, his philosophical power, and his stores of wit and humour—Mr Ferrier's death has left another blank in the brilliant group of literary men, of whom Wilson and Lockhart were the acknowledged chiefs, and whose congenial organ was *Blackwood's Magazine*. Tory as he was, he has left few generous Scotchmen, of whatever party, unregretful of his premature decease; while scholars of whatever degree, and philosophers of whatever school, have joined in mourning the loss of one whose literary sympathies were as wide as they were discriminating, and whose philosophy perhaps fell short of conclusiveness by its too ardent efforts after catholicity. Professor Ferrier's health had for some months been seriously impaired by organic disease of the heart, and latterly, we believe, he felt himself so completely incapacitated for conducting the business of his class, that he had to delegate it to other hands; and on Saturday, 11th June 1864, he died, in his fifty-sixth year, at his residence in the ancient University town, which he adorned by his genius, and enlivened by his social presence.

FORBES, JOHN, second son of Bishop

Forbes of Aberdeen, and son-in-law of David Spens, Esq. of Wörniston, Fifeshire, was born on the second May 1593. After studying philosophy and theology at King's College, Aberdeen, he went to Heidelberg, where he attended the lectures of Pareus, and subsequently spent some time at the other universities of Germany. Such was his proficiency in divinity and the Hebrew language, that, according to Pictet, he maintained, in 1618, a public disputation against the Archbishop and the Lutherans at Upsal. In 1619 he returned to his native city, when he was called to the ministry by the Synod of the Diocese of Aberdeen, and soon after appointed Professor of Divinity and Ecclesiastical History in King's College. In 1629 he made an attempt to reconcile the religious parties then zealously opposed to each other in Scotland, by publishing his "Irenicum pro Ecclesia Scoticana," which he dedicated to the lovers of peace and truth. Being a strong adherent of Episcopacy, he refused to sign the National League and Covenant, and was, in 1640, ejected from his Professorship. After residing for some time quietly on his estate, in 1644 he went to Holland, where he continued for two years. His celebrated work, entitled "Institutiones Historico-Theologicae," which is written with great vigour, elegance, and deep erudition, was published in one volume at Amsterdam in 1645. It forms, according to Dr Burnet, so excellent a work, that if he had lived to finish it by a second volume, it would, perhaps, have been the most valuable treatise of divinity that has yet appeared in the world. In 1646 he brought out at the same place a Latin translation of his father's "Commentary on the Revelations," with a Sketch of his Life.

FORBES, The Right Rev. ROBERT, was consecrated at Cupar, in Fife, on the 24th of June 1762, by Bishop Falconer, Bishop Alexander, and Bishop Jarrard. Bishop Forbes was afterwards appointed to the charge of Caithness and Orkney, and the distance of his charge seems not to have prevented him from fulfilling the duties which attached to it; for, upon consulting his register, we find long lists of the young people whom he had from time to time confirmed, in different parts of his diocese. Here is the following memorandum, which will throw some light on the character of the man, as well as of the evil times in which he lived:—"Here a great interruption has happened, by my misfortune of being taken prisoner at St Ninians, in company with the Rev. Messrs Thomas Drone and John Willox; Mr Stewart Carmichael, and Mr Robert Clark; and James Macay and James Carmichael, servants, upon Saturday, the 7th of September 1745, and confined in Stirling Castle till February 4th, 1746, and in Edinburgh Castle till May 29th of said year."—a period, it will be observed, of upwards of eight months. Bishop Forbes died in 1776.

