

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

the trade as soon as his term of indenture had expired; and, returning to Dunfermline in 1818, he was employed for nearly three years in the superintendence of a grocery establishment. Here, his first love returned upon him in full vigour, and his attempts at song-writing were accompanied with the work of self-improvement, which he prosecuted not only by general reading, but also by associating with the young men of his neighbourhood who were like-minded with himself. In this way, not only his acquired knowledge, but his conversational power in the use of it, made him distinguished in Dunfermline society, and caused him to be regarded as one whose future career would surpass that of his companions. After this he again settled in Leith, where he was first employed in the warehouse of a firm of oil and colour-merchants, and subsequently in that of a wine merchant, as confidential clerk, until 1837, when he was appointed collector of the police rates at Leith, which situation he held till the close of his life. In this way Mr Gilfillan held onward in his course, and fulfilled his mission as a useful member of society; but as a poet, he had continued during his several changes of store-keeper, clerk, and tax-gatherer, to labour for a wider sphere, and a more permanent memorial. The first earnest of this he enjoyed in the popularity of his songs, which, though then unpublished, were circulated over the whole of Scotland, and sung not only at public festivals, but also at social and domestic meetings. How was it possible, under such circumstances, to resist the temptations of the press? It speaks much, however, for his self-denial, that he did not yield until he had attained the matured reflective age of thirty-three, and when his songs had stood the test of years. In 1831 he became an author, by publishing a small volume of about 150 pages, under the title of "Original Songs," which he dedicated to Allan Cunningham, so well distinguished among Scottish song poets. So successful was this appeal to public approbation, that in 1835 he brought out a new edition, increased by 50 additional pieces; and soon after its appearance, a public dinner was given to him in the Royal Exchange, Edinburgh, and a massive silver cup presented to him on the occasion, thus inscribed:—"Presented to Mr Robert Gilfillan, by the admirers of native genius, in token of their high estimation of his poetical talents and private worth. Edinburgh, 1835." In 1839, he published a third and still larger edition of his original volume, sixty new songs being added to the collection; and by this completed work, he will continue to hold an honoured place in the ranks of Scottish song-writers.—Burns, of course, being the first, and standing alone, and Tannahill and Hogg, Cunningham, and many others, coming after with such varied degrees of excellence, as altogether to exclude a classification. We never think of Scott as a song-writer, because he is so great

otherwise; yet his songs are uniformly beautiful, and so with many others, who have left solitary pieces sufficient for a never-dying fame. In addition to the warm, but simple heart affections which formed the chief themes of his lyrics, and in the delineation of which he has not often been surpassed, there is a moral purity in the songs of Gilfillan, in which he has very seldom been equalled. How, indeed, could it be otherwise, when we take into account the ordeal to which he submitted them? "It was his practice," says his biographer, "to read to his mother and sister his songs as he wrote them; and he was entirely guided by their judgment regarding them." This was better still than the housekeeper of Moliere! One circumstance connected with this home tribunal of criticism first gave him the hope that fame was within his reach. He was reading his "Fare thee well, for I must leave thee," when his sister, and a young lady, a cousin of his own, who was present, were so deeply affected, that they burst into tears. After such an incident, some of our readers might wish to know the song. It is as follows:—

Fare thee well, for I must leave thee,
But, O! let not our parting grieve thee;
Happier days may yet be mine,
At least I wish them thine, believe me!

We part: but, by those dew drops clear,
My love for thee will last for ever;
I leave thee: but, thy image dear,
Thy tender smiles, will leave me never.

O! dry those pearly tears that flow:
One farewell smile before we sever;
The only balm for parting woe
Is, fondly hope 'tis not for ever.

Though dark and dreary lowers the night,
Calm and serene may be the morrow;
The cup of pleasure ne'er shone bright,
Without some mingling drops of sorrow!

Fare thee well, for I must leave thee,
But, O! let not our parting grieve thee;
Happier days may yet be mine,
At least I wish them thine, believe me!

Several of Mr Gilfillan's songs have been set to music, and have attained a well-merited popularity. His style is remarkable for graceful simplicity. Take the following example:—

'Tis the first rose of summer that opes to my
view,
With its bright crimson bosom all bath'd in the
dew;
It bows to its green leaves with pride from its
throne:
'Tis the queen of the valley, and reigneth alone.

Oh! why, lovely stranger! thus early in bloom?
Art thou here to assure us that summer is come,
The primrose and hare-bell appear with the
spring,
But tidings of summer the young roses bring.

Thou fair gift of Nature (I welcome the boon),
Was't the lark of the morning that 'woke thee
so soon?

Yet I weep, thou sweet flow'ret! for soon, from
the sky,
The lark shall repose where thy leaves with'er'd
lie.

Oh! if beauty could save thee, thou ne'er would'st
decey,
But alas! soon thou'lt perish, and wither away;
And thy kindred may blossom, and blossom as
fair;
Yet I'll mourn, lonely rosebud! when thou art
not there.

The rest of the incidents in Mr Gilfillan's tranquil life scarcely require commemoration. Independently of his devotion to poetry, which was his master affection, he took pleasure in the various departments of light and every-day literature, and was a frequent contributor to the *Edinburgh Journal* and *The Dublin University Magazine*. Although he continued to the end of his days a bachelor, he was not the less subject to painful bereavements, and these, too, at that period of life when the affections are most confirmed; for his mother died in 1844, and his sister in 1849, and thus, the voices that had hitherto cheered him onward, were no longer heard. His own death occurred on the 4th of December 1850, and was occasioned by a stroke of apoplexy. His remains were buried in the churchyard of South Leith, where a monument, by the subscription of his admirers and friends, has been erected to his memory.

GILLESPIE, GEORGE, a learned and faithful divine of the Church of Scotland, son of the Rev. John Gillespie, minister at Kirkcaldy, was born January 21, 1613. At the university he surpassed most of his fellow students, and having been licensed to preach the gospel, became, about 1634, chaplain to the Viscount Kenmuir, and afterwards to the family of the Earl of Cassillis. During the time he remained with the latter, he wrote his famous "Dispute against the English Popish Ceremonies, obtruded upon the Church of Scotland," meaning the Episcopal innovations of Charles I., which was published in 1637, and prohibited by the bishops soon after. In April 1638 he was ordained minister of Wemyss, in Fife, when he began publicly to distinguish himself by his advocacy and defence of Presbyterianism and the Covenant. In the memorable Assembly, held at Glasgow in the ensuing November, Mr Gillespie preached one of the daily sermons, choosing for his text, "The King's heart is in the hands of the Lord." In this discourse he spoke out very boldly, and the Earl of Argyll, thinking that he had encroached too nearly on the royal prerogative, warned the Assembly against similar language in future, which, we are told, was taken in good part. At the General Assembly, held at Edinburgh in 1641, a call in favour of Mr Gillespie was read from Aberdeen; but, at his own request, he was allowed to remain at Wemyss. On Sunday, the 12th of September, this year, he had the honour of

preaching before the King in the Abbey Church at Edinburgh. In 1642 he was removed by the General Assembly to Edinburgh, of which city he continued to be one of the ministers till his death. In 1643 he was one of the four Commissioners sent from the Church of Scotland to the Assembly of Divines at Westminster, where his knowledge, zeal, and judgment, enabled him to give essential assistance in preparing the Catechisms, the Directory for Worship, the Confession of Faith, and other standards of religion. Upon one occasion, at a meeting of the Parliament and the Assembly of Divines, he ably refuted a long and elaborate speech made in favour of Erastianism by one of those present; and that without taking notes of the arguments of his opponent. After his return from Westminster, he was employed in most of the affairs of the Church, and in 1648 was chosen Moderator of the General Assembly. He was also one of those appointed to conduct the treaty of uniformity in religion with England; but his last illness seized him soon after, and, for the benefit of his health, he went with his wife to Kirkcaldy, where he died December 16, 1648. We learn from Wodrow's *Analecta* (in the Advocate's Library), that six volumes of manuscript, which Mr Gillespie composed during his attendance at the Westminster Assembly, were extant in 1707. He had also, while in England, prepared his Sermons for publication, but these were suppressed in the hands of the printer, through the jealousy of the Independents. A treatise of his against toleration, entitled "Wholesome Severity Reconciled with Christian Liberty," was published in 1645. He wrote also, "Aaron's Rod Blossoming, or the Divine Ordinance of Church Government Vindicated," London, 1646; "Miscellaneous Questions," Edinburgh, 1649; and other religious and controversial works. Four days after his death the Committee of Estates testified the public sense of his great merits and usefulness by voting to his widow and children £1000, which was ratified by Act of Parliament, June 8, 1650, but which, owing to the confusion and distraction of the times, his family never received.

