

too often assumed. He was one of the Commissioners from the General Assembly of the Church of Scotland to the Westminster Assembly, where his services were acknowledged by all parties to have been of great importance. The other Commissioners from the Scottish Church were permitted to visit their native country by turns, and to report the progress which was made from time to time in the work; but Rutherford never quitted his post till his mission was accomplished. Mr Rutherford exerted himself to promote the cause he espoused, not only in the Assembly but also by means of the press in a variety of publications. All his productions are highly honourable to the talents of their author, and place his industry and fertility of mind in a singularly favourable point of view. Rutherford, in returning to St Andrews, the former scene of his professional and pastoral labours, must have felt agreeably relieved from the business and the bustle of a popular assembly, and hoped, probably, that now he might rest in his lot. Far otherwise, however, was the case. He was in January 1649, at the recommendation of the Commission of the General Assembly, appointed Principal of St Mary's College, of which he was already Professor of Divinity; and not long after he was elevated to the Rectorship of the University. An attempt had also been made in the General Assembly of 1649 to have him removed to the University of Edinburgh, which Baillie says "Was thought to be absurd, and so was laid aside." He had an invitation at the same time to the Chair of Divinity and Hebrew in the University of Hardewyck in Holland, which he declined; and on the 20th of May 1651 he was elected to fill the Divinity Chair in the University of Utrecht. Rutherford seems now to have been in some degree of hesitation, and requested six months to advise upon the subject. At the end of this period he wrote to the patrons of the College thanking them for the high honour they had done him, but informing them that he could not think of abandoning the Church of Scotland in the perilous circumstances in which she then stood. The whole of the subsequent life of Samuel Rutherford was one continued struggle. After King Charles' Restoration, when, though infirm in body, Mr Rutherford's spirit was still alive to the cause of Presbytery, he recommended that some of his own party (the Protectors) should be sent to the king to give a representation of the state of matters in the church, and when the Protectors applied to the other party (the Resolutionists) who preferred a moderate Episcopacy to join them, they refused to have anything to do with them, and the Committee of Estates, met at Edinburgh, dispersed the Protectors, and threatened them with imprisonment. The next act of the Committee was an order to burn Rutherford's "Lex Rex," and for punishing all who should afterwards be found in posses-

sion of a copy. Rutherford was at the same time deprived of his situation, his stipend confiscated, and himself cited to appear before the ensuing High Court of Parliament to answer to a charge of high treason. Before the meeting of Parliament, however, he was called to appear at a higher bar. He had long been in bad health, and seeing, as he thought, injury coming upon the church, it broke his spirit, and he never rallied. Of his last moments we can afford space only for a very brief account. He seemed to enjoy singular elevation of spirit in the near prospect of death. "I shall shine," he said, "I shall see Him as He is. Mine eyes shall see my Redeemer." "I disclaim," he remarked at the same time, "all that ever God made me will or do, and I look upon it as defiled or imperfect as coming from me, but Christ is my wisdom, righteousness, sanctification, and redemption." To his surviving daughter he said—"I leave you upon the Lord; it may be you will tell this to others, that the lines are fallen to me in pleasant places. I have got a goodly heritage." His last words were—"Glory, glory dwelleth in Immanuel's land;" and he expired on the morning of the 20th March 1661 in the sixty-first year of his age. Mr Rutherford was unquestionably one of the most learned, able, and consistent Presbyterians of his age. In his "Familiar Letters," published posthumously, he evinces a fervour of feeling and fancy that, in other circumstances and otherwise exerted, would have ranked him among the most successful cultivators of literature. Wodrow has observed that those who knew him best were at a loss which to admire, his sublime genius in the school, or his familiar condescensions in the pulpit, where he was one of the most moving and affectionate preachers of his time, or perhaps in any age of the Church.

## S

SAGE, The Right Reverend JOHN, was born in 1652 in the parish of Creich, in the north-east of Fife, where his ancestors had lived with much respect, but little property, for seven generations; his father was a Captain in Lord Duffus' regiment, which was engaged in the defence of Dundee when it was stormed and taken by the Parliamentary General, Monk, on the 30th August 1651. Captain Sage's property was diminished in proportion to his loyalty, and all the fortune he had to bestow on his son was a liberal education and his own principles of loyalty and virtue. Young Sage received the rudiments of his education at the school of his native parish, and at a proper age was removed to the University of St Andrews, where he remained during the usual course, performing the exercises required by the statutes of the Scottish Universities, and where he took the degree of Master of Arts in

the year 1672. He made letters his profession; but, his means being narrow, he was compelled to accept the office of parochial school-master of Ballingry, in Fife, from which parish he was soon afterwards removed to the same office in Tippermuir, near Perth. In these humble stations he often wanted many of the necessaries and all the comforts of life; yet, he prosecuted his studies with such unwearied diligence, that he imbibed the seeds of several diseases, which afflicted him through the whole of his life, and, notwithstanding the native vigour of his constitution, tended ultimately to shorten his days. To the cultivated mind of such a man as Sage, the drudgery of a parish school must have been an almost intolerable slavery; he therefore readily accepted the offer, from Mr Drummond of Cultmalundie, of a situation in his family to superintend the education of his sons. He accompanied these young persons to the Grammar School of Perth, and afterwards attended them in the same capacity of tutor to the University of St Andrews. At Perth he acquired the esteem of Dr Rose, who was afterwards Bishop of Edinburgh, and one of the most distinguished men of his age; and at St Andrews he obtained the friendship and countenances of all the great literary characters of the period. In 1684 the education of his pupils was completed, and he was again thrown on the world without employment, without prospects, and without any means of subsistence. His friend, Dr Rose, however, having been promoted from the station of Parish Minister at Perth to the Chair of Divinity at St Andrews, did not forget young Sage at this moment of indecision and helplessness. He recommended him so effectually to his uncle, Dr Rose, then Archbishop of Glasgow, that he was by that prelate admitted into priest's orders, and presented to one of the city churches. At the period of his advancement in the church he was about thirty-four years of age; his knowledge of the Scriptures was very great, and he had studied ecclesiastical history with the writings of all the early fathers of the church; he was thorough master of school divinity, and had entered deeply into the modern controversies, especially those between the Romish and the Protestant Churches, and also into the dispute among the rival churches of the Reformation. He was in consequence very highly esteemed by his brethren, and was soon after appointed clerk of the Diocesan Synod of Glasgow, an office of great responsibility. During the establishment of Episcopacy in Scotland, from the Restoration of Charles II. till the year 1690, the authority of the Bishops in the Government of the Church was exceedingly limited; they possessed indeed the sole power of ordination; but their government was shared by presbyteries and diocesan synods, in which they presided as perpetual moderators, having only the insignificant prerogative of a negative voice over the deliberation

of these assemblies. The Bishop delivered also a charge to the presbyters at the opening of these meetings, which, with the act of the synodal or presbyterial meetings, was registered by the clerk, who was always one of the most eminent of the diocesan clergy. In all this period there were neither liturgy, nor forms, nor ceremonies, nor surplices, nor black gowns, nor any mark whatever by which a stranger, on entering a parish church, could discover that any difference in worship or external appearance existed between the Established Episcopal Church and the tolerated Presbyterian Chapel; and we believe it is an established fact, that so much were the minds of the moderate Presbyterians reconciled to Episcopacy, that almost all the indulged ministers, with their congregations, took the communion at the parish churches with the Episcopal clergy towards the latter end of the reign of Charles II. Mr Sage continued to officiate as Clerk of the Diocese, and as a parish minister in Glasgow, till the Revolution in 1688. In execution of the duties of his pastoral office, he gained the esteem and affection not only of his own parishioners but even of the Presbyterians; so much so, that when the common people took the Reformation of the Church into their own hands, and with no gentle means turned the Episcopal clergy of the western shires out of their churches and livings, he was treated in a manner which was considered as comparatively lenient and humane, being warned privately "to shake off the dust from his feet, and withdraw from Glasgow, and never venture to appear there again." Many of his brethren were trimmers both in ecclesiastical as well as political affairs; they had been Presbyterians and Republicans in the days of the Covenant, and when, from the sign of the times in the short reign of the infatuated and ill-advised James, a change in the Establishment seemed to be approaching, these over-zealous converts to Episcopacy suddenly became all gentleness and condescension to the Presbyterians, whom they now courted and caressed. Sage's conduct was the reverse of this; he was heartily and from conviction an Episcopalian and a Royalist; and in all his discourses in public and private he laboured to instil those principles into the minds of others. To persecution for difference of opinion he was always steadily opposed, not from any indifference to all opinions, but from a spirit of perfect charity, for he never tamely betrayed through fear what he knew it was his duty to maintain, notwithstanding his indulgence to the prejudice of others. Thus expelled from Glasgow, he sought shelter in Edinburgh, carrying with him the synodical books, which, it would appear, he had delivered to Bishop Rose, for, after the death of that venerable ecclesiastic, they were found in his possession, and delivered by his nephew to the Presbytery of Glasgow. These books had been repeatedly demanded by the new Presbytery, but had always

been refused from a hope still lingering in Sage's mind that a second restoration should take place; but as the captivity of the Jews always increased in duration, in proportion to their number, so has that of the Episcopal Church of Scotland. Partly to contribute towards that restoration for which he ardently longed, and partly to support himself under that destitution to which he was now reduced, he commenced a polemical writer, to the infinite annoyance of his adversaries. The following is a list of his works, which are now scarce, and chiefly to be found in the libraries of those who are curious in such things. 1. "The Second and Third Letters concerning the Persecution of the Episcopal Clergy in Scotland," printed in London in 1689. The first letter was written by the Rev. Thomas Morer, and the fourth by Professor Monro. 2. "An Account of the Late Establishment of Presbyterian Government by the Parliament of Scotland in 1690." London, 1693. 3. "The fundamental Charter of Presbytery." London, 1695. 4. "The Principles of the Cyprianic Age, with regard to Episcopal Power and Jurisdiction." London, 1695. 5. "A Vindication of the Principles of the Cyprianic Age." London, 1701. 6. "Some Remarks on a Letter from a Gentleman in the City to a Minister in the Country, on Mr David Williamson's Sermon before the General Assembly." Edinburgh, 1703. 7. "A Brief Examination of some things in Mr Meldrum's Sermon preached on the 6th May 1703 against a toleration to those of the Episcopal Persuasion." Edinburgh, 1703. 8. "The Reasonableness of a Toleration of those of the Episcopal Persuasion, inquired into purely on Church Principles." 1704. 9. "The Life of Gawin Douglas." 1710. 10. "An Introduction to Drummond's History of the five Jameses." Edinburgh, 1711. He left besides several manuscripts on various subjects that are mentioned in his life by Bishop Gillan, and which were published at London in 1714. On his retirement to the metropolis he began to officiate to a small body who still adhered to the displaced Church; but peremptorily refusing to take the oaths to the Revolution Government, such was then the rigour of the officers of State and the violence of the populace, that he was ere long compelled at once to demit his charge and to leave the city, his person being no longer deemed safe. In this extremity he was received into the family, and enjoyed the protection and friendship of Sir William Bruce, then Sheriff of Kinross, who approved of his principles and admired his virtues. Here he remained till 1696. On the imprisonment of his patron, Sir William, who was suspected of disaffection to the Government, he ventured in a clandestine manner to visit him in Edinburgh Castle; but his persecutors would give him no respite; he was obliged again to flee for his life to the Grampian Hills, where he lived