FORMAN, ANDREW, Archbishop of St Andrews, Commendator of Pittenweem, and of Cottingham in England, said to have been one of the best statesmen of his age, was the son of the Laird of Hutton in Berwickshire, and in 1499 was Proto-notary Apostolic in Scotland. In 1501 he was employed, along with Robert Blackader, Archbishop of Glasgow, and Patrick, Earl of Bothwell, to negotiate a marriage between James IV. of Scotland and Margaret, eldest daughter of Henry VII. of England, which next year was ratified by the Scottish Ambassadors. In 1502 he was appointed Bishop of Moray, and, together with that see, held, *in commendam*, the priories of Pittenweem in Scotland, and of Cottingham in England. He was afterwards employed as mediator between Pope Julius II. and Louis XII. of France, and had the satisfaction of composing the difference which had existed between them. On his return from Rome he passed through France, where he was graciously received by the King and Queen, who bestowed upon him the Bishopric of Bourges, from which he annually derived 400 tuns of wine, 10,000 francs of gold, and other smaller matters. He was also most liberally rewarded by Pope Julius, who, in 1514, promoted him to the Archbishopric of St Andrews, conferred on him the two rich abbeys of Dunfermline and Aberbrothock, and made him his legate *a latere*. The Archbishopric, however, being claimed by the learned Gavin Douglas, Bishop of Dunkeld, who had been nominated by the Queen, and by John Hepburn, who was preferred by the monks, Forman only obtained possession of it by surrendering the Bishopric of Moray, as well as giving up some years' revenue of the Archbishopric itself, and paying Hepburn three thousand French crowns annually out of his ecclesiastical income. In 1517, Archbishop Forman was appointed by the States, one of the Councillors of the Regency, during the minority of James V., on the occasion of the Duke of Albany's going to France. The Archbishop, who was frequently employed as Ambassador to England, France, and Rome, had the good fortune to reconcile a difference between the Duke of Albany and the nobility, which at one time threatened to lead to bloodshed. Mackenzie, in his Lives, informs us, that in the collection of letters of the Scottish Kings from 1505 to 1626, preserved in the Advocates' Library, there is an epistle from the Pope to James IV., dated May 6, 1511, commending Forman highly, and promising that, at the first creation of Cardinals, he should be made one. His death, however, prevented him from fulfilling his intention. In the same collection there is a letter from the Duke of Albany to Leo X., successor of Julius, in which he urges the Pope to advance Forman to the dignity of a Cardinal, promised him by his predecessor, and to continue him as legate *a latere*. Archbishop Forman died in 1521, and was buried at Dunfermline.

line. Dempster records that he wrote a book against Luther, a Treatise concerning the Stoic Philosophy, and a Collection out of the Decretals.

FOWLER, WILLIAM MACDONALD, Writer in Edinburgh, son of Mr Balfour Fowler, landowner in Crail, and Margaret Macdonald, cousin-german of the biographer, and grandson of Wm. Macdonald of St Martins, Perthshire, W.S., was born at Crail on the 26th of May 1780. He was a great favourite of his grandfather from his boyhood, who spared no expense on his education. He first attended the burgh school of Crail, taught by Mr James M'Min, a teacher in his day of no common order, and at the age of 13 was sent to the English and Grammar Schools at St Andrews, taught by Mr Smith and Mr Mowat respectively. In his 15th year he became a student at the United College, and prosecuted his studies at that seminary with diligence and success, until he had finished the usual philosophical curriculum. Mr Fowler appears to have been rather a distinguished student, for we find among his papers, a diploma by the University, conferring upon him the degree of M.A. just before he left St Andrews.* Intended by his grandfather for his own profession, he placed Mr Fowler as an apprentice in his office in Edinburgh; and while discharging his duties in that capacity, he attended the law classes of the University, and also took his share of the Parliament House business. At the expiry of his en-

* We give a copy of the document, not only as a literary relic, but also as a memorial of the eminent men who signed it, and who filled the professors' chairs at the close of the last century.

* Nos Universitatis Sancti Andree apud Scotos Rector Promotor Collegiorum Præceti Facultatis Artium Decanus ceterique Professorum Ordines.

"Omnibus hanc Chartam visuris notam facimus Ingenium et honestam hunc Musarum Alumnium Gulielmum Macdonald Fowler emenso apud Nos in Collegio St Salvatoris et Saint Leonardi legitimo studiorum curriculo obtisicæ exercitibus consuetis tandem renunciatum fuisse Artium Liberalium Magistrum. Septimo die mensis May Anno Domini Millesimo Septingentesimo Nonagesimo Nono. In cujus rei testimonium literas hæc nostras singulorum chælographis et communi Almae Matris sigillo munitas Deditimus. Andrapoli septimo die mensis May Anno Domini Millesimo septingentesimo Nonagesimo. Nono Sic Sub:—

Carolus Wilson, D.D., Hist. Eccles. in Col., S.M., Prof. Univ. Rector et Promotor.

Georgius Hill, S.T.P. Coll. St Marie, Præfectus,

Robertus Arnot, S.Th., Prof.

Jo. Hunter, Litt. Hum., P.