GILLESPIE, The Rev. THOMAS, D.D., was born in the parish of Clossburn, Dumfriesshire, in the year 1777. He received the rudiments of his education at the celebrated seminary of Wallacehill, in his own native parish, and afterwards went through the curriculum of the Dumfries Academy, a place noted for its excellence among the educational establishments of Scotland. Having been designed for the church, Mr Gillespie enrolled as a student in the University of Edinburgh; and after having been distinguished in the divinity hall by his talents, perseverance, and scholarship, was licensed as a preacher, and a few years afterwards, was presented by the United College, St Andrews, to the church and

parish of Cults, in the Presbytery of Cupar-Fife. In this ministerial charge he was the immediate successor of the Rev. David Wilkie, father of the celebrated painter; and, on taking possession of his manse, he was grieved to find that, in the process of cleaning and whitewashing, the sketches with which Sir David Wilkie, when a boy, had covered the walls of his nursery, were remorselessly swept away. To a man of Gillespie's taste and enthusiasm, it seemed as if his entrance into a peaceful home had been preceded by an onslaught of the Vandals; but after settling in Cults, he made many inquiries into the early history of Sir David, which he communicated to Allan Cunningham, the artist's eloquent biographer. Over the portal of his manse, also, in imitation of Gil Blas, he afterwards carved that couplet of the Latin poet,—

“ Inveni portum , spes et fortuna valet ;
Sat me lustris, ludite nunc alios.”

This final good-bye to hope and fortune was somewhat premature; for, having been appointed assistant and successor to Dr John Hunter, Professor of Humanity in St Andrews, whose daughter Mr Gillespie had married, he resigned the ministerial charge of Cults, and became a resident in the ancient city of St Andrews. In his capacity of a country divine, and afterwards as a professor, Mr Gillespie was distinguished by superior talent, both as an able writer, and ready eloquent speaker. His chief work was a volume of sermons on the “Seasons,” but his contributions to some of our best newspapers and periodicals, both in prose and verse, showed how high a rank he might have attained as an author, had he devoted his leisure and labours to this department. But his productions through the press were the light buoyant sallies of an occasional leisure hour, as a relief from more important occupations, rather than serious and continued efforts; and as such, they were read and admired. Among the most enduring of these efforts are his “Professor's Tales” and “Gleanings of the Covenant,” contributed to Wilson's *Tales of the Borders*. These have been long admired, as embodying exquisite wit and pathos, in a style which, for simplicity and eloquence, has seldom been surpassed. A frequent subject of these desultory pieces was his boy-life, which seems always to have haunted him as a glorious vision, and which he portrayed with the enthusiasm of inspiration. Wild and erratic, ingenious in all the arts of frolic, yet susceptible of all good impressions, and alive to all the beauties of nature, no one ever enjoyed the morning of life with more zest than Professor Gillespie. In him the boy was peculiarly father to the man, for his love of innocent diversion, his sallies of humour, all sustained by a never-failing flow of animal spirits, were only overlaid by the necessary seriousness of his profession, and were ac-

cordingly always bursting out either in conversation or sallies of light literature. Yet he was capable of handling the highest themes. On one occasion he composed a splendid oration on Burke (the sublime), the fate of which, by the way, belongs to his *facetia*. He gave out that he was to deliver it as a lecture to the good folks of the town. The people were all expectation, and he, of course, all enthusiasm. But what was his surprise, on discovering the walls all placarded with an intimation that Professor Gillespie was that evening to give a lecture on William Burke the murderer! The indignant Professor retraced his steps homewards, and the good folks of St Andrews lost the grand oration. He perhaps was not entitled to his indignation, for the people had a right to expect a lecture on any subject from one who prided himself as being entirely free from straitlaced proprieties, and whom Blackwood wrote himself into the sobriquet of “Ill Tam” (in reference to his boyhood). In his exquisite paper on “The Natural History of Idiots,” he felt he could not finish it without telling the reader of it that he was also in the category. It was in the pulpit as an eloquent persuasive divine, and in his university chair as an effective teacher of classical literature, that his whole energies were thrown forth. When he died, a blank was left both in the Presbytery and College, which the learned and reverend brethren felt would not soon be filled up. Dr Gillespie's death, which was sudden, occurred at Dunino, on the 11th of September 1844. He was twice married, and his second wife was daughter of the Rev. Dr Campbell, formerly minister of Cupar, and sister of the Right Hon. Lord Chancellor Campbell. Hence his own saying, that he “rode into Cults on the back of a hunter, and into St Andrews on that of a camel.”

GIVAN, JOHN, of Southfield, Cupar, was born in 1778, and while comparatively a young man, was appointed surveyor of taxes for the district; and the fact that he occupied that situation for the period of upwards of thirty years, until about the year 1838, when he was rendered unable to discharge its duties by an attack of paralysis, is, in itself, a sufficient testimony of his zeal and abilities in active life. Mr Givan's knowledge of Scottish law was extensive and accurate; and he frequently occupied the judicial bench as assistant to the sheriff-substitute, Mr Jamieson (exclusively, however, as a friend, and not as an official judge), in which situation his opinions were uniformly impartial and correct. Mr Givan's death, which took place at Southfield on the 27th July 1846, in the 68th year of his age, was sincerely and generally regretted, both by a numerous circle of friends, and by the public generally.

GOODSIR, JOHN, Professor of Anatomy in the University of Edinburgh. The subject of our present sketch was born at Anstruther in the year 1814. Mr Goodsir

was the son of John Goodsir, senior, a respectable surgeon, resident in Anstruther. He received his early education at the Burgh School, and afterwards prosecuted his studies at the University of St. Andrews. After he had completed a classical education, he received the first rudiments of medical science from his father, who had an extensive practice in the eastern district of Fife. Mr Goodsir, junior, studied anatomy at Edinburgh, under Dr Robert Knox. Having early manifested a taste for scientific pursuits, and having passed through the usual studies in Edinburgh with uncommon credit, he became a member of the College of Surgeons. He was appointed Professor, and commenced his course of lectures on Anatomy and Physiology in 1846, being then only thirty-two years of age. His lectures were remarkably popular. Lord Bacon says, "Men are wise not by years, but by hours;" and the result showed how competent Mr Goodsir was to discharge the duties of his office, for his class increased year by year. In October (1862) he was surrounded by nearly five hundred pupils, into whom he had infused an enthusiasm for the profession, which was only equalled by their respect for his abilities, and their esteem for his personal character. The name of Professor Goodsir as a distinguished anatomist and physiologist, and his general and extensive scientific acquirements, are, strange to say, even more admired in France and Germany than at home. The causes which led to the high and deserved reputation of Mr John Goodsir were, first, his intimate knowledge of the structure and functions of the human body; secondly, his surprising power of arranging and exhibiting that knowledge so distinctly, as to make what he taught plainly intelligible; and thirdly, the deep interest which he took in the welfare and improvement of his pupils, being at all times their sincere friend and accessible preceptor. Professor Goodsir has been frequently recognised as author in foreign publications, and is of European fame as an anatomist. The chief works that have gained him celebrity are,—*"Physiological Essays on the Teeth and Growth of Bone;" "Cell Development, &c.,"* of which he was the first demonstrator; *"Cell Formation,"* that great system of generalisation which has been developed within the experience of the present generation, and which builds up the myriad forms wherein life, both animal and vegetable, is embodied, from the rudimentary type of a simple cell possessing an independent vitality of its own. This great theory Professor Goodsir has expounded in his essay with clearness and precision, and shows his complete mastery of a subject requiring no ordinary powers of mind to grasp the manifold details upon which it is founded, and then to present in a lucid shape the results therefrom deduced; closing with a reference to the new proofs afforded by this great theory of the power, wisdom, and

goodness of the Creator. Professor Goodsir was also the chief instrument in the formation of the Museum of the University and College of Surgeons.