destitute and penniless under the assumed name of Jackson. After he had wandered in a destitute state for some time among the braes of Angus, the Countess of Callander offered him an asylum, with the appointment of domestic chaplain for her family, and tutor for her sons. Here he continued for some time, and when the young gentlemen intrusted to his charge were no longer in want of his instructions, he accepted an invitation from Sir John Stewart, of Grantully, who desired the assistance of a chaplain, and the conversation of a man of letters. In this situation he remained till the necessities of the church required the episcopal order to be preserved by new consecrations. The mildness of his manners, the extent of his learning, and his experience, recommended him as a fit person on whom to bestow the episcopal character. He was accordingly consecrated a bishop on the 25th January 1705, when no temporal motives could have induced him to accept an office at all times of great responsibility, but at that time of peculiar personal danger. His consecrators were, John Paterson, the deprived archbishop of Glasgow; Dr Alexander Rose, deprived archbishop of Edinburgh; and Robert Douglas, deprived archbishop of Dunblane. Soon after his promotion, this illustrious man was seized with that illness, the seeds of which had been sown in the difficulties and privations of his youth. After patiently lingering a considerable time in Scotland without improvement, he was induced to try the efficacy of the waters at Bath, in 1709. But this also failed him, the seat of his disease lay deeper than medical skill could reach. He remained a year at Bath and London, where the great recognised, and the learned caressed and courted him, and where it was the wish of many distinguished persons that he should spend the remainder of his life. The love of his country and of his native church, overcame all entreaties, and he returned to Scotland in 1710, with a debilitated body, but a mind as vigorous as ever. Immediately on his arrival, he engaged with undiminished ardour in the publication of Drummond's works, to which Ruddiman, whose friendship he had for many years enjoyed, lent his assistance. Worn out with disease and mental anguish, Bishop Sage died at Edinburgh, on 7th June 1711, lamented by his friends, and feared by his adversaries. His friend Ruddiman always spoke of him as a companion whom he esteemed for his worth, and as a scholar whom he admired for his learning. Sage was unquestionably a man of great ability, and even genius. It is to be lamented, however, that his life and intellect were altogether expended in a wrong position, and on a thankless subject. All the sophistical ingenuity that was ever exerted, would have been unable to convince the great majority of the Scottish people, that the order of Bishops was of scriptural institution, or that the government of the

two last male Stuarts, in which a specimen of that order had so notable a share, was a humane or just government. He was a man labouring against the great tide of circumstances and public feeling; and, accordingly, those talents, which otherwise might have been exerted for the improvement of his fellow creatures, and the fulfilment of the grand designs of providence, were thrown away, without producing immediate or remote good. How long have men contended about trifles—what ages have been permitted to elapse uselessly—how many minds have been lighted up, and quenched—before even a fair portion of reason has been introduced into the habits of thinking, and the domestic practice of the race.

SANDERS, GEORGE, miniature painter, was born at Kinghorn in 1774, and educated in Edinburgh. Having evinced great aptitude for drawing, he was apprenticed to Smeaton the coach painter, a man of considerable taste; and after leaving him, was employed principally in painting miniatures, and teaching drawing. He also, at an early period of his career, painted a panorama of Edinburgh, taken from the guardship in Leith Roads. Sanders practised his profession in Edinburgh till about 1807, when, having gone to London, he occupied a distinguished position there as a miniature painter, being exclusively employed by the highest people in the land. About the year 1812 he seems to have turned his attention almost entirely to painting life-size portraits in oil, and in this department his works were, for a time, in great demand. His forte, however, was miniature painting, and the opinions of his brethren in art being more in favour of his miniatures than his other works, he was piqued, became estranged from the general body of the profession, and declined being a candidate for academic honours. In the catalogue of the Exhibition by the Royal Scottish Academy of October 1863, Nos. 375, 376, 377, are works of Sanders. He died in London in 1846.

SCHANCK, JOHN, Admiral of the Blee, and F.R.S., a brave and scientific officer, who distinguished himself both in the civil and in the military service of the Navy, was descended from a very ancient family in Mid-Lothian; a branch of which settled at Kinghorn, in Fifeshire, and obtained lands there in the reign of Robert Bruce, anno 1319. The Schancks, or Shanks, are supposed to have been originally Norwegians, who having landed during some predatory expedition on the north-eastern coast, settled there. This we believe frequently occurred, in respect to all the maritime parts of the island bordering on the Deucalidonian sea; and the curious reader has only to turn to Buchanan, in order to learn the fluctuating nature of the population of Scotland during the middle ages. Admiral Schanck was a son of Alexander Schanck, Esq. of Castlereag, Fifeshire, by Mary, daughter of Mr John

Burnet, Minister at Moniemusk, in Aberdeenshire, of the ancient and honourable family of Burnet. He was born about the year 1746, went to sea early in life, and was for some time in the merchant service. This was formerly the case more than at present; for some of our ablest commanders of former times, and even some of those who are yet living were so bred. In the year 1757 Mr Schanck served for the first time in a man of war, the Elizabeth of 74 guns, commanded by the late Sir Hugh Fallisier. This officer, notwithstanding the odium attempted to be attached to his name in consequence of his disputes with Admiral Keppel, was a man of much worth and discernment; and while he possessed great merit himself, he appeared always ready to distinguish and to reward it in others. He was appointed at this time to cruize between Cape Clear and Cape Finisterre; and when he afterwards removed to another ship, Mr Schanck accompanied him in the capacity of master's mate; a station that implies some previous knowledge in nautical affairs. We next find Mr Schanck in the Emerald frigate, Captain (afterwards Sir Charles) Douglas, with whom he went to the North Cape of Lapland, in order to observe the transit of Venus; an intention, however, which the prevailing gloominess of the weather prevented. About the year 1771, our officer joined the Princess Amelia of 80 guns, fitting for the flag of Sir George B. Rodney, who had recently been appointed to the command on the Jamaica station. Previous to this, he appears to have had the good fortune to save the life of Mr Whitworth, son of Sir Charles, and brother to Lord Whitworth, who was overset in a small boat in Portsmouth Harbour. Mr Whitworth was afterwards lost in America, while serving under Lord Howe. Mr Schanck was also for some time a midshipman on board the Barfleur. In the month of June 1776, after a laborious service of eighteen years' continuance, Mr Schanck was promoted to the rank of lieutenant, and appointed to the *Conceaux*, an armed schooner, employed on the river St Lawrence. This command he nominally retained for a considerable time; we say nominally, for almost immediately after the commencement of the war in Canada, the late Admiral Vandeput, with whom he had served as a midshipman in India, and who had conceived a just idea of his talents, recommended him as a proper person to fit out a flotilla, to act against the revolted colonists on the Lakes; in consequence of which he was appointed Superintendent of the Naval Department of St John's, and in the year following received a second commission, nominating him to the elevated station of senior officer of the naval department in that quarter. In fact, he might have been truly called the Civil Commander-in-Chief, all the conjunct duties of the Admiralty and Navy Board being vested in him. The force under his direction was considerable; no less than four different

flotillas, or squadrons of small vessels, being at one time subject to his direction in the civil line. His exertions and merit were so conspicuous, as to draw forth the highest encomiums from the admiral commanding on the station, particularly on account of the celerity and expedition with which he constructed a ship of above 300 tons, called the *Inflexible*, the very presence of which vessel on the Lakes struck with unsurmountable terror the whole American fleet, and compelled it to seek for safety in ignominious flight, after having held out a vain boast of many months' continuance, that the first appearance of the British flotilla would be the certain forerunner of its immediate destruction. The *Inflexible* was originally put on the stocks at Quebec; her floors were all laid, and some timbers in; the whole, namely, the floors, keel, stem, and stern, were then taken down and carried up to St Lawrence to Chamblais, and thence to St John's. Her keel was laid, for the second time, on the morning of the 2d September; and by sunset, not only the above-mentioned parts were laid and fixed, but a considerable quantity of fresh timber was, in the course of the same day, cut out, and formed into futtocks, top-timbers, beams, planks, &c. On the 30th September, being twenty-eight days from the period when the keel was laid, the *Inflexible* was launched; and on the evening of the 1st October she actually sailed, completely manned, victualled, and equipped for service. In ten days afterwards this vessel was engaged with the enemy; so that it may be said, without the smallest exaggeration of Lieutenant Schanck's merits, that he built, rigged, and completed a ship, which fought and beat her enemy, in less than six weeks from the commencement of her construction. Among other curious particulars relative to this extraordinary circumstance, it was no uncommon thing for a number of trees, which were actually growing at dawn of day, to form different parts of the ship, either as planks, beams, or other timbers, before night. Few professional men, and methodical shipwrights, would, perhaps, credit this fact, were it not established beyond all possibility of controversy. Exclusively of the armaments which he had fitted out and equipped for service on the lakes, Ontario, Erie, Huron, and Michigan, Lieutenant Schanck had the direction of four different dock-yards at the same time, situated at St John's, Quebec, Carleton Island, and Detroit. In all these multifarious branches and divisions of public duty, his diligence and zeal were equalled only by the strict attention which he paid on all occasions to the economical expenditure of the public money; a rare and highly honourable example, particularly at that time of day, when peculation and plunder were charges by no means uncommon, and when the opportunities which he possessed of enriching himself, without danger of incurring complaint, or risking discovery, were per-

haps unprecedented. His services on this occasion were not solely confined to the naval department. When General Burgoyne arrived from England, and placed himself at the head of a formidable army, by means of which, in co-operation with other assistance, it was expected that America would be suddenly and completely subdued, Lieutenant Schanck's talents were again called into exertion. In a country so frequently intersected by creeks, rivulets, streams, and rapid rivers, the progress of troops was liable to an endless variety of obstructions. It is usual in Europe to make use of pontoons on similar occasions; but these were not always to be obtained in America, and even when procured became cumbersome and inconvenient in a forest, as they were to be carried through swamps and woods, sometimes impervious to waggons. To obviate the inconvenience to which General Burgoyne was subjected on this account, Lieutenant Schanck became not only the inventor, but the constructor of several floating bridges, by which the progress of the army was materially aided, and without which it would have been in all probability totally impeded much sooner than it really was. They were so constructed as to be capable of navigating themselves; and were not only equipped with mast and sails for that purpose, but, having been built at the distance of seventy miles from Crown-Point, were actually conveyed thither without difficulty, for the purpose of forming a bridge at that place. The unhappy result of General Burgoyne's expedition for the subjugation of the colonies is too well known; and it is almost unnecessary to remark, that the floating bridges, like the army destined to pass over them, were but too soon in the power of the enemy. Such services as these could not but be followed by correspondent rewards; and we accordingly find Lieutenant Schanck promoted, first to the rank of commander, and then to that of post-captain: the latter event occurred Aug. 15, 1783. It might naturally have been expected, that the interval of public tranquility that ensued after the contest, which ended in the complete emancipation of our trans-atlantic colonies, would prove some bar, if not to the expansion, at least to the display of Captain Schanck's ingenuity and nautical abilities; this, however, was by no means the case. He invented, or, it may rather be said, he improved, a former invention of his own, relative to the construction of vessels, peculiarly adapted for navigating in shallow water. These were fitted with sliding keels, worked by mechanism. While in America, our officer became known to Earl Percy, the late Duke of Northumberland; and it was during a conversation with that nobleman, that the idea of this new construction appears to have been first elicited. His Lordship, who discovered a taste for naval architecture, amidst the devastations of civil war, and the various