Gulielmus Barron, Rhet. & Log., P.

Nicolaus Vilant, Math., P.

Jacobus Flint, M.D. & Anat P.

Johannes Rotheram, M.D. Physices Prof. Art. Facult. Decanus.

Henricus David Hill, Litt. Gr. P.

Johannes Adamson, D.D., Hist. Civ. Prof.

Joannes Cook, Phil. Mor. Prof.

Joannes Trotter, Ling. Heb. in Coll. St Marie, Prof.

gagement Mr Fowler got up his indentures honourably discharged, and his services were characterised as creditable to himself, and satisfactory to his patron. About the year 1806 Mr Fowler commenced business as a writer in Edinburgh, on his own account, and continued to practise till the time of his sickness and death. While diligent in the performance of his professional duties, Mr Fowler devoted part of his leisure hours to literary pursuits. He was fond of poetry, and soon began to compose verses. As a specimen of his early productions, we give the following:—

VERSES ON BEING CALLED TO THE COUNTRY
IN CONSEQUENCE OF THE DEATH OF A
BELOVED SISTER.

Abodes of my fathers! to memory dear!

To your once pleasing shelter I fly:

I come not my false faded prospects to cheer;

For the days that are gone, to my fancy appear

From the red eye of pity, demanding a tear,

From the bosom of friendship a sigh.

Though your beauties are scatter'd by wild
winter's hand,

Ye woodlands, I grieve not for you;

For, borne on the clouds, by the mild zephyr's

fann'd,

See, Spring, still attentive to Nature's command,

Prepares her green mantle to fling o'er the land,

And each faded glory renew.

But, alas! when will Spring her mild influence
shed

On the much mourn'd maid I deplore?

Will she order the red rose of beauty to spread.

And to blush on the pale cheek from whence it

has fled?

Ah! when will she rise from her comfortless bed,

The joys of the past to restore?

O, yes! the grand prospect now beams on my
sight,

She will rise on some fair future day,

When the long brooding darkness shall blaze into
light.

The signal for millions to hasten their flight,

To the regions of happiness, love, and delight,

Where friendship shall never decay.

In 1817 Mr Fowler published a volume, entitled "The Spirit of the Isle, and other Poems," which brought him into notice. It was inscribed to his friend, Mr William Tennant, and is descriptive of some of the scenery and traditions of the East of Fife. One stanza may be quoted, to show the style and measure adopted:—

Northward, th' impetuous bark triumphant
glides;

The late left shores in distance melt away,—

Even giant Bass, his head of granite hides,

And dimly peer the steep of hermit May.

Far gleaming, in his broad and dangerous bay,

St Rule's tall turrets for a moment shine;

And Aberbrothick gives, in proud display,

The wonders of her high and holy shrine.

To amaze the advent'rous men that plough the
ocean brine.

Possessed of entire amiability of disposition and good temper, with the utmost amenity of manners, Mr Fowler was warmly be-

loved by a wide circle of friends. Gentle in manners, affable in conversation, and well informed on most subjects, his company was much desired, and his society cherished by his contemporaries. Himself imbued with a deep sense of religion, though fond of innocent humour, he preserved, in all his writings and conversation, a becoming respect for sound morals and integrity of conduct. In short, the general tendency of his productions was to afford innocent amusement, and to improve and increase the happiness of his fellow-men. On the 22d of November 1819, Mr Fowler died at Crail, after a lingering illness, which he bore with much composure and resignation, and in full hopes of a blessed immortality. Two of his sisters still survive, and have been resident in St Andrews for some years.