GORRIE, The Rev. DANIEL, minister of Kettle, was born at Coudiecloick, a small farm-house on the banks of the Shilligan, in the Logiealmoud district of Perthshire, in December 1799. From the clear hilly air of that retired and romantic track of country, he seems to have imbibed that freedom of thought and freshness of feeling which ever characterised his pulpit ministrations. When a boy, he was always a great favourite for his retiring modesty and mildness of disposition. He seldom mingled, even in childhood, with others of his own age; he preferred books, to play, and mental to muscular exertion; and might frequently be seen reading quietly and alone in the fields, when his less thoughtful companions were romping away the sunny hours. He had an early inclination to become a minister, and his benevolent father furthered his wishes to the best of his power. After passing through a preliminary course of education in the grammar school at Perth, he entered the University of Edinburgh at the early, and the *then* unusual age of thirteen, with the design of becoming a minister of the Established Church, to which his father belonged. But when he had concluded the ordinary course of study at college and divinity hall, he found that it would be to him impossible and unscriptural to proclaim the freedom of Scripture truth when bound hand and foot with the fetters of state control; and accordingly, from strong conscientious convictions, he renounced all connection with the Establishment, although he had the prospect of a good living before him, and became a faithful son and supporter of the Relief Church. He was licensed by the Presbytery of Edinburgh, and at once gave evidence of his possessing those high talents which have rendered his name so familiar over the whole country, and which have steadily strengthened with advancing years. Five months after license, he received and accepted a call to the congregation of Kettle at the age of twenty-three, and in that village he continued to labour indefatigably and uninterruptedly for thirty years. His admirers have often wondered why a man of so much influence in the Church should have been permitted to struggle on through difficulties all his days in a retired country village, when, with the larger means, and many advantages connected with a city charge, he could have accomplished many important duties which, in his circumstances, it was utterly impossible for him to undertake. He married shortly after his settlement, and left behind him a family of five. From this brief sketch of a life, which contains no stirring and striking events, we proceed to depict more particularly the mental and moral characteristics of this man of God, which have made him so widely known

and esteemed, and which have endeared his name to so many mourning hearts. For energy, directness, and comprehensiveness of thought, Mr Gorrie had few superiors in the Church to which he belonged. He had no great taste for metaphysical subtleties and speculations; but his audience was always sure of receiving the marrow of any text to which he directed the full force of his mind. He had a singular facility in seizing at once upon the prominent thoughts and bearings of a scriptural theme, attacking the citadel, as it were, without the necessity of scaling and undermining the walls, in clearing away all extraneous matter, and in presenting the naked truth clearly and forcibly before the minds of his audience. The divisions of his discourse were emphatically *heads*, to which, in the course of illustration and elucidation, he added a complete *body* of thought, differing, in this respect, from so many other discourses, which only present the hearer with the *feet, arms*, and disjointed *fragments* of a theme. He never left, therefore upon the minds of his hearers an imperfect impression of the meaning of any passage, or of his own ideas and interpretation. In the arrangement of his thoughts and illustrations, the hand of soft and subduing prudence was apparent; and he possessed, in perfection, the happy art of adapting his remarks to every variety of circumstance, even on the shortest notice, and with little preparation. All these characteristics, while valuable in themselves, are pre-eminently so when the individual possessing them is pervaded by a deep religious spirit. And if ever there existed a man, over the ocean of whose being the Spirit of God brooded without intermission, regulating all his thoughts, and sanctifying all his emotions, it was the subject of our sketch. Thus the earnestness of his impassioned delivery told powerfully upon the hearts and consciences of those who listened to his ministrations. Nor were the qualities of his mere bodily appearance, with his fine high forehead and snow-white head, and his mild benevolent eye and expressive features, "giving assurance of a man," without their effect. It was delightfully refreshing to see and hear him at a tent-meeting in the open air, when the rich sunlight of a summer Sabbath evening was showering its yellow gold among the reverent worshippers gathered in groups upon the sloping sides of a grassy knoll in front of the preacher and the tent. On such occasions he poured forth his finest bursts of eloquence. Besides being thoroughly prepared for the pulpit, Sabbath after Sabbath, Mr Gorrie was faithful and indefatigable in the discharge of his other pastoral duties. And none knew better than he how to console the sorrowful, when sitting in "the valley of the shadow of death." Although he felt deeply and acutely himself, yet he had a wonderful power of suppressing his feelings, for seldom, in even the most trying moments, was he known to shed a tear, and

thus he was well qualified to subdue hearts that were violently excited by grief. There is not a more delicate and difficult pastoral duty than to "minister 'comfort' to a heart diseased;" and it is not uncommon to observe individuals who have never themselves experienced severe anguish of soul, and who can neither appreciate nor feel the sanctity of sorrow, administer what they consider consolatory advice to suffering ones, who had much rather be left alone with their misery. But in the counsels and comforts of this servant of God and friend of man, there was nothing harsh or obtrusive—no affectation of superior wisdom—and none of that dogmatism which marks the "miserable comforter." The congregation over which he presided was scattered over a considerable tract of country, but he was ever ready, when occasion required, for the discharge of his important duties. To those who admired him, he, on such occasions especially, appeared the *beau-ideal* of an earnest, Christian-hearted minister, when passing from cottage to cottage, and going in and out among his people. At every hearth he was welcomed with a smile; for his geniality of soul, uprightness of character, frankness of disposition, and ease of manners, won him an easy way into every heart. He was not so much the shepherd of a flock, as the father of a large and loving family; and the deep affection they had for him was never so well known to themselves, nor so strongly manifested, as during his last illness. An occasion of a similar kind had never before occurred to prove the strength and fervour of their love, and their hearts had hitherto received *passively* comfort and delight from his presence; but when the sad thought darkened their minds that he was about to be removed for ever from their sight, their slumbering affection suddenly awoke, and found vent in earnest petitions and tears. We may well adopt the solemn lines of Wilson applied to Grahame—the Sabbath Bard—and say,—

"How well he taught them many a one will feel
 Unto their dying day; and when they lie
 On the grave's brink, unfearing and composed,
 Their speechless souls will bless the holy man,
 Whose voice exhorted, and whose footsteps led
 Unto the paths of life; nor sweeter hope,
 Next to the gracious look of Christ, have they,
 Than to behold his face who saved their souls."

GOURLAY, R. F., was born in the parish of Ceres in the year 1778. His father, Mr Oliver Gourlay, was long well known in the county as an extensive landed proprietor. He held the patrimonial acres of Craighrothie, and being of an enterprising and speculative turn of mind, he bought largely during the Peninsular War of all the surrounding lands as they came into the market—ultimately borrowing from the banks to enable him to do so. When peace was proclaimed, the opinion was pretty generally entertained that land would fall in value; and, having misgivings as to the

safety of their loans, his banking friends pressed him for payment. Their demands Mr Gourlay was unable to meet, he became bankrupt, and his estate sequestrated and sold, which, after defraying the exorbitant expenses occasioned by the "law's delays," yielded 18s 10½d per pound. It is believed the estate would have produced more, if properly managed, but a considerable portion was swallowed up in needless litigation. Of the early history of Mr Robert F. Gourlay we have not been able to glean much. From what we have learned, it appears that he received his education at St Andrews University, where he was a class-fellow of Thomas Chalmers; and that on finishing his curriculum, he was sent on an agricultural tour through England and Wales, along with Mr Arthur Young, an eminent agriculturist. Subsequently he served as a captain in the Pitlessie Volunteer Corps. But the political opinions which he had then adopted, and so firmly held—and which he did not care to conceal—got him into grief with the Powers that were, and he deemed it advisable to resign his commission. The more immediate cause of this rupture was the publication of a bulky pamphlet on Reform, promulgating perhaps rather extravagant views. One of his projects in that *brochure* was the division of the county into polling districts, with polling booths. For the district of Ceres, his genius fixed upon the church as the most suitable for electioneering purposes! The means he adopted for circulating this pamphlet were also unique. He got some of his friends to assist him; and he would himself ride sixty or seventy miles on horseback, leaving a copy of his publication during midnight in gardens and outhouses, and other places where it was likely to fall into the hands of the residents. This surreptitious mode of circulation excited suspicion, and, we are informed, the authorities were on the watch, ready to take Mr Gourlay up as a "spreader of sedition," or something akin to a traitor. His father, too, who held strong Liberal views, but was outstripped by his son, was annoyed at this pamphlet, and employed various means to call in, or buy up, the copies which had been distributed. Mr Gourlay married about 1804; and after residing for a time on Pratis, he removed to Deptford, in England, where he rented a farm from the Duke of Devonshire. There his restless spirit found outlet in schemes of high farming, and various kinds of improvements. He afterwards made several voyages to Canada, and while there he collected a vast amount of information regarding the capabilities of that colony, which he published in a work of three volumes, containing a very storehouse of Canadian facts and statistics. He also acquired a large tract of land, and endeavoured to get emigrants to settle upon it. For this purpose he published numerous pamphlets, and perambulated the country, lecturing everywhere with untiring energy, and, in