operations of a land army, happened one day to observe, "That if cutters were built flatter, so as to go on the surface, and not draw much water, they would sail much faster, and might still be enabled to carry as much sail, and keep up to the wind, by having their keels descend to a greater depth; and that the flat side of the keel, when presented to the water, would even make them able to spread more canvas, and hold the water better, than on a construction whereby they present only the circular surface of the body to the wave." Mr Schanck immediately coincided in this opinion; and added, "That if this deep keel were made moveable, and to be screwed upwards into a trunk, or well, formed within the vessel, so that, on necessity, she might draw little water, all these advantages might be obtained." Accordingly, in 1774, he built a boat for Lord Percy, then at Boston; and she was found to answer all his expectations. After many years' application, in consequence of a favourable report from the Navy Board, two vessels were at length ordered to be built at Deptford, of thirteen tons each, exactly similar in all respects, in regard to dimensions; one being formed on the old construction, and the other flat-bottomed, with three sliding keels. In 1790, a comparative trial took place, in the presence of the Commissioners of the Navy, on the River Thames, each vessel having the same quantity of sail; and although the vessel formed on the old model had lee-boards, a greater quantity of ballast, and two Thames pilots on board, yet Captain Schanck's boat, to the complete satisfaction of all present, one half the whole distance sailed. This experiment proved so satisfactory, that a king's cutter of 120 tons was immediately ordered to be constructed on the same plan; and Captain Schanck was requested to superintend her completion. This vessel was launched at Plymouth, in 1791, and named the *Trial*. "The bottom of the vessel," says Captain Schanck, in a paper on the subject, "should be formed quite flat, and the sides made to rise perpendicularly from it, without any curvature, which would not only render her more steady, as being more opposed to the water, in rolling, but likewise more convenient for stowage, &c., while the simplicity of the form would contribute greatly to the ease and expedition with which she might be fabricated. Though diminishing the draught of water is, *ceteris paribus*, undoubtedly the most effectual method of augmenting the velocity with which vessels go before the wind, yet as it proportionally diminishes their hold of water, it renders them extremely liable to be driven to leeward, and altogether incapable of keeping a good wind. This defect may, however, be remedied in a simple and effectual manner, by proportionally augmenting the depth of the keel, or as so large a keel would be inconvenient on many accounts, proportionally increasing their

number, &c. Thus, then, it appears that a vessel drawing eight feet of water only, keels and all, may be made to keep as good a wind, or be as little liable to be driven to leeward, as the sharpest-built vessel of the same length, drawing fourteen, nay twenty, or upwards; and if a few more keels are added at the same time, that she would be little more resisted in moving the line of the keels than a vessel drawing six feet of water only. These keels besides would strengthen the vessel considerably, would render her more steady, and less liable to be overset, and thereby enable her to carry more sail." Such were the principles on which the *Trial* cutter was constructed. After making a number of experiments with her, all her officers certified, on the 21st February 1791:—"That with her three sliding keels she did tack, wear, and steer upon a wind, sail fast to windward, and hold a good wind. They also certified, that they never were in any vessel of her size or draught of water, that sailed faster, or carried a greater press of sail, or made such good weather." She was inspected again, in 1792, by orders from the Admiralty Board; and the report, which was very favourable, stated, that he had outsailed the *Resolution*, *Sprightly*, and *Nimble* cutters, as well as the *Salisbury*, *Nautilus*, and *Hyæna* sloops. The *Cynthia* sloop of war, and the *Lady Nelson*, were built on the same principle. The latter, although only sixty-two tons burthen, and called by the sailors, in derision, "His Majesty's *Tinder-box*," made a voyage to New South Wales in 1800, under the command of Lieutenant Grant, and weathered some most severe storms in perfect safety. After the commencement of hostilities with France, consequent to the French Revolution, Captain Schanck's abilities were considered far too valuable to be neglected; and he was accordingly appointed to be principal agent of transports in the expedition sent to the West Indies, under the orders of Admiral Sir John Jervis, and General Sir Charles Grey. This fatiguing and important service he executed, not only with the strictest diligence, but with an attention to the national finances, uncommon, and perhaps unprecedented.\* He remained some time at Martinico, after the capture of that valuable island. So conspicuous was his assiduity in the preceding service, that when the reverses of war compelled the British troops to quit Flanders and retire into Holland, whither they were followed by the armies of the French Convention, Captain Schanck was appointed superintendent of all the vessels employed in the various services of conveying either troops, stores, or property, from one country to the

\* During the West India campaign in 1794, 46 masters of transports, and 1100 of their men, died of the yellow fever. On board one vessel the disease raged with such violence, that the mate, the only survivor, was obliged to scull his boat on shore, to fetch off negroes to throw the dead overboard; and he himself died soon after.

other; and his exertions tended at least to reduce disaster within its narrowest possible limits. The acquisition of coast gained by the enemy, and the general complexion of public affairs, causing an apprehension that an attempt might be made to invade Britain, a new and formidable system of defence was, by the orders of the Admiralty Board, projected, arranged, and completely carried into execution, under the direction of Captain Schanck. In short, the defence of the whole coast, from Portsmouth to Berwick-upon-Tweed, was confided to him; and few commands have ever been bestowed of more magnitude and importance, or requiring more extensive abilities. The objects he had to attain were infinitely more multifarious than generally fall to the lot either of a land or of a naval officer; for he was not only under the necessity of contriving and constructing a variety of rafts, and vessels of different descriptions, capable of receiving cannon, but he was also compelled to fit and adapt for the same purpose the greater part even of the small boats which he found employed in different occupations on the coast. When even these difficulties were overcome, he had still to undergo the task of teaching the inhabitants throughout the several districts the art of fighting and managing this heterogeneous, though highly serviceable flotilla, in case the necessity of the country should be such as to require their personal exertions. To have overcome these multiplied difficulties would, in itself, be a matter of sufficient praise to entitle a man to the highest tribute public gratitude could bestow, were every other occasion that could call for it wanting. In 1799, Captain Schanck was again appointed to superintend the transport service connected with the expedition to Holland; and on the formation of the Transport Board, he was nominated one of the Commissioners; a station he continued to hold with the highest credit and honour to himself, till the year 1802; when, in consequence of an ophthalmic complaint, he was under the necessity of retiring from the fatigues of public service. On the promotion of Flag-Officers, which took place on the 9th November 1805, Commissioner Schanck was promoted to the rank of Rear-Admiral. He became a Vice-Admiral, 31st July 1810, and an Admiral of the Blue, 19th July 1821. Admiral Schanck was one of the original members of the Society for improving Naval Architecture, set on foot by the late eccentric John Sewell, the bookseller; and some of the papers published by that Institution were the productions of this ingenious officer. He appears also to have been the inventor of gun-boats with moveable slides, for firing guns in any direction. He likewise fitted the Wolverine sloop with the inclined plane in her gun-carriages, which is justly considered as the greatest modern invention in gunnery. Admiral Schanck married Miss Grant, the sister of the late Master of the Rolls, by

whom he had a daughter, who married, in 1800, Captain John Wright, R.N., and who died 6th May 1812, leaving a young family. On the 6th of March 1823, Admiral Schanck died, at Dawlish, in Devonshire, in the 83d year of his age. We cannot close this memoir of him more satisfactorily than with the following just eulogium on his character, which appeared in several of the public prints soon after his decease:—"All to whom Admiral Schanck was personally known, have lost a friend not likely to be replaced; the middle class, for miles round his abode, a kind adviser in all their difficulties; the poor, a hospitable benefactor, who never heard their tale of woe without administering to their wants. Like a great philanthropist, the late Dr Jenner, he spurned at private aggrandisement, and, without ostentation, gave the results of his mechanical genius and fertile mind for the public good. From his loss of sight, he had for some years retired from public life; but nature appeared to have compensated for this privation by a pre-eminent extension of his other faculties. His mechanical inventions have been long before the world, and entitle him to rank with the ingenious of his day; while his character as an officer and a man gave him a claim to the respect and esteem of society at large."

SCOTT, Sir MICHAEL, a celebrated philosopher of the thirteenth century, whose knowledge of the more obtruse branches of learning acquired for him the reputation of a magician, was born on or about the year 1214, at his paternal estate of Balwearie, in the parish of Kirkcaldy, Fife. He early addicted himself to the study of the occult sciences, and, after visiting Oxford, proceeded to the University of Paris, where he resided for some years, being styled "Michael the Mathematician," and for his attainments in theology he obtained the degree of Doctor of Divinity. He subsequently repaired to the University of Padua, and resided for some time at Toledo, in Spain. While there he translated into Latin from the Arabic the history of animals, by the famous physician, Avicenna, which recommended him to the notice of the Emperor, Frederick II., of Germany, who invited him to his Court, and appointed him Royal Astrologer. At that monarch's desire he translated the greater part of the works of Aristotle, an undertaking in which he was assisted by one Andrew, a Jew. After quitting Germany he proceeded to England, and was received with great favour by Edward II. He returned to Scotland some time previous to the death of Alexander III., by whom he is said to have been knighted; and, in 1290, was appointed one of the Ambassadors sent to Norway to bring over the infant queen, Margaret, styled the Maiden of Norway. He died at an advanced age in 1292, and his magical books are said to have been buried with him in Melrose Abbey. Some curious traditional

notices of this "wizard of dreaded fame" will be found in the notes appended to "The Lay of the Last Minstrel." His own productions are, "De Procreatione, et Hominis Phisionomia," also printed under the title of "De Secretis Nature;" a chemical tract on the transmutation of metals into gold, styled "De Natura Solis et Lunæ;" and "Mensa Philosophica," a treatise relating to the visionary sciences of chiromancy and astrology.

SCOT, Sir JOHN, of Scotstarvet, was the son of Robert Scot, and succeeded his grandfather in 1592. He was appointed Director of Chancery shortly afterwards, on the resignation of Mr William Scot. In the year 1611 he obtained a charter of the lands of Tarvet, in the County of Fife, and, imitating the example of the former proprietor, named them *Scotstarvet*, which afterwards continued to be the designation of his family. He had the honour of knighthood, and of a seat in the Privy Council, conferred on him by King James VI. in 1617. Sir John was appointed an extraordinary Lord of Session on the 14th January 1629, in place of the Master of Jedburgh, deceased; but retained the office for a short time only, being displaced to make room for Sir John Hamilton in November 1630. He succeeded Sir Alexander Morrison, of Prestongrange, as an Ordinary Lord, on 28th July 1632. Sir John was one of four Judges of the Court, who, in 1639, refused to take the King's covenant when tendered by the Royal Commissioner, in respect he did not conceive the innovations which had been introduced into the church since 1580 could subsist with the covenants then subscribed, of which the present was a copy, and that it belonged to the General Assembly to clear doubts of this nature; and he was appointed one of the Committee of Estates established for the defence of the country in 1640. He was, on the 30th July 1641, ordered to attend upon the Parliament then sitting, together with Lords Craighall and Durie, and was, in November of that year, reappointed a Judge *ad vitam aut culpam* by the King, with the consent of the estates. He was named one of the Commissioners of the Exchequer, 1st February 1645, and a Member of the Committee of War in the year 1648 and 1649, and was fined £1500 sterling by Oliver Cromwell in 1654. At the Restoration, however, he was not thought sufficiently loyal. His office of Director of Chancery was given to Sir William Ker, a younger son of the Earl of Lothian, who, being a dexterous dancer, "danced him out of his office," and Charles II., in his turn, fined him £6000 Scots. He died in 1670, in the 84th year of his age. Sir John Scot is best known as the author of the "Staggering State of Scots Statesmen," published by Ruddiman in 1754. He has, however, other and more powerful claims to the gratitude of his countrymen than the production of that severe satire on the mutability of human affairs. It is to

him we owe the publication of the *Delitæ Pictarum Scotorum*, undertaken with the assistance of Arthur Johnston, and to superintend the printing of which he took a voyage to Holland, and disbursed "a hundred double pieces." In this work are to be found, as was natural enough, some poems of his own, but not quite deserving of the high compliment which has been paid him by critics on their account, viz. :— "That he shines among the other poets whose works are contained there as a moon among stars." Sir John performed a still more important service to his country. A general survey of Scotland was first attempted by Timothy Pont (the son of Mr Robert Pont, one of the Lords of Session), under the auspices of Scotstarvet, but he unfortunately died before it was completed. Sir John interfered, however, and rescued his papers from destruction, and urged and excited the celebrated Robert Gordon of Straloch, and his son James Gordon, to complete the task; and their joint labours compose the *Theatrum Scotiæ* given to the world by John Bleau, in the sixth volume of his celebrated atlas published in 1662, and dedicated, as was most meet, to Sir John Scot of Scotstarvet. Sir John being anxious that the maps of the different countries delineated should be accompanied by correct topographical descriptions, petitioned the General Assembly that these might be furnished by some of the ministers in every Presbytery. But though this request was acceded to as reasonable and proper, yet very few complied with the order, and the descriptions were most of them furnished by Sir John and his friends. So anxious was he as to the publication of this great and important work, that he made a second visit to Holland for the purpose of superintending it; and, according to Bleau the publisher, Sir John spent whole days in his house at Amsterdam writing the descriptions of the counties of Scotland from memory. Sir John Scot appears to have been a man of great learning and talent—a statesman far in advance of the age in which he lived; he seems to have inherited part of the rare intellect which distinguished his great progenitor, Sir Michael Scot, and also to have transmitted a portion of his genius and virtues to his posterity, viz., the Cannings and Bentincks of our own day, the grandsons of General Scot of Balcomie, whose names are so honourably connected with the government of our great Indian Empire.