FRASER, The Rev. JOHN, A.M., minister of the Associate (Burgher) Congregation of Auchtermuchty, was born at Bunchren, near Inverness, in June 1745. His father rented a farm there, and both parents were members of the Established Church of Scotland. John having shown much love for learning, and a predilection for the office of the Christian ministry, his parents gratified his desire by giving him an education suitable for this object. Accordingly he received his first lessons of learning at the Grammar School of Inverness, and afterwards went to King's College, Aberdeen, where he commenced, in November 1760, his academical studies; and, under the tuition of Professors Gordon, Leslie, M'Leod, and others, made progress in the study of languages and philosophy, so that, in 1763, he received the degree of *Master of Arts*; while in the three following sessions, he studied theology at the same university. In the learned and elegant discourses he listened to in Aberdeen, he regretted the want of those evangelical sentiments and doctrines which he had formerly heard with delight from the lips of the ministers whom he attended in his early years, and was thus led to attend frequently the ministrations of the seceding minister in Aberdeen. Accordingly, after serious deliberation, though contrary to the wishes of his friends, and giving up fair prospects of church preferment, he resolved to connect himself with the Associate Burgher Synod. In consequence of this determination, he left Inverness in September 1766, came to Fife, and was admitted, after the usual examination, to the study of theology, under the Rev. J. Swanston of Kinross, professor of divinity to the Associate Synod. Being recommended to be taken on trials for license, and having given much satisfaction to the Presbytery, he was accordingly licensed at Kirkcaldy in October 1767; and, in about a month afterwards, received a unanimous call from the Associate Congregation of Auchtermuchty, where he was ordained on the 7th July 1768, and where he ministered with much acceptance, his sermons being richly imbued with the spirit

of the gospel, and more characterised by clearness and simplicity of style than elegance of diction, brilliancy of imagination, or rhetorical power. While he endeavoured conscientiously to perform all the duties of his sacred office, and gave due attendance at church courts, yet he seldom spoke much there; but one memorable instance of his coming forward with an important measure was on 12th May 1795, when he laid on the table of the Synod a representation and petition regarding the power of the civil magistrate in matters of religion, and the obligation of the National Covenant of Scotland and Solemn League. This is a question that has often and long agitated the members of Presbyterian churches; and much diversity of opinion respecting this representation by Mr Fraser was entertained, and much discussion followed, and which ended in breaking up the Synod into two parties, called the *New and Old Light*. Many pamphlets were published against Mr Fraser's representation, and he was subjected to much abuse; but he was scarcely ever at the trouble to read, much less to reply to these scurrilous attacks, being persuaded, with regard to the representation, that he had been enabled to perform a reasonable service, that would eventually tend to the benefit of the Church. After ministering faithfully to his people nearly forty-six years, owing to increasing infirmities, and never being of a robust frame, he resigned his charge in 1814; and on the 18th of December 1818 he expired, in the 74th year of his age, and the 51st of his ministry. After his death, a volume of his "Sermons and Essays" was published, characterised by simplicity of expression and evangelical sentiments, and was well received by the religious public.

FRASER, The Rev. DONALD, D.D., Kennoway. Dr Fraser was born in Auchtermuchty on the 9th of April 1773. His father, the Rev. John Fraser, was a respectable and pious Dissenting clergyman of that town, and his mother was a granddaughter of the celebrated Ralph Erskine of Dunfermline, one of the fathers of the Secession Church. He received the elements of education in the schools of his native town, assisted by his father in private, with whom he was a great favourite. He was a frank, affable, and diligent boy, anxious to excel and acquire knowledge, and made, even in early life, great progress in learning. He entered the University of Edinburgh in November 1785, when not much more than twelve years of age; and there he showed the same assiduity and perseverance in the acquisition of knowledge and literature as he had formerly done when under the superintendence of his father. By close application to study, and by industry in improving the lectures of his teachers, and the means of acquiring information which he then enjoyed, he laid a foundation for future usefulness in the Church and the world; and, by attending a debating society, acquired