impassioned language, urging the working classes to leave this over-peopled country, and go to that El Dorado beyond the western wave. It would occupy too much space were we to recount all his labours—some of them ludicrous enough—for improving the position of the working classes both in social and political life. On one occasion he turned stone breaker, and bent his long back over the stone heaps by the road-side with the philo-sophic object of ascertaining what kind of work it was—"living on a sixpence per day, and working for it." Whatever he undertook he advocated it with an enthusiasm, almost amounting to fanaticism. In his political views, he was in advance of most of his contemporaries, and threw himself, heart and soul, into the Reform movement, which resulted in the passing of the Reform Bill in 1832. The pamphlets which he wrote and scattered broadcast over the land were innumerable. Whether these productions exercised much influence over the political minds of his time we are not in a position to say. But the author himself seems to have had a high idea of their importance, for he accused some of the leaders of the Reform agitation of adopting, without acknowledgment, the views he had promulgated. Among the alleged plagiarists was no less a personage than Mr (now Lord) Brougham. It was on this occasion that the incident occurred which is so well known by all who ever knew Mr Gourlay. By way of making reparation for the wrong which Mr Brougham had done him, Mr Gourlay gave the future Lord Chancellor of England a somewhat smart and vigorous horsewhipping in the lobby of the House of Commons! This hasty and impulsive proceeding procured for our hero incarceration in Cold-bathfields House of Correction, from which he was not released till his gallant and spirited lady admirers in Ceres came to his rescue, and successfully petitioned the House of Commons for his liberation. At a period subsequent to this incident, Mr Gourlay happened to be crossing the Forth, and had for a fellow-passenger his former contemporary student, Thomas Chalmers, who was then in the zenith of his fame. They were both intimate and agreeable enough in their intercourse; but all of a sudden, and quite unobserved by Chalmers, Mr Gourlay brought his never failing whip in violent contact with the portly, rounded shoulders of the Doctor. Smartly turning round, the Doctor gruffly demanded, "What did you do that for, Rob?" Gourlay smilingly made answer that "Now he had a positive veneration for his whip, as it had thrashed the two greatest men of the day." Whether the flattery served as an antidote to the divine's aching shoulders, tradition sayeth not. Such conduct illustrates the peculiarly impulsive nature of the man. A diseased determination to bring himself into notoriety, or a mistaken perception of duty as a public benefactor, seems to have led him into

almost all the undignified positions he ever occupied—whether in absurdly attempting to contest the county with Admiral Wemyss, or Mr Fergus; or heading in a cab, with banners flying and a band of music, an unruly mob in thwarting magisterial projects of improvement in the Edinburgh Meadows. This latter exploit brought him into collision with the authorities, when he was amerced in a penalty for his conduct. His appearance on the hustings never did him much credit. On the last occasion he appeared as an opponent of Mr Fergus, accompanied with a Highland piper, and nominated himself. In vain Sheriff Monteith blaudly told him he could not do so. The “old man eloquent” held on his way, stoutly maintaining his right to do so, and, hat in hand, haranguing his vigorously and lustily applauding auditors. He called on the *Provost* of Craigrothie to second his nomination, but that dignitary not appearing, our dauntless candidate said it did not matter, a nomination was sufficient, and he expressed his determination to go to the poll. This, however he did not attempt to do. He contented himself with holding a meeting in the Mason Lodge in the evening, presided over by the late Mr George Brunton, where he detailed his wrongs, and dilated upon what he had done for the cause of Reform in general, and the working classes in particular. After this his visits to his native county were not so numerous. He re-visited Canada, and married a second wife there, after he had nearly reached the limit of human existence “by reason of more strength.” For the last few years he lived in comparative retirement. On the occasion of one of his last visits to Cupar he called at the *Fife Herald* office in high dudgeon at the railway officials. When in Edinburgh, about four or five years before, he said he had addressed several of his boxes to Cupar, containing his manuscripts, publications, and other valuable documents, and had ordered them to be left at the station. In the interval, he went to Canada, where he remained for some years; and he had returned expecting to find his boxes as he consigned them! but how bitter was his chagrin and disappointment on learning that they were nowhere, even though it was about five years since he had despatched them from Edinburgh. His visits to Cupar were always relished by those who knew him, especially by those disposed for fun. On one occasion, he gathered a mob around him, and, for want of a more convenient platform, he mounted “The Kingdom of Fife” coach, which was standing in front of the “Horse and Dog,” at the foot of the Long Wynd, and from this eminence vehemently disburdened himself of his mental load, and at the same time showered one of his pamphlets among the crowd. Some of the juveniles, intent on a little amusement, began to pull the coach about, but he quite unconsciously continued his address, mingling with a shower of his pamphlets an oc-

casional injunction to the boys to take care and not play any mischief in their movements hither and thither. In personal appearance Mr Gourlay was over six feet, sparingly built. In his latter years he wore his beard long and grey. His head was large, but rather deficient in the higher perceptive faculties. He had many of the requisites of a good orator—a good clear voice, which he had thoroughly under control, a vehement, yet graceful action, and long arms, which he almost “made to speak.” The last time we saw him he was much broken down, requiring the assistance of two sticks to help his locomotion. He held a meeting in the Tontine Hall, and addressed a very small audience on emigration, the “be all” and “end all” of his existence. When he had finished his remarks he asked if any one wanted to question him. A residenter in town at once questioned some of his views on political economy. Mr Gourlay evidently saw through his drift, told him he was very dull of hearing, and got him to repeat his question. Mr Gourlay pretended not to understand him, and made some observations—totally different from the subject—in such a way as to tickle the risible faculties of the audience, and the interrogator got himself laughed at. Mr Gourlay died at Edinburgh on the 1st of August 1863, in the 85th year of his age, and his ashes repose in Warriston Cemetery.

GLADSTONE, The Right Honourable WILLIAM EWART (connected with Fifeshire by property), is the son of a wealthy Scottish merchant, formerly of Leith, and afterwards of Liverpool. William Ewart Gladstone was educated first at Eton, and afterwards at Christ Church, Oxford. In 1853 he was returned to the House of Commons as member for Newark. His great business capacity, coupled with his oratorical ability, soon discovered themselves, and in 1834, when in his twenty-fifth year, he was by the late Sir Robert Peel appointed to a seat in the Treasury. Here his eminent qualities further distinguished him, and in the following year he became Under Secretary for Foreign Affairs. In the same year, however, he, with his great leader, retired from office, and till 1841 he continued, with Sir Robert Peel, in Opposition, when he became a Privy Councillor and Vice-President of the Board of Trade. Meanwhile, he had further distinguished himself by the production of several works upon political subjects. Of these, perhaps the best known is the one entitled “The State and its Relations with the Church,” first published in 1838, and subsequently in an enlarged form in 1841. Whilst filling the office of Vice-President of the Board of Trade, Mr Gladstone greatly extended his reputation both as a financier and as a rhetorician. The “trade material” with which he had to deal, or, in other words, the commercial policy which it was his duty to explain and defend, called into operation the most practical qualities of his intellect, and exhibited

the masterly manner in which he could handle the most difficult and abstruse complications of commercial relationships. He increased the admiration of his party for him, and in 1843 became President of the Board of Trade. This office he held till 1845. Abilities such as Mr Gladstone possessed are not suffered to remain long in abeyance in a country like this, where there is every opportunity for talent to distinguish itself. Accordingly, in the following year, he was made Secretary of State for the Colonies. In this capacity he adhered to the measure of Sir Robert Peel, which proposed a modification of the corn-laws. He might now be considered as gradually modifying his opinions in reference to that inflexible Conservatism which, to a large extent, had formerly marked the policy of his party. In 1847 he was elected to the representation of the University of Oxford, but found himself so frequently at variance with his friends on the bill for repealing the last of the Jewish Disabilities, that, in 1852, he seceded from the Conservative party, and under the administration of the Earl of Derby, refused to take office. In the same year he was again returned for the University of Oxford, and was the most effective instrument in contributing to the subversion of the short-lived Derby administration, by the masterly manner in which he analysed and criticised in detail the budget introduced by Disraeli. During the preceding year he published his "Letter to Lord Aberdeen," in which he painted in vivid colours a picture of the political persecutions to which the Neapolitans were subjected by their Government. The effect of this letter was such as to fix the attention of Europe on the objects that had called it forth. On the accession of the Aberdeen Ministry, Mr Gladstone became Chancellor of the Exchequer; and under the Palmerston administration, which immediately succeeded that of Lord Aberdeen, he was appointed to the same post. In a few days, however, after his appointment, he resigned, in consequence of the determination of Mr Roebuck to persevere in his resolution of instituting an inquiry into the state of the British army before Sebastopol. He was now for some time out of office; but his productions prove that his privacy had been passed neither in idleness nor rest. In 1858 he attended an important meeting at Liverpool, for the purpose of presenting the prizes to the successful competitors in the recent Oxford examinations. As he had for some years been the representative of Oxford University, it is interesting to hear him delivering his unreserved sentiments in reference to both the Universities of Oxford and Cambridge, and declaring that whatever these learned institutions had done in former days, they were not now doing their duty to our great warts of commerce. "I see," says he, "in the examinations, the resumption by the ancient Universities of the country of their true relation to all classes of the community, as institu-