SCOTT, The Rev. GEORGE, minister of the parish of Dairsie, was born in Berwickshire in 1811, and died at Dairsie Manse in 1862, after a lingering illness of more than a year, but which, notwithstanding, seldom prevented him from attending to all the duties of the parish. Mr Scott was well known in Cupar for the last twenty-seven years, having come there in 1833 as Classical Master in the Academy. After leaving the Academy, he became editor of the *Fifeshire*



*Journal*, which he left in 1841 for the chaplainship of Glasgow Prison. From Glasgow he was removed to the pastoral charge of the Mariners' Church, in Leith, erected by the late Sir John Gladstone, from whence he was translated to Dairsie. Mr Scott was a distinguished scholar. He was not only an excellent Latin, Greek, and Hebrew scholar, but was critically acquainted with French and Italian, and could read and translate German with the greatest readiness and ease. He was deeply versant also with the science of theology. He was a regular contributor to the *Christian Instructor*, when under the editorship of Dr A. Thomson, and was on terms of intimate friendship with that eminent man up to his death. We know that he wrote for other theological works, but to what extent we are unable to say. Mr Scott not only knew the service of his profession as a clergyman, but he felt it in all its fulness and practical value. He was strictly orthodox in his creed, and yet without the slightest tinge of exclusive or sectarian bigotry. He was a man of great good nature, of the utmost evenness of temper; so much so that he was never heard say an improper or unbecoming word of any one, or use a bitter expression even in cases in which he had not been very handsomely treated. He was really and essentially a good man—his only drawback being a modesty which bordered on bashfulness, and checked everything in the shape of display. We have often been surprised at the ease and rapidity with which he composed and wrote. On Saturday application would be made to him to preach for a clergyman in bad health in an adjoining parish. He had preached there so often before, that he had no sermon at hand for the morrow, so he would begin at five o'clock and have his next day's work written out by eleven. So excellent was his memory that, after reading one of his own sermons over a number of times, he would deliver it almost without a reference to the manuscript. Mr Scott left a widow to mourn the loss of a kind and affectionate husband, and three children to feel the want of an exemplary and indulgent parent. The Cupar Presbytery, in Mr Scott, lost one of its most scholarly and attentive members, and one who, perhaps as much as any other, was free from those angularities which render official intercourse less agreeable than it might be.

SCOTT, The Rev. HEW, minister of Anstruther-Wester.—The subject of this notice was born at Haddington towards the end of the last century. He underwent the usual curriculum of education of eight years to fit him for a parish clergyman in the University of Edinburgh. In his early studies he exhibited a taste for inquiry into the history of his country, and especially its ecclesiastical department. Having acquired a competent knowledge of the handwriting, he took pleasure in diving into ancient records

—he mastered their contents with great facility, and brought from their recesses many interesting circumstances not accessible to common readers, and even to antiquarians of no ordinary research. With the view of extending his sphere of operation and rendering his information as accurate as possible, he personally visited nearly 800 parishes in Scotland, examined the Kirk-Session, Presbytery, and Synod Records, and made extracts. This was the true way of obtaining accurate information, and must enhance its value in any shape in which it may be promulgated. It was, however, procured by means of great industry and perseverance—the more so as the call of duty to other avocations only permitted Mr Scott to devote a limited portion of his time to the work. The knowledge thus laboriously collected, it is understood, is now reduced into a short notice of every clergyman holding office from the Reformation in Scotland down to the present time, accompanied with the recital of incidental circumstances, calculated to add interest to the narrative. The work is now in the press, and a portion of it may be expected shortly to appear. It will supply a material want now felt by giving the succession of the incumbents in the Church of Scotland, and greatly interest those whose ancestors have filled office in the church, especially in its time of adversity. Besides a thirst for antiquities, Mr Scott has relished, in no ordinary degree, his calling, and had a desire to be useful in it. He accordingly, in the course of his peregrinations, made it the rule always to do duty when asked in the parish where he happened to be, and in this way he has preached in upwards of three hundred different parishes, embracing more than one-third of the entire number in Scotland (not reckoning *quoad sacra* parishes recently erected), a proportion, it is believed, greatly exceeding that in which any minister, either in past or present times, has officiated. Mr Scott was licensed as a preacher by the Presbytery of Haddington, and after officiating as a licentiate for several years, he obtained ordination in the year 1829, with the view of enabling him to fill a situation abroad connected with the Establishment; but about the same time other prospects opened up to him, and he remained in this country. He was successively assistant to the ministers of Garvald, Ladykirk, Cockpen, and Temple; and on quitting Cockpen, the heritors and parishioners, to mark their sense of his services, presented him with a valuable copy of the Bible, gold watch and appendages. In 1839 Mr Scott was presented to his present living of Anstruther-Wester, the duties of which he has ever since discharged with exemplary ability and assiduity, being rarely absent from his own pulpit, a regular attendant at Church Courts, and a strict disciplinarian in his parish. During the whole period of his incumbency (nearly twenty-seven years), there

has been only two Sundays in which he has not been employed in ministerial duty, and these exceptions were once owing to illness and once when in London. Although Mr Scott's attention to parochial duties necessarily prevent him from prosecuting his antiquarian researches to the extent he did when a probationer, he has nevertheless zealously pursued his favourite studies, and any little absence has been occupied in obtaining information. It is to be hoped that the publication of the result of his labours will be so favoured as to show that they are not unappreciated.

SCOTT, THOMAS, of Pitgormo was the second son of Sir William Scott of Balnery. On the 19th November 1532 he was appointed an Ordinary Judge of the Supreme Court, in room of his father. The record of his admission is as follows:—"The Clerk Registrar presented a letter from the King, bearing that His Grace had chosen Thomas Scott, of Pitgormo, one of the Lords in place of umquhile William Scott, of Balnery, Knight, lately deceased, his father, and desiring the Lords to admit him yrto, and take his aith for administration of justice. The said Lords, at the King's command, hes admitted the said Thomas to the said session, and to be yr colleague in that behalf, quhilk hes sworn in there presence lately to administer justice after his knowledge and conscience, and to keep all statutes maed hereupon of before." He was a great favourite of King James V., by whom he was appointed Justice-Clerk in 1535. He died in 1539, and under peculiar circumstances, if we may credit the following legend related by John Knox. "How terrible a vision the said prince saw lying in Linlithgow that night that Thomas Scott, Justice-Clerk, died in Edinburgh, men of good credit can yet report, for, afraid at midnight or after, he called allowed for torches, and raised all that lay beside him in the palace, and told that Thomas Scott was dead, for he had been at him with a company of devils, and had said unto him these words, Woe, woe to the day that ever I knew thee or thy service, for serving of thee, against God, against His servants, and against justice, I am adjudged to endless torment. How terrible voices the said Thomas Scott pronounced before his death men of all estates heard, and some that yet live can witness his voice ever was *justo dei jussio condemnatus sum*."

SELKIRK or SELCRAIG, ALEXANDER, mariner, Largo, the subject of Daniel Defoe's celebrated novel, "Robinson Crusoe." "Robinson Crusoe" is a thoroughly British romance. The very problem of the book—that of a human being thrown entirely on his own resources—is one remarkably adapted to the genius of a Scotchman, and it is wrought out with equal significance. Solitude has been made the basis of novels and memoirs in many notable instances; but how different the treatment from that of

modern times, have sung the praises of solitude—Byron, Foscolo, and Chateaubriand have set it forth as the sphere of imaginative pleasure; Zimmerman has dilated on its claims; St Pierre and Humboldt have indicated how much it enhances the enjoyment of nature. But in these and several instances the *idiosyncrasy* of the writers, and not *human nature* in general, is alive to the experiment. Defoe gives a *practical* solution to the idea. He describes the physical resources available to a patient and active hermit. He brings man into direct contact with nature, and shows how he, by his single arm, thought, and will, can subdue her to his use. He places a human soul alone with God and the universe, and records its solitary struggles, its remorse, its yearnings for companionship, its thirst for truth, and its resignation to its Creator. Robinson is no poet, mystic, or man of science, but a Scotchman of average mind and ordinary education; and on his desert island of Juan Fernandez he never loses his nationality. Fertile in expedients, prone to domesticity, fond of ramble, mindful of the Sabbath, provident, self-reliant, sustained by his Bible and his gun—he is a philosopher by nature,—a utilitarian by instinct, accustomed to introspection, serious in his views. Against the blank of solitude his figure, clad in goat skins, stands out in bold relief, as the moral idea and exemplar of his nation and of his class. At the mouth of the water of Kiel is the small village of Lower Largo, noted as the birth-place of Alexander Selkirk. This extraordinary man was born in this village in the year 1676. He was the son of a thriving country shoemaker, named John Selkirk, or Selcraig. Though he displayed some aptitude at school, especially in learning navigation, yet he was a restless youth, of a somewhat irritable temper, and often engaged in frolics and mischief. His father was one of those strict disciplinarians who formerly abounded in Scotland, whose severity in punishing trivial faults, and want of liberal feeling in restraining even from innocent indulgences, produced in his son very different effects from what he expected. Alexander Selkirk was a favourite with his mother, on account of his being a seventh son born without the intervention of a daughter. The boy's own wish was to go to sea, in which he was encouraged by his mother, while his father's desire was to keep him at home as an assistant in his own trade. One day he committed an assault on his brother Andrew, for which he was brought before the kirk-session of his native parish, and the following extracts from the session books are curious, as giving the particulars of the quarrel, and also showing the pertinacity with which kirk-sessions in those days followed up any subject they had once taken in hand:—"1701, Nov. 25. The session mett. John Selcraig, elder, compared, and being examined what was the occasion of the tumult that was in his house,

he said he knew not, but that Andrew Selcraig having brought in a canful of salt water, of which his brother Alexander did take a drink by mistake, and he laughing at him for it, his brother Alexander came and beat him; upon which he ran out of the house and called his brother John. John Selcraig, elder, being again questioned what made him to sit on the floor with his back to the door? said it was to keep down his son Alexander, who was seeking to go up to get his pistole, and being inquired what he was going to do with it, he said he could not tell. Alexander Selcraig appeared not, because he was at Coupar. John Selcraig, younger, being questioned concerning the foregoing tumult, declared, that he being called by his brother Andrew, came into his father's house, and when he entered his mother went out, and he seeing his father sitting on the floor with his back at the door, was much troubled, and offered to help him up and to bring him to the fire, at which time he did see his brother Alexander in the other end of the house casting off his coat and coming towards him; whereupon his father did get betwixt them, but he knew not what he did otherways, his head being borne down by his brother Alexander, but being liberated by his wife, did make his escape. Margaret Bell, wife of John Selcraig the preceding witness, declared, that Andrew Selcraig came running for her husband John, and desired him to go to his father's house; which he doing, the said Margaret did follow her husband, and coming into the house she found Alexander Selcraig gripping both his father and her husband, and she labouring to loose Alexander's hands from her husband's head and breast, her husband fled out of doors, and she followed him, and called back again, 'You false loun, will you murder your father and my husband both?' November 29. Alexander Selcraig appeared, and confessed that he having taken a drink of salt water out of the cann, his younger brother Andrew laughing at him, he did beat him twice with a staffe. He confessed also that he had spoken very ill words concerning his brothers, and particularly he challenged his eldest brother John to a combat, as he called it, of dry neiffells, which afterwards he did refuse and regret; moreover, he said several other things—whereupon the session appointed him to compare before the pulpit against to-morrow, and to be rebuked in the face of the congregation for his scandalous carriage. November 30. Alexander Selcraig, according to the session's appointment, compared before the pulpit, and made acknowledgment of his sin in disagreeing with his brothers, and was rebuked in the face of the congregation for it; he promised amendment in the strength of the Lord, and so was dismissed.<sup>21</sup> After this, there is reason to believe Alexander Selkirk kept his promise, and became quite a different kind of man. Indeed, his appearing before the congregation at all, which in our