fluency and facility as a public speaker, so advantageous to those who follow the clerical profession. Being educated with a view to the ministry in connection with the Burgher Synod, to which body of Presbyterian Seceders his father belonged, in 1789 he was examined by the Presbytery of Perth with regard to his attainments in literature and philosophy, and was declared qualified for the theological class, which was then taught by the pious and learned Dr Lawson of Selkirk. His attendance at the hall was marked by habits of diligent application and attention to the prelections of his instructor; and both to him and to his class-fellows, some of whom attained considerable eminence in theology, his conduct was kind, respectful, and becoming the character of a Christian. During the seasons that he attended the theological hall, he spent the summer months either at Auchtermuchty or Leith, at which latter town he procured a respectable situation, by the recommendation of Professor Dalzell, where he had excellent opportunities of improvement by attending classes in Edinburgh, as well as by the counsels and friendship of religious individuals, and pious and talented ministers. After having finished the prescribed term of study at the university and divinity hall, he was licensed to preach the gospel by the Associate Burgher Presbytery of Edinburgh on the 19th of July 1793. Although he was not strictly what may be called a popular preacher, he was generally acceptable wherever he went, and soon received a call from the congregation of Kennoway, where he was settled on the 3d of December 1794. At this time he was only in the twenty-first year of his age, and, in appearance, he seemed even younger; as an instance of which we may mention, that, while walking in his garden a few days after his ordination, he heard an old woman exclaim,—“Hech! oor new minister is but a wee laddie!” “Ard, indeed,” said the Doctor, while relating this anecdote, “I was but a laddie then.” Notwithstanding, however, of his youth and his boyish aspect, he conducted himself with that dignity and prudence which became a minister, performing the duties of his office with propriety and fidelity, and so proportioning out his time to the services he had to perform, that one duty did not interfere with and displace another. While thus performing his professional duties to the instruction of those amongst whom he was called to labour, he did not neglect the cultivation of his own mind; but, by a regular course of reading and close study, he daily acquired new stores of knowledge, well knowing that even the richest soils, if left unimproved, will not produce that abundance which they otherwise would have brought forth, had they been properly cultivated and cared for. Dr F.’s temper and prudence was soon put to the test. In about a year after his ordination, the disputes regarding the magistrate’s interference with regard to religious mat-

ters, and the obligations of the Solemn League and Covenant upon posterity, and some alterations in the formula of ordination, agitated the Burgher Synod, and also produced much clamour and disputation in Dr F.’s congregation. During this agitation he behaved with great firmness and steadfastness, and comforted himself with singular prudence, notwithstanding of which about fifty members left his church, and formed the Original Burgher, or, as it was more generally called, Old Light Congregation of Kennoway, in March 1800. This disruption, however, did not greatly affect his congregation, which continued to flourish and increase both in numbers and respectability; and, after this division, enjoyed peace and prosperity till his death. Besides being assiduous in preaching the gospel, he contributed largely to religious periodicals, writing reviews, memoirs, and articles on various subjects. In 1818 he published a discourse, entitled “The Reformation, the work of God, and worthy of remembrance,” in which he gave a brief historical sketch of the Reformation, both at home and abroad, and described the feelings and dispositions with which we ought to contemplate such an important era. In 1819 he published a sermon on the pastoral care, preached before the Associate Synod, at Edinburgh, in a volume of sermons on interesting subjects by ministers of the association to which he belonged. In 1820 he edited a volume of sermons and essays by his father, the Rev. John Fraser, Auchtermuchty, to which he prefixed a very interesting memoir. Same year, along with another minister, he was appointed by the Synod to a missionary tour in the counties of Aberdeen, Banff, Inverness, Ross, and Perth, which he performed with his accustomed faithfulness. He was deeply imbued with a missionary spirit, and delighted to enforce upon his hearers the duty and privilege of sending the light of the gospel to the dark places of the earth, and thereby ameliorating the condition of man. In every scheme for the enlightenment of the human race, the extinction of slavery, and the advancement of civilisation and knowledge, he was a strenuous advocate. In 1823 he published a Translation of Herman Witsius’ Sacred Dissertations on the Apostles’ Creed, with notes, critical and explanatory, to which were appended some indices, especially an index of authors referred to in the Dissertations, including short notices of most of them. This is the largest of all Dr Fraser’s works, being published in two vols. 8vo; and must have cost him great labour and deep research. In 1826 he wrote a memoir of the Rev. Ebenezer Erskine, which was prefixed to an edition of that author’s works, in two vols., published at London. In 1831 he published the Life and Diary of the Rev. Ebenezer Erskine, to which is prefixed a memoir of his father, the Rev. Henry Erskine of Chirnside. This is a very interesting and instructive biography, giving an