tions which have been the pride and glory of Christendom, and which ought to dispense their benefits to all ranks of our fellow-citizens. This was the true aim of the Universities upon their first foundation. They never were intended to be the monopoly of the rich. They were intended to work the deep mines of capacity and character which exist throughout every great civilised community. They were intended to draw forth from hidden corners and recesses, wherever they existed, the materials of genius and excellency, for the glory of God and the advantage of the country. And that aim they fulfilled. Go back to the periods when the great movements of the human mind commenced, and see where it was that those processes were elaborated, and whence it was that four hundred, five hundred, six hundred, seven hundred years ago, light flowed in England. It was from the Universities; and as one great poet, Milton, has called Athens the eye of Greece, so well and truly may it be said, in reference to their early history, that the Universities of Oxford and Cambridge were the eyes of England. I do not say that at present that function is fully discharged. On the contrary, we see that for several centuries those Universities have performed duties most important indeed, and most useful, but comparatively limited. In the main, their utility has been confined to the rich. They have educated the clergy, and in so doing, have performed a great service to the country; they have educated the greater number—almost the whole, indeed—of the sons of our high nobility; they have educated the principal part of the sages of the law; but that is not the whole of their duty. We have in England vast classes of men who are not comprised in the category to which I have referred—vast classes of whom the great assembly now before me is a specimen—and I must confess that I have never come into South Lancashire, whether into the town of Liverpool, or into the great and intelligent community of Manchester, without feeling deeply what a blank there was—what a void existed requiring to be filled up—and how the connection between the Universities and this great community of South Lancashire had so dwindled away, that it would make but little difference in the Universities if South Lancashire were swallowed up, or in South Lancashire, if Oxford and Cambridge were in ruins. This is, I hope, a frank—it is certainly a sincere—confession, describing what, in my view, is a great social evil. At any rate, it shows that we have fallen far short of that which our forefathers designed." In the same year Mr Gladstone went on a mission to the Ionian Isles, as Lord High Commissioner Extraordinary, with the professed object of settling the then differences existing between their inhabitants and the British Government in its capacity of protector. On his return appeared his "Homeric Studies." In this grand work Mr

Gladstone affirms the strictly historical character of the Homeric Poems. The siege of Troy is to be considered as a historical fact; and Achilles, Agamemnon, Priam, and Hector, are all historical personages, as really as Napoleon I. and the great Duke of Wellington. It is invigorating to take a draught of the eloquence, with all its breadth and grandeur, of Mr Gladstone on this classical theme. Homer, the blind old bard, himself takes in his eyes at once the real character of a historian. He is a veritable chronicler of facts, incidents, events, manners, customs, and personages, that all had an existence, as tangible and true as the earth upon which they had their being, or as the sun beneath which they were all included in the performances of time. "He alone," he says, "of all the now famous writers, moves—in the 'Iliad,' especially—subject to the stricter laws of time and place. He alone, while producing an unsurpassed work of the imagination, is also the greatest chronicler that ever lived, and presents to us, from his own single hand, a representation of life, manners, history of morals, theology, and politics, so vivid and comprehensive, that it may be hard to say whether any of the more refined ages of Greece and Rome, with their clouds of authors, and their multiplied forms of historical record, are either more faithfully or more completely conveyed to us. He alone presents to us a mind and an organisation working with such precision that, setting aside for the moment any question as to the genuineness of his text, we may reason in general from his minutest indications, with the confidence that they belong to some consistent and intelligible whole." This is eloquence; but in the tenth section of the second volume of Mr Gladstone's work we have, on the Homeric Poems in relation to that of the early books of Holy Scripture, a still higher strain of thought, beauty, and power. The relationship between the two productions—the Scriptures and the Poems—is thus drawn:—"Even if they are regarded in no other light than as literary treasures, the position, both of the oldest books among the Sacred Scriptures, and next to them, of the Homeric Poems, is so remarkable as not only to invite, but to command, the attention of every inquirer into the early condition of mankind. Each of them opens to us a scene of which we have no other literary knowledge. Each of them is either wholly, or in a great degree, isolated, and cut from the domain of history, as it is commonly understood. Each of them was preserved with the most jealous care by the nation to which they severally belonged. By far the oldest of known compositions, and with conclusive proof upon the face of them, that their respective origins were perfectly distinct and independent, they, notwithstanding, seem to be in no point contradictory, while in many they are highly confirmatory of each other's genuineness and antiquity. Still, as histo-

rical representations, and in a purely human aspect, they are greatly different. The Holy Scriptures are like a thin stream, beginning from the very fountain-head of our race, and gradually, but continuously, finding their way through an extended solitude into times otherwise known, and into the general current of the fortunes of mankind. The Homeric Poems are like a broad lake, outstretched in the distance, which provides us with a mirror of one particular age and people, alike full and marvellous, but which is entirely dissociated by an interval of many generations from any other records, except such as are of the most partial and fragmentary kind. In respect of the influence which they have respectively exercised upon mankind, it might appear almost profane to compare them. In this point of view the Scriptures stand so far apart from every other production, on account of their great offices in relation to the coming of the Redeemer, and to the spiritual training of mankind, that there can be nothing either like or second to them." Here there is no straining after rhetorical brilliancy, notwithstanding the similitude with which the passage is adorned; but there is power, reverence, admiration, and truth. We do not think, with some, that the pervading characteristic of Mr Gladstone's mind is brilliancy. It has more of the dialectic than the poetic element, yet is still sufficiently appreciative of all the higher attributes of the Homeric art. There is one passage in the "Homeric Studies" that has been often quoted with admiration, in which Mr Gladstone has paid a tribute to the psalms of David, not merely on account of their majesty of style, but as the deepest and most varied utterances of spiritual experience:—"Most of all does the Book of Psalms refuse the challenge of philosophical or poetical competition. In that book, for well-nigh three thousand years, the piety of saints has found its most refined and choicest food; to such a degree, indeed, that the rank and quality of the religious frame may in general be tested, at least negatively, by the height of its relish for them. There is the whole music of the human heart, when touched by the hand of the Maker, in all its tones, that whisper or that swell for every hope or fear, for every joy or pang, for every form of strength or languor, of disquietude or rest. There are developed all the innermost relations of the human soul to God, built upon the platform of a covenant of love and sonship, that had its foundations in the Messiah, while in this particular and privileged book it was permitted to anticipate His coming. We can no more compare Isaiah and the Psalms with Homer, than we can compare David's heroism with Diomedes's, or the prowess of the Israelites when they drove Philistia before them, with the valour of the Greeks at Marathon or Plataea, at Issus or Arbela. We shall most nearly do justice to each, by observing carefully the boundary line of

their respective provinces." We do not wish to dwell too long upon this work; but it is the literary production of Mr Gladstone by which he is known most widely to the classical world, and that through which he has revealed to us much of the reverential feeling with which we have said he is evidently imbued, and which gives him, in our estimation, a much higher standing than many of his contemporaries, who may be equally prominent with him in politics. We cannot, therefore, resist the temptation of giving one more passage, to show what he considers to be the effects of Christianity upon mankind:—"It seems impossible not to be struck at this point with the contrast between the times preceding the Advent, and those which have followed it. Since the Advent, Christianity has marched for fifteen hundred years at the head of human civilisation, and has driven, harnessed to its chariot, as the horses of a triumphal car, the chief intellectual and material forces of the world. Its learning has been the learning of the world, its art the art of the world, its genius the genius of the world; its greatness, glory, grandeur, and majesty, have been almost, though not absolutely, all that, in these respects, the world has to boast of. That which is to come, I do not presume to portend; but of the past we may speak with confidence. He who hereafter, in even the remotest age, with the colourless impartiality of mere intelligence, may seek to know what durable results mankind has for the last fifteen hundred years achieved, what capital of the mind it has accumulated and transmitted, will find his investigations per force concentrated upon, and almost confined to that part, that minor part, of mankind which has been Christian." In 1859 Mr Gladstone was again appointed Chancellor of the Exchequer, under the administration of Lord Palmerston. In the early part of the following year he brought in his budget, and from that period down to the present time, he has held office under the Palmerston banner. From what we have here said and shown, it is evident that he has a loftier character of mind than is generally possessed by the mere politician; that his tastes are both exalted and refined, and that he is a man worthy to assist in ruling the destinies of a great people. As an orator he is inferior to none in England, and as a master of debate he is unrivalled. In all the resources of the art of the rhetorician he is an adept; but, however large may be his portion of these intellectual gifts, they bring less weight to his character than do those moral sentiments which touch chords of sympathy in the hearts of thousands, who are grateful for the humanising influences shed around them in the spirit of a benign Christianity, and in a land of religious feeling.