day seems so strange for such an offence, and his submitting to be publicly rebuked, when he might have declined to attend, or have left the place for a time, implied, that he was sorry for his misconduct, and had resolved, not trusting in his own strength, but in the strength of a higher Power, to lead a new life. In these circumstances, and after mature consideration, he thought the best course he could take was to go to sea, which he did; and after some years' service he, in 1703, became sailing master of the ship Cinque Ports, bound for the South Sea; and was put ashore on the uninhabited island of Juan Fernandez by the brutal commander. Here, then, was a single human being left to provide for his subsistence upon an uninhabited and uncultivated isle, far from all the haunts of his kind, and with but slender hopes of ever again mingling with his fellow-creatures. Vigorous as the mind of Selkirk appears to have been, it sank for some days under the horrors of his situation; and he could do nothing but sit on his chest, and gaze in the direction of the receding ship, vainly hoping for its return. On partly recovering his equanimity, he found it necessary to consider the means of prolonging his existence. The stores which had been put ashore consisted, beside his clothing and bedding, of a firelock, a pound of gunpowder, a quantity of bullets, a flint and steel (for there were no lucifer matches in those days nor for long after), a few pounds of tobacco, a hatchet, a knife, a kettle, a flip-can, a Bible, some books of devotion, and one or two on navigation, and his mathematical instruments. The island he knew contained wild goats; but being unwilling to lose the chance of a passing sail, he preferred for a long time feeding upon shell-fish and seals, which he found upon the shore. The island, which is rugged and picturesque, but covered with luxuriant vegetation, and clothed to the tops of the hills with wood, was now in all the bloom and freshness of spring; but upon our dejected islander its charms were spent in vain. He could only wander along the beach pining for the approach of some friendly vessel, which might restore him under however unpleasant circumstances to the company and converse of human beings. At length the necessity of providing a shelter from the weather supplied him with an occupation that served in some measure to divert his thoughts. He built himself two huts with the wood of the pimento tree, and thatched them with the long grass which grows upon the island. One was to serve him as a kitchen, the other as a bedroom. But yet every day, for the first eighteen months, he spent more or less time on the beach watching for the appearance of a sail upon the horizon. At the end of that time, partly through habit, and partly through the influence of religion, which here awakened in full force upon his mind, he became reconciled to his

situation and circumstances. Every morning, after rising, he read a portion of Scripture, sang a psalm, and prayed to Almighty God; speaking aloud, in order to preserve the use of his voice. He afterwards remarked, that during his residence on the island he was a better Christian than he had ever been before or would probably be again. He at first lived much upon turtles, which abounded upon the shores, but afterwards found himself able to run down the wild goats, whose flesh he either roasted or stewed, and of which he kept a small stock, tamed, around his dwelling, to be used in the event of his being disabled by sickness. As a substitute for bread he had turnips, parsnips, and the cabbage palm-tree, all of excellent quality, and also radishes and water-cresses. Every physical want being thus gratified, and his mind soothed by devotional feelings, he at length began positively to enjoy his existence, often lying for hours musing on his beloved Sophia, in the delicious bowers which he had formed for himself, abandoned to the most pleasing sensations. Selkirk was careful during his stay on the island to measure the lapse of time, and distinguish Sunday from the other days of the week. He several times saw vessels passing the island, but only two cast anchor beside it. Afraid of being taken by the Spaniards, who would have consigned him to hopeless captivity, he endeavoured to ascertain whether these strangers were so or not before making himself known. In both cases he found them enemies; and on one of the occasions, having approached too near, he was observed and chased, and only escaped by running up and taking refuge in a tree. At length, on the last day of January 1709, four years and four months from the commencement of his solitary life, he had the unspeakable satisfaction of observing two British vessels approach, evidently with the intention of touching at the island. The night having fallen before they came near, he kindled a large fire on the beach, to inform the strangers that a fellow creature was there. During the night, hope having banished all desire of sleep, he employed himself in killing goats, and preparing a feast of fresh meat for those whom he expected to be his deliverers. In the morning he found that the vessels had removed to a greater distance; but, ere long, a boat left the side of one of them, and approached the shore. Selkirk ran joyfully to meet his countrymen, waving a linen rag to attract their attention; and having pointed out to them a proper landing-place, soon had the satisfaction of clasping them in his arms. Joy at first deprived him of that imperfect power of utterance which solitude had left to him, and the strangers were so surprised by his rude habiliments, his long beard, and savage appearance, as to be much in the same condition. But in a little time they were mutually able to make explanations,

when it appeared that the two vessels, called the Duke and Duchess, formed a privateering expedition under the command of Captain Woodes Roger. He was then brought on board the Duke, with his principal effects, and was engaged as a mate. A few weeks after leaving the island, Selkirk was appointed to the command of a prize which was fitted out as a privateer, and in this situation he conducted himself with a degree of vigour and prudence that reflects credit on his character. The business in which Alexander Selkirk was engaged was certainly one by no means calculated to give play to the more amiable qualities of human nature; but ever in the captures and expeditions which for months formed his chief employment, our hero seems to have mingled humanity in as high a proportion as possible with the execution of his duty. At the beginning of the ensuing year, viz., 1710, the vessels began their voyage across the Pacific, with the design of returning to England by the East Indies, and in this part of the enterprise Selkirk acted as sailing master; and by his steadiness of conduct, becoming manners, and religious turn of mind, proved himself an acquisition to Captain Woodes Roger, and was accordingly much valued by him and his officers. The ships did not reach Britain, however, till October 1711, when Selkirk had been absent for eight years from his native country, and his share of prize money seems then to have amounted to about £800. In the spring of 1712 Selkirk returned on a Sunday forenoon to Lower Largo, and finding that his friends were at church, went thither, and for some time sat eyeing them without being recognised, a suit of elegant gold laced clothes perhaps helping to preserve his incognito. At length his mother, after gazing on him for some time, uttered a cry of joy, and flew to his arms. For some days he felt pleasure in the society of his friends, but in time began to pine for other scenes, his mind still reverting with regret to his lost solitude in his romantic island home. It would appear, indeed, that his long absence from society had in some measure now unfitted him for the enjoyment of it. He tried solitary fishing in the beautiful bay of Largo, celebrated in song—built a bower like that of Juan Fernandez in the garden behind his brother's house, and wandered for days in the picturesque solitude of Keil's Den, beneath the brow of Largo Law. But nothing could compensate for the meditative life which he had lost. In 1717 he once more went to sea. Nothing else is known for certain respecting him, except that he died in the situation of Lieutenant on board the ship Weymouth, in the year 1723, leaving Sophia Bruce his widow, who afterwards realized his patrimony at Largo, consisting of a house and garden. The house in which he was born is well authenticated, and remains in much the same primitive condition in its form as when

built. The firelock, his clothes chest, and drinking cup used on the island, were brought home by him to his native village, and all of which the writer has seen and handled; and with the exception of the firelock, now at Lathallan House, the seat of Mr Lumsdaine, near Colinsburgh, the rest remain in the house in which he was born. The house, nominally at least, is, or lately was, the property of Mrs Gillies, a poor widow, and was tenanted by her; she was the daughter of John Selkirk, grand-nephew of Alex. Selkirk, and was upwards of eighty years of age at her death, and had been the mother of a large family, nine of whom preceded her to their long home. Widow Gillies was the last survivor of the family to which Selkirk belonged, and her circumstances were such that she was dependant on the benevolence of those who visited her interesting cottage, and the relics of her far-famed predecessor. Visitors, it must be admitted, were not few; some of them persons of distinction; among them not the least memorable was the master spirit of the north, Sir Walter Scott, and his publisher, Mr Constable, the latter of whom, in consequence of the notices recorded respecting Selkirk in the parish registers, re-bound them handsomely at his own expense; the upper side of each volume being inscribed:—"Re-bound for preservation at the expense of Archibald Constable of Balmiel, 1820." The drinking cup, formed of a small cocoa-nut shell, having been the work of Alexander Selkirk, is three inches and a quarter deep by two and a-half inches diameter. Mrs Gillies states it had formerly a silver foot and stem, but that her father had disposed of it. Wanting that appendage, Sir Walter and Mr Constable took it to Edinburgh, where the present foot and stem of rosewood, nearly three inches high, was added, making the whole about half a foot in height. They also added the silver band or fillet that encircles the outside of the cup, bearing this inscription:—"The cup of Alex. Selkirk, whilst in Juan Fernandez, 1704-9." The clothes chest, designated by the family in Mrs Gillies' youth, "the cedar kist," from the top or lid being made of cedar wood, is two feet deep, eighteen inches wide, and three feet long. At one end is a small drawer or "locker," with a rudely ornamented lid. The asp of the lock was a coarse sort of fastening, now useless. Upon the top of the slightly rounded lid are the letters A. S., and the figures 34, denoting the number of the chests on board Captain Woodes Rogers' ship at the time he was homeward bound; also four angular marks, equi-distant, all scratched with some sharp instrument. The contents of the chest, as may be supposed, are few—the drinking cup, a copy of Defoe's novel of Robinson Crusoe, and the rusted key, long since past use, are all it now contains. In conclusion the writer thinks it may not be uninteresting to add the following letter in reference to the descendants of Alexander

Selkirk, addressed to the editor of the *Fife Herald*, which lately appeared in the columns of that newspaper:—"In the summer of 1856, there arrived at Largo two strangers, ladies, one of whom gave her name as Mrs W—— from Yorkbire, intimated that the object of her visit was to make inquiries respecting the descendants of the family of Alexander Selkirk. They took up their residence in the house where Alexander Selkirk was born, and which is still in the possession of one of the descendants of the family. The story told by Mrs W——, who seemed to be the principal actor in the affair, was as follows:—A considerable time previous to her visit, she had seen an advertisement in the public papers wanting heirs to a large amount of property then lying in the Court of Chancery, which had been left last century by a natural son of Alexander Selkirk, who had died in India. This son had bequeathed by will his whole estate to the descendants of his father's brothers. Mrs W—— stated that she had traced her pedigree, and found that she was descended from one of those brothers. Her maiden name was Lithgow, which was the same in England as Selkirk in Scotland, and she had already put in her claim and spent £100 in various ways with the view of substantiating her title to said property. She had come to Largo on purpose to ascertain if any of the descendants of the Selkirks were still there; and Mrs W—— expressed herself highly gratified that she had found others who had an equal if not greater right to the vast amount of property unclaimed. She searched the parish records, and called upon the parish clergyman telling him the same story as she had told to others. After a short sojourn among the good folks of Largo, exciting hopes and raising golden visions in the midst of the parties interested, Mrs W—— took her departure, leaving her address, promising that her friends would hear very soon from her. The lady seemed in real earnest about the mission in which she was engaged. Weeks and months passed away, but no communication was received from Mrs W——. At last one of the parties interested wrote to her, and in return received a letter, of which the following is a copy, inclosing a transcript of the advertisement to which reference has been made:—7th February 1857.—Sir,—In reply to your letter of the 28th of January, I beg to say that the money was left by a relative of mine, Hector Lithgow, and when in Largo I was wishful to know if at any time any of the Selkirks married Lithgow, but I did not trace it. I have sent you a copy of the advertisement, which you can return. I am in want of a few registers, and if you could be of any service to me, I should be glad to recompense you for your trouble. Hector's mother's name was Pope, and one of the Carmichaels of Upper Largo married a Miss Pope, a relative of his mother; and at the present time there is a Mr Carmichael, a writer in Dundee, who

has been married twice to a relative of the Pope's and he has some of the money. The will mentions a little left to a John Barclay of East Wemyss in Fifeshire, and several others. I shall be glad to hear from you soon. I am, yours, &c." The advertisement referred to is as follows:—"Next of kin to Hector Lithgow, formerly commissary of Ordonance in the service of the United Company of Merchants of England trading to the East Indies, on the Bengal establishment, his last will, dated Calcutta, 23d of June 1784, after giving certain legacies, bequeathed the residue of his property to his sons John and Hugh Lithgow, then of Nova Scotia. The testator died at Cunar in India about the year 1784, and two of the executors in India obtained probate of the said will in the Supreme Court of Judicature at Fort William in Bengal. Now, notice is hereby given that if the party interested in said estate will apply to Dr Walter Ross, manor of Calcutta, or Messrs Paxton, Cockrell, Trail, & Co., Pallmall, London, they will hear something to their advantage. The testator is supposed to have been a native of Caithness, Sutherlandshire, Scotland."