account, in connection with the life of Mr Erskine, of the origin of the Secession Church, which now numbers about four hundred congregations. The Diary is particularly useful and interesting, showing the springs which moved the heart of this talented and good man; and it took a great expense of time and labour from Dr Fraser in decyphering it. In 1834, Dr F. published the Life and Diary of the Rev. Ralph Erskine of Dunfermline, author of Gospel Sonnets, &c. &c., and likewise one of the founders of the Secession Church. The Lives of the Erskines established the fame of Dr Fraser as a biographer; and if they have any fault, it may be that in a few instances they are too minute, but this minuteness seldom becomes tiresome or fatiguing to the reader. In 1833, before he had published the Life of the Rev. Ralph Erskine, he was honoured with the degree of Doctor in Divinity, conferred on him by Jefferson College, United States of America. In 1834 he had an Essay on the Plenary and Verbal Inspiration of the Holy Scriptures, published in the second volume of the New Family Library, which displays great ability, learning, and candour. In 1836, Dr F. published the Life and Diary of the Rev. J. H. Gardner, Whithorn, who was a very excellent and promising young minister. This memoir exhibits the same judgment and fidelity on the part of the biographer as he showed before in his Lives of the Erskines. In 1837 he published "Answers to Queries proposed, April 1834, by Sir G. Sinclair, M.P., Convener to the Committee of the House of Commons on Patronage, to Donald Fraser, D.D., Kennoway; to which is prefixed their correspondence on that occasion"—the whole being a short but skilful pamphlet, written on an important subject, occasioned by queries being sent him by a Parliamentary Committee, he having been summoned, in March 1834, to attend at London, and give evidence before the Committee on Patronage. While preparing to obey—he being the only minister belonging to the United Secession Church whose evidence was requested—he received a list of queries to which written answers were required, his personal attendance having been dispensed with; which answers, after he had prepared them at some trouble, were countermanded, the committee having refused to admit answers in evidence. Being treated in this disrespectful manner, Dr F. published the correspondence which had taken place on the subject, with his replies to the queries which had been sent to him. The answers were prepared with great care, and furnish a short history of patronage, and contain much interesting information; for, though a decided denouncer of patronage, Dr F. was a friend to the principle of an Established Church, and took no part in the Voluntary agitation that was waged by many of his brethren. He often deprecated the heats and strife that were shown on that subject, and took occasion of "expressing

his earnest wish that ministers, and other followers of Christ, though differing from each other in their sentiments on this question, and though, in some respects, separated by corresponding institutions, would make conscience of cherishing that cordial and forbearing love for one another, which is the distinguishing badge of Christianity." Besides those which we have enumerated, Dr Fraser published some smaller works, such as addresses, prefaces, &c. &c., and left some valuable unpublished manuscripts; all of which, taken in connection with his strict attention to professional duties, show what an amount of labour may be performed by a well-disciplined mind during an ordinary lifetime, and should stimulate others to go and do likewise. Indeed, the humblest individual, whatever be his employment, were he as diligent as Dr F. was, may do much for his own mental self-improvement, and also for the advancement of knowledge in the sphere in which Providence has placed him. This talented and good man did not possess a tall or athletic frame of body, but was generally healthy, and seldom incapacitated for duty by disease. In April 1836, he was unable to preach for two Sabbaths; and from that period, to the time of his death, had several attacks of illness, which were probably heightened by close application to professional duty, and his studious habits. In November 1841, he had a severe attack; and he appeared for the last time in the pulpit on the forenoon of the third Sabbath of December, and died on the morning of the following Tuesday; and his remains were deposited in the churchyard of Auchtermuchty, on the 4th of January 1842. Although no orator, Dr F. was an excellent and acceptable preacher, while, as an author, his writings are highly and deservedly esteemed. In conversation he was frank and affable, while, at the same time, he possessed the rare tact of keeping all forward and intermeddling persons at a proper distance, they being either awed by his manner, or silenced by his answers. He was a laborious student; a cheerful and consistent Christian; a prudent, diligent, and active minister; a true philanthropist, and lover of all good men of whatever sect; was conscientious in the performance of social and relative duties, and improved every opportunity of doing good in the station in which he was placed. In fine, the whole aim of his studies, labours, and writings, was to glorify God, and advance the temporal and spiritual interests of his fellow-men.

FRASER, ROBERT, an ingenious poet, remarkable also for his facility in the acquisition of languages, the son of a seafaring man, was born, June 24, 1798, in the village of Pathhead, parish of Dysart, Fifeshire. Although his parents moved in a humble sphere of life, they contrived to give their children a good education. In the summer of 1802, Robert was sent to a school in his native village, where he continued for