GLAS, The Rev. JOHN, founder of the Glasites, was the son of the Rev. Alexander Glas, at one time minister of Auchter-

muchty, Fifeshire, and was born September 21, 1698. He received the rudiments of his education at Kinclaven, to which parish his father was translated in 1697. At the grammar school of Perth, to which he was afterwards sent, he acquired the Latin and Greek languages. He completed his studies at the Universities of St Andrews and Edinburgh, and having been licensed to preach by the Presbytery of Perth, was ordained minister of the parish of Tealing, near Dundee. He soon became a popular preacher, and might have been a useful and exemplary minister, had he not begun to advocate principles directly contrary to the standards of the church. In 1727 he published a treatise, entitled "The Testimony of the King of Martyrs," the object of which was to prove that a state establishment of religion is inconsistent with Christianity. For this and other errors he was deposed by the Synod of Angus and Mearns on April 12, 1728. Removing to Dundee, he formed there the first congregation of his peculiar sect, from him called Glasites, and afterwards in England styled Sandemanians, from Mr Glas's son-in-law, Mr Robert Sandeman, who adopted his doctrines to a modified extent. In 1733 Mr Glas left Dundee and went to Perth, where he erected a chapel, and formed a small congregation, which he styled a church, it being one of his favourite notions that every separate meeting of worshipping Christians constitutes a church within itself. In 1739 the General Assembly, among other strange acts, removed the sentence of deposition passed against him, so far as to restore him to his status as a minister of the gospel, though not to that of a minister of the Church of Scotland, until he should have made a solemn renunciation of the peculiar doctrines which he held. But as he was sincere in his opinions, he maintained and advocated them to the last. He wrote a great number of controversial tracts, which were published at Edinburgh, in 1762, in 4 vols. 8vo. Mr Glas died at Dundee, in 1773, aged 75. By his wife, Catharine Black, a daughter of the Rev. Mr Black of Perth, he had fifteen children, all of whom he survived. One of his sons, Thomas, who was a bookseller in Dundee, became pastor of the congregation his father had first formed there, but died in the prime of life of a fever. Either Thomas or a brother of his, who died in early youth, wrote "The River Tay, a Fragment." Another son is the subject of the following article.

GLAS, JOHN, son of the preceding, was born at Dundee in 1725. He was educated for the medical profession, and went several voyages to the West Indies in the capacity of a surgeon; but afterwards became captain of a merchant vessel belonging to London, and was employed in the trade to the Brazils. He wrote, in one volume 4to., an interesting "Description of Teneriffe, with the Manners and Customs of the Portuguese settled there," which was published by

Dodsley in 1764. Being engaged by a company in London to attempt forming a settlement on the coast of Africa, he went out, taking with him his wife and daughter; but soon after his arrival he was seized by the Spaniards, while his men were murdered, and his vessel plundered of all that it contained. He was kept a prisoner for some time, but at last he contrived, by concealing a note written in pencil in a loaf of bread, to communicate his situation to the British Consul, who immediately interfered, when he obtained his liberty, and in 1765 set sail with his wife and daughter on their return to England. On board the vessel, which he commanded, all his property was embarked, as well as a considerable amount of specie; which induced four of the crew to enter into a conspiracy to seize the ship. They put their design in execution as they came in sight of the coast of Ireland. Hearing a noise on deck, Captain Glas hastened up from the cabin, but was stabbed in the back by one of the mutineers, who was lurking below, and almost immediately expired. Mrs Glas and her daughter implored mercy in vain; they were thrown overboard locked in each other's arms. Besides these, the mate, one seaman, and two boys, lost their lives. The villains then loaded one of the boats with the money chests, and having sunk the ship, landed at Ross, but being soon after apprehended, they confessed the crime, and were accordingly executed in October 1765.

GLENIE, JAMES, an eminent mathematician, was born in Fifeshire in 1750. He was the son of an officer in the army, who had been present both at the battle of Dettingen and at the siege of Belleisle. After receiving the rudiments of his education at a parochial school, young Glenie was sent to the University of St Andrews, where he soon distinguished himself by his proficiency in the mathematics, particularly in geometry; and in 1769 he obtained two of the principal prizes on account of his excellence in that department. Being originally destined for the church, he entered the divinity class, and paid so much attention to his studies that he soon became a keen polemic and able theologian. Seeing no prospect, however, of being presented to a church, he turned his thoughts towards the army; and his scientific attainments having recommended him to the professors of St Andrews, he was, through their influence, and that of the Earl of Kinnoul, Chancellor of the University, appointed by Lord Adam Gordon, at that time Commander-in-Chief in Scotland, a cadet of artillery at Woolwich. After a satisfactory examination he obtained a commission; and on the commencement of the war with America in 1775, went out to New York, as lieutenant of artillery, with the troops ordered to embark for that country. There he distinguished himself so much under Colonel, afterwards General, St Leger, that, on the arrival of the Marquis Townshend, he was, without

any solicitation on his part, transferred from the artillery to the engineers, which circumstance, with the reasons annexed, were duly notified in the *London Gazette*. In 1779 Mr Glenie was nominated one of the thirty practitioner engineers, and promoted to be second, and soon after first, lieutenant. Notwithstanding the harassing duties in which he was engaged, his zeal for science led him at this time to write a variety of important papers on the most abstruse subjects, which were transmitted to his friend and correspondent the Baron Maseres, and read before the Royal Society, when he was elected a member, like Dr Franklin, without the payment of the usual fees. On his return to England, he married Miss Mary Anne Locke, a daughter of the store-keeper at Portsmouth, by whom he had three children. In 1783 the Duke of Richmond succeeded Glenie's patron, the Marquis Townshend, in the Master-Generalship of the Ordnance. To prevent such a national misfortune as had happened in 1779, when the navy of England was obliged to take refuge in the Bristol Channel from the combined fleets of France and Spain, which had menaced the dockyard of Plymouth, and insulted the whole coast, his Grace had conceived the romantic idea of fortifying all our naval arsenals, and strengthening every important maritime station, instead of increasing the navy, and creating a new nursery for our seamen. This absurd scheme had met with the approbation of several officers and engineers; and, from Mr Glenie's high scientific reputation, the Duke was desirous of obtaining his sanction to the plan. He accordingly consulted him on the subject, when he unhesitatingly declared the scheme extravagant and impracticable, and advised his Grace to abandon it altogether. At the request of Mr Courtenay, the secretary of the Marquis Townshend, at whose house Mr Glenie was residing for a few days, the latter was induced to write his famous pamphlet against it, entitled "A Short Essay;" which was no sooner published than it occupied exclusively the attention of all parties. In this celebrated publication, which passed through several editions, he demonstrated that extended lines produce prolonged weakness, not strength; and that the troops cooped up within the proposed fortifications would be far more formidable, as an active and moveable force, against an invading enemy, than confined in their doubts. He also showed, by a correct and careful estimate, that the sum necessary for the execution of the Duke's scheme, being no less than forty or fifty millions, would exceed the whole capital required for building a new and complete fleet, superior to that of any nation on earth. The Duke published an unsatisfactory reply to Mr Glenie's pamphlet; and his proposal was soon after negatived in Parliament. Being now deprived of all hopes of promotion, and treated with neglect by his superiors, Mr

Glenie, resigning his commission, emigrated with his wife and children to New Brunswick, where he purchased a large tract of land, and was elected a Representative to the House of Assembly. Soon after he became a contractor for ship timber and masts for Government, but both he and his partner, who is said to have been possessed of considerable wealth, were ruined by the speculation. Compelled to return to England, he obtained an introduction to the Earl of Chatham, then Master-General of the Ordnance, who, not being able to employ him, retained him as Engineer Extraordinary. By his recommendation, however, Glenie was soon afterwards appointed by the East India Company instructor of the cadets at the establishment formed for its young artillery officers, with a salary and emoluments amounting to about £400 per annum. Unfortunately for him, he was one of the witnesses summoned in the famous trial in which the Duke of York and Mrs Clarke were concerned, and his evidence having given offence to his Royal Highness, he was soon afterwards dismissed from his situation. In November 1812, Mr Glenie was employed by a gentleman, who had been a Member of Parliament, to go out to Copenhagen to negotiate for him the purchase of a large plantation in that country; but having made no specific agreement with his employer, he never received any remuneration for his trouble. After this he endeavoured to support himself by taking a few mathematical pupils, but did not meet with much success. He died of apoplexy, November 23, 1817, in the 67th year of his age. Among other contributions made by Mr Glenie to the "Transactions" of the Royal Society was a demonstration of Dr Mathew Stewart's "42d Proposition, or 36th Theorem," which had remained without solution, and puzzled the learned during a period of sixty-five years; and also his celebrated paper, sent in 1811, on "The Squaring of the Circle," in which he demonstrates the impossibility of it, a question which is supposed to have engaged the attention, and to have eluded the research, of the illustrious Newton. He was the author of a "History of Gunnery," published in 1776, and several mathematical works.