SHARP, JAMES, Archbishop of St Andrews, the tragical victim of religious fury and enthusiastic zeal, was the son of William Sharp, Sheriff-Clerk of the shire of Banff, and of Isabella Leslie, daughter of Leslie of Kininvey. He was born in Banff Castle in the month of May 1613. His parents were industrious and respectable; his father following his profession with diligence and fidelity, and his mother, though a gentlewoman by birth, assisting his means, by setting up a respectable brewery at Dun, which she conducted creditably and profitably to the day of her death. The subject of this memoir having given early proofs of a masterly genius, he was, probably with a view to the Church, through the patronage of the Earl of Findlater, whose kind friendship the family had long enjoyed, sent to the University of Aberdeen. The learned men of this seminary having no favour for the Scots League and Covenant made in 1638, suffered many insults and indignities. Among these was Mr Sharp, and on that account he took a journey into England, in the course of which he visited the Universities of Oxford and Cambridge, where he was in a fair way of obtaining preferment from the acquaintance and friendship he had happily contracted with Doctors Sanderson, Hammond Taylor, and many other of the most eminent English divines. But he returned to his native country on account of the disputes between King Charles I. and his Parliament and the civil war which followed, and also on account of the bad state of his health. Happening on his way to Scotland to fall into company with the generous Lord Oxenford, that nobleman was so pleased with his amiable manners and learned conversation that he carried him to his own mansion house and entertained him for a considerable

time. Here he became known to several of the Scottish nobility, and particularly to John Leslie, Earl of Rothes, who patronised him on account of merits and acquirements, and procured him a Professorship in St Andrews. With his brethren in the University Sharp stood on high ground, and at the request of James Bruce, minister of Kingsbarns, he was by the Earl of Crawford presented to the church and parish of Crail. On his appointment to this charge Mr Sharp acquitted himself of his ministry in the most exemplary and acceptable manner. He also began to take a decided part in favour of law and good government by doing everything in his power to revive the fainting spirit of loyalty, and keeping up a correspondence with Charles, his exiled Prince. His rapidly increasing popularity in a short time procured him a call to be one of the ministers of Edinburgh, but his translation was refused both by the Presbytery of St Andrews and Synod of Fife. It was afterwards ordered, however, by an Act of the General Assembly, but the invasion of an English army under Oliver Cromwell prevented its being carried out. About this time, and after the unfortunate battle of Dunbar, the Covenanted Presbyterians in Scotland split into two parties. The spirit of intolerance in each raged with great violence. The Privy Council established in the country could not restrain it, and therefore they referred the matter to Cromwell himself, then Lord Protector. These parties into which the kirk was divided were called public Resolutions, to which party Sharp belonged; and Protestors or Remonstrators, which was headed by Mr Guthrie, a famous Presbyterian. Cromwell having appointed a day for hearing the two agents at London, Sharp and Guthrie repaired thither. Mr Guthrie spoke first; but his speech was considered so tedious that when he ended the Protector told Mr Sharp he would hear him another time for other business was approaching. But Mr Sharp begged his lordship to hear him then—promising to be very short. Permitted thus to speak, he in a very few well ordered words urged his cause so well as to incline Oliver to decide the question in favour of Sharp and the Resolutions, upon which the Lord Protector, with much pleasantry, remarked to the bystanders—"That gentleman, after the Scotch fashion, ought to be styled Sharp of that ilk." Mr Sharp having succeeded in this important affair returned to the discharge of his ministerial duties at Crail, where his handwriting is still shown in the Records of the Kirk-Session. His conduct at London before Cromwell highly enhanced the opinion of his talents and piety, and was not improbably the foundation upon which his future greatness was built. In the troubles which so shortly followed, Sharp, along with several other ministers and some of the Scottish nobility and gentry, was surprised at Elie in Fife by a party of the

English, and sent up a prisoner to London, but was soon after set at liberty. After the death of Cromwell, and when the English General, Monk, advanced to London, Mr Sharpe was sent to attend him, to acquaint him with the unhappy state of affairs in Scotland, and to remind him of what was necessary—in short, to use his best endeavours to secure the freedom and privileges of their established judicatories, and to represent the sinfulness and offensiveness of the late toleration, by which a door was opened to many gross errors and practices in the church. The Earl of Lauderdale and Mr Sharpe had a meeting with ten of the chief Presbyterian ministers in London, who all agreed upon the necessity of bringing in King Charles II. upon Covenant terms. At the earnest desire of General Monk and the leading Presbyterians of Scotland he was sent over to King Charles at Breda to solicit him to acknowledge the sober party. He returned to London on the 26th May, and acquainted his friends “that he found the King very affectionate to Scotland, and resolved not to wrong the settled government of their church; but he apprehended they were mistaken who went about to settle the Presbyterian Government.” Sharp’s best endeavours were not wanting to promote the Presbyterian interest according to the Covenant, but finding that cause unsupported and wholly given up and lost, and the gale of popular favour blowing strongly for the Prelatic Party. Finding also that the Committee of Estates, which sat down at this time, had resolved to establish Prelacy, notwithstanding all his efforts to the contrary, and that such eminent men as Fairfoul, Hamilton, and the saintly Leighton had given in their adherence to the proposed new order of things, and were to be appointed to the Sees of Glasgow, Galloway, and Dunblane—considering also that the King would establish Episcopacy whether he (Sharpe) would or not—and that by accepting of office he would keep it out of more violent hands, and might be able so to moderate and conciliate matters that good men might be saved from a storm that otherwise could not fail to break upon them. For these reasons he resolved at last to yield to a Liturgy and a moderate Episcopacy, and to accept, if offered him, of the Primacy of Scotland. When Prelacy was established by royal proclamation in August 1661, Sharpe was accordingly appointed to the Archbishopric of St Andrews, and was called up to London, along with Bishops Fairfoul of Glasgow, Hamilton of Galloway, and Leighton of Dunblane, to receive Episcopal ordination. All four were on the 16th day of December 1661, in presence of a great concourse of Scottish and English nobility, in the Chapel of Westminster, ordained preaching deacons, then Presbyters, and at last were consecrated Bishops. In the month of April following they returned in great state to Scotland, where in

the month of May they proceeded to consecrate their ten brethren, the Parliament having delayed to sit till they should be ready to take their seats. A few of the more rigid members of the Church of Scotland, sullen and enthusiastic men, who were resolved never to conform, took up a bitter hatred and malice against Sharpe, which, it came to appear, nothing but his blood could satisfy and appease. In 1668 an unsuccessful attempt on his life was made by James Mitchel, a field or conventicle preacher. As he was going into his coach in day light, he was fired at with a pistol loaded with a brace of bullets; but his life was saved by Honeyman, Bishop of Orkney, who, lifting up his hand to step into the coach after him at the time, received the shot in his wrist. Mitchel was executed for his criminal attack some years afterwards. We now approach the violent end of the Archbishop. It was characteristic of the excess of iniquity which prevailed at this period, for, in the whole course of national discord which preceded, an action of political assassination without the colour of any human law, does not stand on record. A few of the more bloody-minded and uncompromising Presbyterians, wandering on Magus Muir, near St Andrews, on the 3d of May 1679, in search of the Sheriff of Fife, whose activity as a friend of the Archbishop had roused them to violent intentions, fell in with the Prelate. Their evil passions dictating to them that they had what they termed a call from God to put him to death, they followed this suggestion with circumstances of the utmost barbarity. Having cut the traces of his carriage, they commanded him to come out, or they would do harm to his daughter, who was sitting beside him, one wounding him meanwhile with a pistol shot, and another with a small sword. He composedly opened the door and came forth, and together with the prayers and tears of his daughter, besought them to spare his life, and save themselves from the guilt of shedding innocent blood. But finding them inexorable, he begged that they would suffer him to die peacefully, allowing him a few minutes to recommend his soul to God. While he was in the act of lifting up his hands in prayer, they fired upon him, and afterwards slashed him with their swords, mangling his head and body with twenty-two wounds, and leaving him a lifeless corpse on the king’s highway. Thus perished in the sixty-first year of his age, by assassins, an eminent Scotchman, a man of good learning, and great virtues, of wonderful sobriety and the most extensive charity; a munificent patron of learned men, and a constant, grave, and persuasive preacher. In Trinity or Town Church, St Andrews, is the tomb of Archbishop Sharpe. It was executed in Holland at the expense of the Prelate’s son, Sir William Sharpe of Scots-craig and Strathtyrum, and erected within the church also at his expense. It is of black and white marble, and is enclosed

with an iron railing, and is an imposing and chaste mural erection. The following is a translation of the inscription on the urn :—

To God, the greatest and the best,  
This lofty mausoleum covers the most  
precious remains of  
a most holy Prelate, most prudent senator,  
and most holy Martyr ;  
For here lies all that is left under the sun of  
the most  
reverend father in Christ,  
James Sharpe, D.D., Archbishop of St  
Andrews, Primate  
of all Scotland, &c. ;  
whom

the University as a Professor of Philosophy  
and Theology ; the  
Church as an Elder, a Teacher, and a Ruler ;  
Scotland as a Prime Minister, both in her  
civil and ecclesiastical affairs ;

Britain  
as the Adviser of the Restoration of King  
Charles II.,  
and of monarchy ;  
the Christian world as the Restorer of the  
Episcopal religion  
and good order in Scotland,  
saw, acknowledged, and admired.

Whom  
all good and faithful subjects perceived to  
be a pattern of  
piety, an angel of peace, an oracle of wisdom,  
an example of dignity ;  
and all the enemies of God, of the King, and  
of the Church,  
found the implacable foe of impiety, of  
treason and of  
schism ;  
and whom,

notwithstanding he was endowed with such  
great and excellent qualities, a band of nine  
assassins, through the fury of fanaticism, in  
the light of noon day, and in the close  
vicinity of his own metropolitan city, cruelly  
put to death with many wounds from  
pistols, swords, and daggers, after they had  
wounded his eldest daughter and domestics,  
weeping and imploring mercy, and whilst  
he himself had fallen on his knees to im-  
plore mercy for them also, on the 3d of May  
1679, in the 61st year of his age.