about eighteen months. In 1804 he was removed to a seminary kept by a Mr Laverock, which he attended for about four years. He afterwards went to the town's school of Pathhead, and early in 1809 commenced the study of the Latin language. In 1812 he was apprenticed to an eminent wine and spirit merchant in Kirkcaldy, with whom he remained four years. In the summer of 1813, he was afflicted with an abscess in his right arm, which confined him to the house for several months, during which time he studied the Latin language more closely than ever, and afterwards added the Greek, French, and Italian; and acquired a thorough knowledge of general literature. In 1817, on the expiry of his apprenticeship, he became clerk or book-keeper to a respectable ironmonger in Kirkcaldy, and in the spring of 1819 he commenced business as an ironmonger in that town, in partnership with Mr James Robertson. In March 1820, he married Miss Ann Cumming, who, with eight children, survived him. His leisure time was invariably devoted to the acquisition of knowledge; and in September 1825 he commenced the study of the German language. About this period his shop was broken into during the night, and jewellery to the value of £200 stolen from it, of which, or of the robbers, no trace was ever discovered. Having made himself master not only of the German but of the Spanish languages, he translated from both various pieces of poetry, which, as well as some original productions of his, evincing much simplicity, grace, and tenderness, appeared in the *Edinburgh Literary Gazette*, the *Edinburgh Literary Journal*, and various of the newspapers of the period. In August 1833, his copartnership with Mr Robertson was dissolved, and he commenced business on his own account. Owing, however, to the sudden death, in 1836, of a friend in whose pecuniary affairs he was deeply involved, and the decline of his own health, his business, notwithstanding his well-known steadiness, industry, and application, did not prosper; and, in 1837, he was under the necessity of compounding with his creditors. It is much to his credit that, in his hour of difficulty, several respectable merchants of his native town came forward and offered to become security for the composition. In March 1838, he was appointed editor of the *Fife Herald*; and on leaving Kirkcaldy, he was, on August 31 of that year, entertained at a public dinner by a numerous and respectable party of his townsmen, on which occasion he was presented with a copy of the *Encyclopædia Britannica*, seventh edition, as a testimonial of respect for his talents and private character. The weak state of his health, however, did not allow him to exercise the functions of editor long, and on his being at last confined to bed, the duties were delegated to a friend. In the intervals of acute pain he employed himself in arranging his poems with a view to publication; and

among the last acts of his life was the dictation of some Norwegian or Danish translation. He died May 22, 1839. His "Poetical Remains," with a well-written and discriminating memoir of the author by Mr David Vedder, have been published in one volume.

G

GILFILLAN, ROBERT, an amiable poet of domestic life, and popular song-writer, was born in Dunfermline, Fifeshire, on the 7th day of July 1798, and was the second of three sons. His father was a man of respectable condition, according to the reckoning of the times in provincial towns, for he was a master weaver, and kept several looms in full employment. His mother, who died in 1844, was justly characterised as "a woman of high intellectual powers, and one who, belonging to the middle classes of society, was distinguished by high literary attainments, united to a modesty that rather fostered the talents of others than exhibited her own." We can scarcely conceive of a poet of the affections being born in a loftier position, or independent of such a maternity. Like most bards, and especially of this particular class, Robert Gilfillan's natural tendency was called forth in early life, under the pressure of a stirring public impulse. While still a boy, he had joined a group of urchins like himself to make merry during the Christmas holidays, with the sport of *guising* or *guisarding*—an old revel not yet extinct in Scotland, and still existing in Fife—a relic, we take it, of the old carnival of Roman Catholic times, and, like some other old customs, now generally supplanted among the middle classes, at least, by the drawing-room amusements of charades, blind man's buff, conversation cards, &c.; and while Robert was employed in this merry street masquerade, instead of confining himself to the hundred-year-old hackneyed stanzas about Alexander the Great and Galatian, he chanted a song of his own composition on the death of Sir Ralph Abercrombie, at that time a recent event, and by which the sympathies of every cottage in Scotland had been roused. Young Gilfillan, on this occasion, received more than the poet's meed of pence and praise from the good-wives of Dunfermline, who listened at their doors in silent admiration. After this sudden outburst of rhyme, a long interval succeeded. Schoolboy trials, and the succeeding cares and difficulties of apprenticeship, are generally sufficient to banish the muses for years, if not for life; and Robert Gilfillan, who, at the age of thirteen, removed with his parents to Leith, *i.e.*, in the year 1811, was employed during a seven years' service, in the unpoetical occupation of hammering tubs and barrels, having been bound apprentice for that period to a cooper. Although he manfully endured this probation, he abandoned