GLEIG, The Right Rev. GEORGE, LL.D., Bishop of Brechin, was born at Stonehaven in the year 1753. Notwithstanding a little hastiness of temper, he was a great as well as a good man; one of the most distinguished prelates, undoubtedly, whom the Scottish Episcopal Church ever possessed. The power he wielded among his brethren, as shown in their private communications, was most remarkable. As a metaphysical writer, even in metaphysical Scotland, he bore no small reputation, and as a critic, he was among the first of his day. Seldom, indeed, can it fall to the lot of a communion so poor as the Episcopal Church in Scotland to enjoy the credit attached to so good a name as that of Bishop Gleig. His reputation as a

scholar and a philosopher are so well established by his numerous works, that it is unnecessary, as it would be unbecoming, in the writer to attempt any eulogium on so illustrious a man. Mr Gleig was appointed to the cure of Pittenweem soon after his ordination, and discharged his pastoral duties with much acceptance for fourteen years. Having discharged with much ability the various duties of a presbyter, he was, in the autumn of 1808 elected by the clergy of Brechin as coadjutor of their aged Bishop, the Right Reverend John Strachan, a most respectable clergyman, who was sprung from the family of Strachan of Thornton, in the county of Kincardine, afterwards represented by his kinsman, the gallant Admiral Sir Richard Strachan. Bishop Gleig was consecrated at Aberdeen on the 30th October 1808, by Bishop Skinner, Bishop Jolly, and Bishop Torry. On the death of Bishop Strachan, in 1810, he was preferred to the sole charge of the diocese, and in 1816, upon the demise of Bishop Skinner, he was chosen by his brethren to fill the office of Primus. Bishop Gleig died on the 7th of March 1840, in the 87th year of his age, and the 32d of his episcopate. His friendship with Bishop Torry of St Andrews remained unbroken to the last,—a friendship of sixty years' duration, with only an interval of eleven years (Bishop Torry having followed him in 1852), and then, as we may piously believe, renewed for ever, in a better world.

GLEIG, The Reverend GEORGE ROBERT, Chaplain-General of the Forces, was born at Stirling on the 20th of April 1796. He is the youngest son of the Rev. Doctor George Gleig, sometime incumbent of St John's Chapel, Pittenweem, afterwards Bishop of Brechin, noticed in the preceding article. Towards the close of the last century, Dr Gleig served at Crail and Pittenweem alternately,—one Sunday at Crail, and the two following at Pittenweem; and at the former place there was the largest congregation, although there is now no place of meeting in that burgh, the whole of the members assembling on Sundays at Pittenweem Priory. At the age of thirteen the subject of this notice entered the University of Glasgow; whence, before, he was fifteen, he was removed to Balliol College, Oxford. After keeping six terms, he evinced such a decided preference for the military profession, that a commission was procured for him; and having barely completed his seventeenth year, he joined the Duke of Wellington's army, then engaged in the sieges of St Sebastian and Pampeluna in the summer of 1813. At the close of the Peninsular war he proceeded to America, and was shot in the thigh while taking possession of an American colour at the battle of Bladensburgh. Returning to Europe too late for the battle of Waterloo, he soon began to grow tired of a soldier's life in time of peace; and though promoted to a company, on his father's suggestion he again

proceeded to Oxford. He took his degree in 1818, and in 1819 was admitted into Deacon's Orders on the curacy of Westwill, in Kent. Mr Gleig had early begun to write; while at Oxford he translated "Aristotle's Poetics." In 1820, he completed his first acknowledged work, "A Narrative of the Campaigns of the British Army at Washington, in New Orleans." It obtained a fair, but not a large, share of public favour. But when by-and-bye, in 1826, "The Subaltern"—which appeared originally as a series of papers in *Blackwood's Magazine*—came out, attention was drawn to the earlier volume, which passed within a few months through three editions. In 1822, Mr Gleig was presented to the perpetual curacy of Ash, next Sandwich; and in April 1823, had the rectory of Ivy Church likewise given to him; both by Manners Sutton, Archbishop of Canterbury. Between 1822 and 1834 he produced, besides the two volumes already specified, "The Life of Sir Thomas Munro," 3 vols.; "The History of the Bible," in 2 vols.; "The History of India" (in Murray's Family Library), in 4 vols.; "The Country Curate," begun, like the "Subaltern," in *Blackwood*; "The Chelsea Pensioners;" &c. The "Subaltern" had early obtained for him the friendship of the Duke of Wellington, who made him his frequent guest at Walmer Castle; and in 1834, Lord John Russell, attracted by the same work, made him the spontaneous offer of the chaplaincy of Chelsea Hospital, which had then become vacant. In 1846, he was promoted to be Chaplain-General of the Forces, being at the same time appointed Inspector-General of Military Schools; and in 1850, he was presented to a prebendal stall in St Paul's. His work in 1858 and 1859 is "A Life of the Great Duke of Wellington," founded on the biography of Captain Brailmont, of the Belgian army; but much enhanced in value, from private and public documents, necessarily inaccessible to a foreigner. Besides the books enumerated above, he has published at various times—"The Life of Lord Clive," "The Story of the Battle of Waterloo," "The Leipzig Campaign," "Chelsea Hospital and its Traditions," two volumes of sermons, and "A Guide to the Holy Sacrament." Two volumes of essays, collected chiefly from the *Edinburgh* and *Quarterly Reviews*, extending over a wide range of subjects, have been published separately, and have been well received. Mr Gleig is an *extempore* preacher of acknowledged power and eloquence.

GRAHAM, PATRICK, Bishop of St Andrews, was previously Bishop of Brechin, and brother, of the half blood, to Bishop Kennedy, as being son to the Lord Graham, by the Lady Mary Stuart, after the death of her two former husbands, to wit, the Earl of Angus, and Sir James Kennedy of Dunmore. He was translated to the See of St Andrews about the year 1406. This prelate undertook a journey to Rome, and while he was there, the old controversy concern-

ing the superiority of the See of York over the Church of Scotland having been renewed, he not only obtained sentence against the Archbishop of York, but likewise that his own See of St Andrews should be erected into an Archbishopric; and the Pope also made him his Legate within Scotland for three years. This worthy man, upon his return to his native country, found the King, the courtiers, and the clergy, all in opposition to him. The King was displeased for his accepting the legation without his knowledge and consent; and the clergy feared lest, by his legative power and new supremacy, he would rectify the disorders which were befallen the Church through the disposing of church livings by sale, &c. In short, things were carried to such a height against the new archbishop, that he ended his days a prisoner in Lochleven Castle, in 1478, after enjoying an empty title for thirteen years, and was buried in St Servanus' Isle, within the chapel. "This end," says Archbishop Spottiswoode, "had that worthy man, in virtue and learning inferior to none of his time, oppressed by the malice and calumny of his enemies, chiefly for that they feared reformation of their wretched abuses by his means." And Buchanan likewise commiserates the great troubles and hardships this good man met with.

GRANT, GEORGE, Sheriff-Substitute of the Cupar District of Fife. Mr Grant was the son of the late Dr Andrew Grant, sometime the minister of Portmoak, Kinross-shire, and afterwards of St Andrew's Church, Edinburgh. Mr Grant's first appearance judicially in Fifeshire was in 1835, when he was appointed by Mr Sheriff Clehane to act as poll-sheriff at Kirkcaldy, on the occasion of the first contested election, after the passing of the Reform Bill, between Admiral Wemyss and General Lindsay; and again in 1837 at a similarly contested election between Admiral Wemyss and the Hon. James Bruce, the late Lord Elgin. Popular feeling and political excitement ran very high at these times throughout the country, and it was considered of great importance that gentlemen of tact and discretion should preside at the various polling booths. Mr Grant fully justified the trust thus reposed in him, and the manner in which he discharged its delicate duties gained for him the esteem of all parties. Riots on these occasions took place, or were alleged to have taken place, at Kirkcaldy; and an application was once made, at the instance of a political leader, to have the poll stopped in consequence, but Mr Grant, looking from the windows of the Town House, satisfied himself that there was no good reason for sanctioning such a step, and future judicial proceedings bore out the view which he took of the matter. Mr Grant's future career was a continued exemplification of the same straightforward and temperate course of conduct. For many years he was a prominent member of

the Edinburgh Town Council, and although it was well known that his leanings were Conservative in their tendency, he always possessed the confidence of the Whigs in a large measure, and indeed acted as a kind of moderator between the contending parties, being the means, by his kindly and judicious counsels, of allaying heats and asperities on both sides. In 1850, Mr Grant was appointed by Mr Monteith, as successor to Mr Lawrence Brown Douglas in the office, then vacant, of Sheriff-Substitute of the district of Fife. How laboriously and impartially he discharged the responsible duties of this situation is known to all who had occasion in any capacity to be connected with our judicial proceedings. If Sheriff Grant at any time erred in his judgments, it was solely through the generous instincts of his nature leading him unconsciously to forget the lawyer in the man, and seeking to arbitrate rather than to judge. It must be strongly felt that, in the performance of his public duties, Sheriff Grant never knowingly made an enemy; and we believe few men ever had a more numerous class of private friends.