SHIRRA, The Rev. ROBERT, an eminent  
divine of the Secession Church of Scotland,  
was born at Stirling in 1724. His parents  
were members of the Rev. Ebenezer  
Erskine's congregation, before he seceded  
from the Established Church, and they left  
with their minister and joined the Associate  
congregation, which was formed under his  
pastoral superintendence. Mr Shirra was  
carefully instructed in the different branches  
of literature and philosophy. "I spent  
two years," he says, "on the study of Latin  
and Greek, being somewhat grounded before  
in the first language ; two years in the study  
of philosophy, and three years in the study  
of divinity, under the inspection of the Rev.  
Ebenezer Erskine." During some part of  
the time that Mr Shirra was engaged in

studying divinity, he was employed in  
teaching some of his fellow students the  
elements of mental philosophy, and amongst  
others, the celebrated John Brown of Had-  
dington was one of his pupils ; and at an  
after period he used to say to Mr Brown,  
who was appointed to the Professorial  
Chair in 1768, "Mind, man, though you  
are a Professor now, I taught you logic." Mr Shirra entered upon the sacred work  
committed to him with deep impressions of  
its solemn responsibilities. He had not  
been long a probationer when he received a  
call from the Associate congregation of  
Linktown, Kirkcaldy, to the settled dis-  
charge of ministerial duty ; and all the  
exercises prescribed as "trials" having  
been gone through satisfactorily, Mr Shirra  
was ordained at Kirkcaldy on the 28th  
August 1750. At the time of his settle-  
ment and during his whole life, Mr Shirra devoted  
himself with the most zealous and laborious  
industry to the faithful discharge of his  
sacred office. He wrote his discourses with  
much care, and bestowed great attention to  
all other departments of pastoral work.  
Besides regularly preaching his stated dis-  
courses every Sunday, Mr Shirra visited all  
his people annually in his pastoral capacity.  
He was also very assiduous in his visits to  
the sick and afflicted, and that not always  
of those confined to his own congregation,  
but to all of every denomination who  
welcomed his services. In ecclesiastical policy,  
he was a staunch Presbyterian and Seceder  
in the original sense of the term, as denoting  
an individual separated, not so much from the  
constitution of the Establishment, either as  
a church or an establishment, as from the  
policy and control of the dominant party in  
the church judicatories. His public prayers  
were liberal and catholic ; and he always  
showed the strongest affection for evangeli-  
cal ministers and true Christians of every  
name—reckoning, in fact, the agreement  
extensive and important, and the difference  
of religious sentiments small, between a  
professedly staunch Presbyterian and a  
truly conscientious Episcopalian, if they  
both cordially believed the doctrine of God's  
free grace reigning to men's eternal life,  
through the merits, oblation, and satisfac-  
tion of Jesus Christ our Lord. Mr Shirra,  
all his life, was a consistent and loyal sub-  
ject of the reigning monarch, a faithful lover  
of his country, and we have seen from his  
past history that he was a learned and pious  
Christian minister ; and if ever there was a  
time, it was at that period, when loyalists,  
patriots, and Christian men of all ranks  
were required to come boldly forward and  
avow their sentiments, and to endeavour to  
stem the tide of anarchy, rebellion, and  
confusion which was setting in with a strong  
current on our favoured island. Two years  
previous, viz. in 1792, an unhappy revolu-  
tion broke out in France. The king was  
deprived of his royal functions, and a re-  
publican government having been estab-  
lished, that beautiful country became the



scene of discord, anarchy, and bloodshed. For a considerable period the scaffold smoked with the blood of the best citizens of France, including that of their unfortunate monarch, Louis the XVI., who was beheaded on the 21st of January; whilst men, or rather demons in the shape of men, void of principle or humanity, held the reins of power. They abolished the observance of the Lord's day, suppressed Christianity itself, desecrated the Temples of God, and substituted in the place of our blessed Redeemer a strumpet dressed in the form of a Pagan divinity. With the most furious and enthusiastic zeal, at the same time, they made war against Britain, and with amazing success combated the united efforts of the principal powers of Europe. Such was the situation of this country at the time of which we now write. It was threatened by a dangerous faction at home, and opposed by a powerful and violent enemy abroad. Mr Shirra, like every right-minded and well-informed person, was anxious that each in his station should contribute in some degree to eradicate from the minds of the common people those French principles with respect to civil government which were then too prevalent among the great body of the people, and to teach them to distinguish between the ideal equality of rights maintained by a visionary theorist, namely, Tom Paine, and that rational liberty which is alone practicable among a Christian population. These views of the authority of civil governors, as they are obviously suggested by the Mosaic history of the first ages, so they are confirmed by the precepts of the gospel, in which, if any thing is to be found clear, peremptory, and unequivocal, it is the injunction of submission to the sovereign authority; and in monarchies, of loyalty to the person of the sovereign. "Let every soul," says the apostle St Paul to the Romans, "be subject to the higher powers," and of whom was St Paul speaking to his Christian converts? in whom was the supreme power vested in Rome at that time? It was the bloody Emperor Nero—the persecutor of the Christians. St Paul's reasons for the injunction may have been, that although the sovereignty is sometimes placed in unfit hands, and abused to the worst purposes, yet no king, however he might use or abuse authority, ever reigned but by the appointment of God's providence. There is no such thing as power except from God. To him whatever powers, good or bad, are at any time subsisting in the world, are subordinate; He has good ends of his own, not always to be foreseen by us, to be effected by the abuse of power as by other partial evils; and to his own secret purposes he directs the worst action of tyrants, no less than the best of sober, righteous, and godly princes. That submission to civil authority is a duty binding on all Christians there cannot be any reasonable doubt, and Mr Shirra's zeal for order was, as may be

imagined, very grateful to all the friends of government, but to those members of his congregation who sympathised with "the friends of the people," his strongly expressed conservative opinions were exceedingly distasteful. Mr Boswell, Sheriff of Fife, who was afterwards appointed one of the Lords of Session, and took the title of Lord Balmuto, publicly acknowledged Mr Shirra's services in preserving the peace of the county. He was appointed by the Lord Lieutenant of the county to the office of chaplain to a regiment of volunteers, and was presented with a beautiful copy of the Bible, as a testimonial of their admiration and gratitude, by the constitutional society of Edinburgh. When the revolutionary mania first began to affect the operatives in our large manufacturing towns, and when it was seriously proposed among them to overturn all existing institutions, and establish liberty and equality on the French model, the Rev. Mr Shirra was called upon by some members of his congregation who wished to know his opinion on the subject. Mr Shirra, pretending to be taken unawares, told them he could not answer them off hand that day, but he would take the matter into serious consideration, and on the following Sabbath would give them his sentiments publicly from the pulpit. On the congregation assembling, Mr Shirra went on with the usual services without making any allusion to the matter until the close, when he expressed himself somewhat as follows:—"My friends, I had a call from some of you the other day wanting to know my opinion about liberty and equality, when I told you if you would come here to-day I would let you know it. Now, since that time I have travelled in the spirit all over the world, and I shall just tell you what I have seen in my travels. I have travelled over the earth, its frozen and burning zones, mountains and valleys, moist places and dry, fertile lands and deserts, and I have found grown men and children, big and little, strong and weak, wise and ignorant, good and bad, powerful and helpless, rich and poor—no equality there. I have travelled through the seas, its deeps and shoals, rocks and sandbanks, whirlpools and eddies, and I have found monsters and worms, whales and herrings, sharks and shrimps, mackerels and sprats, the strong devouring the weak, and the big swallowing the little—no equality there. I have ascended to Heaven, with its greater and lesser lights, its planets and comets, suns and satellites; and I have found thrones and dominions, principalities and powers, angels and archangels, cherubim and seraphim—no equality there. I have descended into hell, and there I have found Beelzebub, the prince of the devils, and his grim counsellors, Moloch and Belial, tyrannizing over the other devils, and all of them over wicked men's souls—no equality there. This is what I have found in my travels, and I think I have travelled far enough; but if

any of you are not satisfied with what I have told you, and wish to go in search of liberty and equality yourselves, you may find them if you travel somewhere I have not visited. You need not travel the same road as I have done; I can tell you positively you will not find them on earth, neither in the sea—not in heaven, neither in hell. If you can think of anywhere else you may try. Meanwhile, I have given you all the information I can. It rests with you to make a proper use of it." At one time he was on a visit to his son, Mr John Spears Shirra, at Dalkeith, and was invited to drink tea at Mr John Wardlaws, a friend of his. In going thither he had occasion to pass the town jail, where, at that period, a military guard was regularly stationed. It happened to be an English regiment of militia that was then quartered at Dalkeith; and as Mr Shirra was then walking with some state down the street, on a fine summer afternoon, in full clerical costume, carrying his cocked hat in his hand, and displaying a powdered wig of no small dimensions, the officer on duty observed the phenomenon, and imagining it could be nothing less than a Lord Bishop of the Church of England proceeding towards Dalkeith Palace, the seat of His Grace the Duke of Buccleuch, instantly ordered his guard to turn out and present arms. Mr Shirra graciously received the honour, and talked of the circumstance with great glee during the evening; but we believe the officer who committed the mistake had no little raillery to encounter after it was discovered that the recipient was only a humble though a noble-looking minister of the Secession Church of Scotland. The following anecdote is illustrative not only of his ready acquaintance with the language of scripture, but also of the eccentricity of his character. One Sunday the precentor intimated in the church of Kirkecaldy, just as Mr Shirra was about to begin morning service, that the prayers of the church were solicited in behalf of David —, a member of the congregation. Mr Shirra, who had not previously heard of the indisposition of the person mentioned, looked over the pulpit and said to the precentor, "Henry, is David very ill?" Having been answered in the affirmative, he immediately said, "Weel, weel, let us pray for him," and forthwith began his address to the Almighty in the words of the first verse of the 132d Psalm, "Lord, remember David and all his afflictions." His short comments on scripture texts, or *glosses*, as he himself called them, were often of a very quaint character, and were strikingly indicative of the eccentricity by which he was distinguished. Not unfrequently he employed the form and language of a *dialogue* with the sacred penman. Instances of this are to be found in his published discourses, and numerous well authenticated anecdotes to the same effect might be narrated. Having occasion one day to quote the saying of the Psalmist,

"I said in my haste all men are liars," he remarked:—"It would seem, David, that in saying this you were hasty or ill-advised, and you seem to think your saying it calls for an apology; had you lived in our day you might have said it at your *leisure*, and made no apology about it." Quoting on another occasion these words from the 119th Psalm, "I will run the way of thy commandments when thou shalt enlarge my heart;" he said, "Well, David, what is your first resolution? *I will run*. Run away, David, who hinders you? What is your next? I will run *the way of thy commandments*. Better run yet, David; what is your next? I will run the way of thy commandments *when thou shalt enlarge my heart*. No thanks to you, David; we could all run as well as you with such help." At another time Mr Shirra having had occasion to quote Phillipians iv. and 11th: "I have learned, in whatsoever state I am, therewith to be content," said:—"Ay, Paul, ye have learned well, ye have got far on; but let us be thankful, we're at the school." Mr Shirra was a fearless and unmerciful reprover of all manifestations of a disorderly or inattentive spirit in the house of God. Seeing a young man asleep in the gallery one warm Sunday afternoon, he called to the people who were sitting near the sleeper to awaken him; for, said he, if he fall down dead as the young man did in St Paul's time, he may lie dead for me; I am not able like Paul to raise him to life again. On another occasion, an individual belonging to a regiment of volunteers was reproved in a very sharp manner by Mr Shirra. Coming into church dressed in the uniform of his corps, he attracted much attention, which he was desirous of prolonging more than was at all pleasing to the minister. After he had walked about a good deal longer than was necessary in quest of a seat, he was compelled to sit down in a hurry at last by Mr Shirra's saying to him, "Sit down, man; We'll see your new breeks when the kirk skalls." After Mr Shirra had retired from the scene of his public labours, and was spending the evening of his days in Stirling, he still continued to preach occasionally in the town and elsewhere; and on a Saturday afternoon, of a beautiful day in summer, the aged and venerable minister was wending his solitary way from his ancient and castellated home, to the sweet and sequestered village of Doune, where he had been requested to assist in the administration of the Holy Sacrament of the Lord's supper next day. Before he had left home the day was already on the decline, and the sun was now setting behind the hills of that wild and wondrous region—which has now been made classic ground by the pen of a modern author—and the rugged masses of Benlomond, Benledi, and Benvoirlich, now so familiar even to southern ears as household words:—

"Each purple peak, each flinty spire,  
Was bathed in floods of living fire."