GRAY, Captain CHARLES, of the Royal Marines, was born at Anstruther Wester on the 10th March 1782. He was the school-fellow and early associate of Dr Chalmers, and Professor Tennant, author of "Anster Fair," who were both natives of Anstruther Easter. In 1805, his maternal uncle, Major-General Burn (a memoir of whom will be found in this work), procured for him a commission in the Woolwich division of Royal Marines. In 1811, Mr Gray published an octavo volume of "Poems and Songs," of which a second edition was called for at the end of three years. In 1813, he joined Tennant, Fowler, Conolly, and some other local poets, in establishing the "Musomanik Society of Anstruther,"—an association which existed about four years, and gave to the world a collection of respectable verses. After six-and-thirty years' service, a considerable part of which was spent in the Mediterranean, he was enabled to retire, in 1841, on a captain's full pay. He now established his head-quarters in Edinburgh, where he cultivated the society of lovers of Scottish song. In 1841, in compliance with the wishes of numerous friends, expressed in the form of a *Round Robin*, he published a second volume of verses, with the title of "Lays and Lyrics." This work appeared on elegant duodecimo, illustrated with engravings of the author's portrait and birth-place. In the *Glasgow Citizen* newspaper, he subsequently published "Cursory Remarks on Scottish Song," which have been copiously quoted by Mr Farquhar Graham, in his edition of the "Songs of Scotland." Of cheerful and amiable dispositions, Captain Gray was much cherished by his friends. Intimately acquainted with the productions of the modern Scottish poets, he took delight in discussing their merits; and he enlivened the social circle

by singing his favourite songs. Of his lyrical compositions, many of them deservedly attained popularity. An ardent admirer of Burns, he was led to imitate the style of the great national bard; and on one occasion, he was selected to preside at a great anniversary celebration of his birth in Ayrshire, which he did with great *eclat*. In person, Captain Gray was of low stature; his gray, weather-beaten countenance, wore a constant smile. He died, after a period of declining health, on the 13th April 1851. He married early in life, Miss Jessie Carstairs, a sister of the late Rev. Dr Carstairs, minister of Anstruther Wester, by whom he had two sons, one of whom predeceased him, and the other died in India, a captain of marines.

GREGORY, JAMES, Professor, St Andrews, a distinguished mathematician, and, excepting Newton, the greatest philosopher of his age, was born at Drumoak, in Aberdeenshire, in 1638. He was a younger brother of Mr David Gregory of Kinnairdie. He was educated in Marischal College, Aberdeen, where he became well versed in classical learning. The works of Galileo, Des Cartes, and Kepler, were, however, his principal study, and he began early to make improvements on their discoveries in optics, the most important of which was his invention of the reflecting telescope, which still bears his name. In 1663, he published at London a description of the construction of this instrument, in a quarto work, entitled "Optica promota, seu abditæ radorum reflexorum ex refractorum mysteria Geometricæ enucleata." In 1664, he visited London for the purpose of perfecting the mechanical construction of the instrument, but not being able to obtain a speculum ground and polished, of a proper figure, he abandoned the design for a time, and set out on a tour for Italy. He staid some time at Padua, the university of which was at that time famed for mathematical science; and while there he published, in 1667, a treatise on the Quadrature of the Circle and Hyperbola, which was reprinted at Venice in 1668, with an appendix on the transmutation of curves. On his return to England, Mr Gregory was elected a Member of the Royal Society, whose Transactions he enriched with some valuable papers. His treatise on the Quadrature of the Circle involved him in a discussion with Mr Huygens, who attacked his method in a scientific journal of that period, and Gregory replied in the Philosophical Transactions. Both controversialists, but particularly Gregory, conducted the dispute with much unnecessary warmth and asperity. In 1668, he published "Exercitationes Geometricæ," which, though only consisting of twenty-six pages, added considerably to his already high reputation. About the same time he was elected Professor of Mathematics in the University of St Andrews; and in 1669, he married Mary, the daughter of George Jamesone, the cele-

brated painter, styled by Walpole the Scottish Vandyke. By this lady he had a son and two daughters.

GREIG, Sir SAMUEL, a distinguished admiral in the Russian service, was born in the village of Inverkeithing, Fifeshire, November 30, 1735. He entered the royal navy while yet young, and soon rose to the rank of lieutenant. Having been selected as one of the British naval officers who, at the request of the Court of St Petersburg, were sent out to improve the Russian fleet, his skill in naval affairs, and diligence in the discharge of his duties, soon attracted the notice of the Government, and he was speedily promoted to the rank of captain. In the war which afterwards broke out between Russia and Turkey, Captain Greig had an opportunity of displaying his zeal and intrepidity to such advantage as led to his almost immediate advancement. He was sent, under the command of Count Orlov, with a fleet to the Mediterranean, where they met the Turkish fleet, and though the latter was much superior in force to their opponents, the Russians did not hesitate in giving them battle, when, after a severe engagement, the Turks were compelled to take refuge during the night close into the Island of Scio, where they were protected by the batteries on land. The Russian admiral having resolved to destroy the enemy's fleet by means of his fire-ships, Captain Greig was appointed to the command of this dangerous enterprise, for which purpose he was promoted to the rank of commodore. Accordingly, at one o'clock in the morning he bore down upon the enemy, and succeeded in totally destroying the Turkish fleet, setting the match to the fire-ships with his own hands, being assisted in this hazardous exploit by Lieutenant Drysdale, another British officer, who, on this occasion, acted under him. As soon as the match was fired, Greig and Drysdale leaped overboard, and, though exposed to a tremendous fire from the Turks, succeeded in reaching unhurt their own boats. Following up this success, the Russian fleet immediately attacked the town and batteries on shore, which, before nine o'clock in the morning, they utterly demolished. For this important service Commodore Greig was, by Count Orlov, at once nominated Admiral, and the appointment was confirmed by an express from the Empress. On peace being concluded, Admiral Greig devoted himself to the improvement of the Russian fleet, in all its departments, and to the remodelling of its code of discipline; and for these, and other valuable services, he was rewarded by being appointed Admiral of all the Russias, and Governor of Cronstadt. The Empress also conferred upon him the different orders of the empire, namely, St Andrew, St Alexander Newskie, St George, St Vlodimir, and St Anne. He next served with distinction against the Swedes, whose fleet he blocked up in port; but while employed in this duty in the Baltic, he was

attacked by a violent fever, and having been carried to Revel, died October 26, 1788, on board his own ship, the *Roitslaw*, after a few days' illness, in the 53d year of his age. His funeral, by order of the Empress, was conducted with the utmost pomp and magnificence.

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HACKSTON, DAVID, of Rathillet, one of the most resolute of the leaders of the Covenanters, is said in his youth to have followed a wild and irregular life, and to have been first converted by attending the field preachings of the persecuted ministers. From his great courage and zeal in the cause of the Covenant, he soon acquired considerable influence over his associates. He was present on May 3, 1679, on Magus Moor, in Fifeshire, with other eight persons, when Archbishop Sharpe accidentally came in their way, and was by them put to death, although Hackston himself had no hand in the deed. The party wished him to act as their leader on the occasion, but he refused, on the two-fold ground that he was by no means assured of the lawfulness of the action, and that, as there was a private difference subsisting between Sharpe and himself, the world would be apt, if he took an active part in his destruction, to say that he had done it out of personal hatred and revenge, of which he professed himself entirely free. About the end of the same month, Hackston, and five of his companions, joined the body of Covenanters assembled in Evandale, Lanarkshire. On the 20th, the anniversary of the Restoration, he and Mr Douglas, one of the persecuted clergymen, published at the market cross of Rutherglen, a declaration which had been drawn up against the Government. Returning to Evandale, he was with the Covenanters when they were attacked by Grahaime of Claverhouse, upon the 1st of June, near Drumclog, where, being appointed one of the commanding officers, by his presence of mind and intrepidity, he greatly contributed to the discomfiture of the King's troops. At the battle of Bothwell Bridge, on the 22d of June, he again displayed uncommon valour, being, with his troop of horse, the last to leave the field where his party had sustained such a disastrous defeat. A reward having been offered for his apprehension, he was forced to lurk in concealment for about a year; but was at length taken prisoner at Airmoss, on July 22, 1680, by Bruce of Earlshall, after a desperate resistance, in which Hackston was severely wounded, and Richard Cameron and nine of his adherents killed. Having been conveyed to Edinburgh, he was, after two preliminary examinations before the Council, brought to trial on the 29th, and being found guilty, was, on the 30th, immediately after receiving sentence, executed under circumstances of unparalleled cruelty.