While pursuing his way, and occasionally pausing to gaze on the magnificent scene before him, which, while it arrested the eye of the aged and heavenward pilgrim, could not fail to suggest to him thoughts and images of the "delectable mountains," the gates of pearl, the walls of jasper, the streets of gold, and the battlements of sapphire of the celestial city he expected soon to enter; he was roused from his reverie by the sound of approaching footsteps. After a few remarks on the beauty of the evening, the magnificence of the scenery, and the splendour of the heavens, Mr Shirra, addressing his fellow-traveller, said:—"I see you are stepping westward; and as I am on my way to Doune, if you are going that length, and if you have no objection to the company of an old man, we may continue our journey together." To this proposal the stranger readily and courteously consented. He was a much younger man than Mr Shirra, but he had a burden to carry which made the difference less in his favour. "May I ask," said Mr Shirra, "what manner of occupation you are of?" "Please your honour," replied the stranger, "I am a pedlar; or, as I am sometimes called, a travelling merchant." "I am glad to hear that," said Mr Shirra, "for I am a travelling merchant myself." "Indeed," replied the stranger, "I should scarcely have thought that from your appearance; may I speir what you deal in?" "I deal," said Mr Shirra, "in fine linen, and am on my way to Doune, where I hope to dispose of my goods to-morrow." "To-morrow!" replied the stranger; "I am thinking ye hae forgotten that the morn's the Sabbath." "No, no," said Mr Shirra, "I have not forgotten that; it is, however, the sacramental occasion; there will be preaching at the tent, and a gathering from Galgarnock, Kincardine, and Kippen, and some even from Stirling; with some of whom at least I expect to do business to-morrow." "Weel," said the pedlar, "I have been a long time in the line, but I am happy to say I never did business on the Lord's-day yet, and I never saw any guid follow those who did; ye're an old man, sir; I would advise you as a friend to gie up the practice of selling on the Sabbath." "If ye will not sell," continued Mr Shirra, "ye may perhaps buy." "Na, na," said the pedlar; "if it's sinfu' to sell, it's as siofu' to buy; I'll wash my hauns o' the business entirely; I'll neither sell nor buy on the Lord's-day." "Then ye'll maybe come to the tent," said Mr Shirra. "That I will," said the pedlar or travelling merchant. Our two travellers had now come to the bridge of Teith, where they parted, Mr Shirra repairing to the manse, and the pedlar to his lodgings in the town. In arranging with the ministers what share he was to have in the services of the coming day, Mr Shirra signified, that if agreeable, he would like to preach the first sermon in the tent. It was the practice, to be sure,

for the youngest minister to do this, but all were inclined to give way to Mr Shirra, and his request was at once granted. Early next morning, beneath a clear and cloudless sky in June, crowds of people might be seen collecting from all quarters round the tent, which stood on a beautiful green knoll on the banks of the water at Teith, near the ancient castle of Doune. Seldom had there been a lovelier morning, and seldom at the Doune preachings had there been a mightier gathering. Punctual at the hour, Mr Shirra was in the tent. Casting his eye slowly and searchingly over the congregation, he discovered in the midst of it his friend and fellow-traveller the pedlar. The psalm and opening prayer being ended, Mr Shirra rose and gave out his text, which was in Revelations xix. and 8th—"And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints." Whether the pedlar had by this time recognised his friend and fellow-traveller in the minister is uncertain; it was not long, however, till there was no ground left on this point for uncertainty. After some introductory remarks, Mr Shirra said he had come there to open the market of free grace—that he was a merchant, a commissioner-merchant, commissioned by a great and rich king—the King of heaven,—that the article he was there, in his name, and by his appointment, to dispose of, was "fine linen," which was the righteousness of Christ. After explaining its nature and illustrating its properties, and commending and lauding its worth and value, and showing that there was nothing in the world for worth or for beauty to be equalled, or, in his expressive diction, to be *eened* to it, he proceeded to counsel his hearers to put themselves in possession of it, or, in the language of Scripture, "to buy it." "When folk went," he said, "to a market, it was with the intention to buy. If they did not, it was generally for one of two reasons; either they did not need the article, or they had no money. Of this article he showed they had all instant, urgent, absolute need. There was no coming to the Lord's table, there was no getting into Heaven without it. But they might say they had nothing to buy with. To this he said they were not asked for anything; that if they had to come in the way of giving value for it, they might well despair, for the wealth of the Indies would not equal it; but it was not to be bought in this way; it was to be had without price; it was to be had freely; it was to be had for the taking. Such was the gospel sense of 'buying.'" He then concluded—"And will no man buy this fine linen? Must I go back and say, Lord, Lord, there were many at the tent, many at the preaching, many in the market, but none would believe, none would buy? And must I go back with this report? and will ye go back as ye came—poor and wretched, miserable and blind and naked? I put it

to you again, will no man buy?" He then paused. There was an old grey-haired man at the foot of the tent, who, with his hands clasped and tears in his eyes, was heard saying to himself, "I'll buy—I'll buy. I'll take Christ and his righteousness." Mr Shirra bearing him said, "The Lord bless the bargain! There is one man at least here to-day who has gotten a great bargain; and as for you, my fellow-traveller, my brother merchant, come, oh! come, ere the market close, and buy, likewise. If you do, you will make the best bargain you ever made in your life before." What effect this touching appeal had on the pedlar, tradition does not say. But whatever we may think of such preaching in our days of progress and refinement, it cannot be doubted that it suited the times in which it occurred, and the hearts of the people to whom it was addressed. That Mr Shirra, when in the prime and vigour of life, was an impressive and rousing preacher, there can be no question. Mr Aitchison says of him, "Nobody exceeded him in the art of speaking. He was a master of eloquence. He easily discovered where lay the strength or the weakness of the human mind, and accordingly knew how to render his attacks successful. However discordant might be the passions of his audience, he could manage them to his own purpose; if his subject did not admit of much argument, he carried his point by popular illustration and the use of figurative language. In ordinary conversation he displayed the same power over the affections which he so often demonstrated in the pulpit. He was remarkably strong and healthy, majestic in his walk, and inclining to corpulency. His eyes were piercing and full of fire. His voice was sonorous and vehement when once fully raised. His bearing noble, his countenance commanding, his gesture natural, his oratory bewitching. He was lively and animating amidst the strokes of his eloquence, but never ceased to carry about with him the becoming mantle of humility." Towards the close of his ministry, his manner in the pulpit was more quiet and subdued, and his language familiar and more mixed with scotticisms; but even at this period he sometimes delivered portions of his discourses with such energy and effect, as to remind his earlier hearers of the power and efficiency displayed by him in his prime. That Mr Shirra was a man of extensive learning and of profound thought, we shall not contend; but according to undoubted testimony—that of his own writings, and of those whose intimate acquaintance with him enabled them to judge—he was an amiable and deeply pious man; an accurate theologian, a bold and effective preacher, a true-hearted patriot, a dutiful and loyal subject, and a zealous and successful minister of the Gospel.

SIBBALD, Sir ROBERT, an eminent physician, naturalist, and antiquary, was a younger son of David Sibbald, of Rannekeillour, a descendant of the Sibbalds of

Balgonie, Fifeshire. He was born in 1641. Bower, in his "History of the University of Edinburgh," says that he was a native of that city. He began to learn Latin in the Barch School of Cupar in 1650. The following year his parents removed with him to Dundee, in which town they were when it was taken by assault by General Monk, after a stout resistance long and stubbornly maintained by the inhabitants. During this memorable siege, the subject of this notice had a very narrow escape for his life, and his father was severely wounded. In the pillage which followed, the family were robbed of everything they possessed by the English soldiery, and had to walk to Cupar from inability to pay for any conveyance. Afterwards, young Sibbald became a student in the University of Edinburgh, where he remained for five years. He applied himself to the profession of physic, in which his uncle, Dr George Sibbald, of Gibleston, had attained some eminence. In March 1660 he went to Holland, and for a year and a-half studied anatomy and surgery at Leyden, then the most celebrated school in Europe. He took his doctor's degree there in 1661—his inaugural dissertation on the occasion being published under the title of "De Variis Tabis Speciebus." On leaving Leyden he went to Paris, and afterwards to Angiers, where he remained a year, pursuing his studies with great assiduity. He next repaired to London, and, in October 1662, returned to Edinburgh, where he commenced the practice of medicine. About 1667, he and Dr, afterwards Sir Andrew, Balfour, who had been long in France, formed the design of instituting a botanical garden in Edinburgh, and for this purpose they procured an enclosure "of some forty feet every way," as he takes care to tell us, in the north yards of the Abbey, which they stocked with a collection of 800 or 900 plants. Other physicians in Edinburgh now joined them, and subscriptions were raised for the support of the garden. From the Town Council they afterwards obtained a lease of the garden belonging to Trinity Hospital, and adjacent ground for the same object. It was principally through the instrumentality of Dr Sibbald that the Royal College of Physicians of Edinburgh, of which he was one of the original members, obtained their charter of incorporation. The great seal was appended to it, 30th November 1681, being St Andrew's Day. In 1682 he was knighted by the Duke of York, then High Commissioner in Scotland. By the encouragement of the Earl of Perth, Sir Robert had, with his other pursuits, begun to make collections for an accurate geographical and statistical account of Scotland, with a description of the natural history of the kingdom. Through that nobleman he was appointed by Charles II., by patent, dated 30th September 1682, Geographer Royal for Scotland, and he got another patent to be his physician there. At the same time he received His Majesty's com-

mands to publish the natural history of the country with its geographical description. "This," says Sir Robert, in his autobiography, "was the cause of great pains and very much expense to me in buying all the books and manuscripts I could get for that use, and procuring informations from all parts of the country, even the most remote isles. I employed John Adair for surveying, and did bestow much upon him, and paid a guinea for each double of the maps he made. He got much money from the gentry, and an allowance from the public for it; but, notwithstanding the matter was recommended by a committee of the council, and my pains and progress in the work represented, yet I obtained nothing except a patent for £100 sterling of salary from King James VII., as his physician. I got only one year's payment." In 1682 he had published an advertisement relative to his geographical work, with queries, which were distributed all over the kingdom. The following year he issued, in Latin and in English, an account of the projected work, stating what had been effected, and what required to be done, with proposals for printing it. In 1684 he published his principle work, entitled, "*Scotia Illustrata, sine Prodomus Historiæ Naturalis Scotiæ*," folio, seventy copies of which, he says, he gave away in presents. Of this work Dr Pitcairn published an anonymous review in 1696. "Sibbald," says Bower, "had condemned the medical system of Bellini, Pitcairn's great master, and this was the cause of no mercy being shown to his *Prodomus*. He laughs at him for giving credit to the report that there were in Scotland 'wild oxen with manes,' and 'badgers like swine,' 'beavers,' &c. Quotations are given, from which his ignorance of natural history, botany, zoology, and geography, is proved, as well as his plagiarism from Ray, Sutherland, and others. It must be confessed that the criticism is most unreasonably severe." To this charge of ignorance and plagiarism Sibbald replied, in a pamphlet, entitled, "*Vindiciæ Prodomi Naturæ Historiæ Scotiæ*," &c., in which he gives some account of his early years and studies. In December 1684 Sir Robert was elected President of the Royal College of Physicians, and while filling that office, the *Dispensatory or Pharmacopœia* for Edinburgh was completed. In the following March he was appointed by the Town Council the first Professor of Medicine in the University of Edinburgh. He had been educated in Episcopalian principles, and associated constantly with those who were opposed to the Covenant. In this year (1685), by the persuasion of the Earl of Perth, then Chancellor of Scotland, he became a convert to the Roman Catholic religion, and was, in consequence, very nearly assassinated by a mob who surrounded the house in which he resided, in Carrubber's Close, Edinburgh. They broke into it, while he with difficulty escaped by the yard behind. Forcing their

way into his room, they searched his bed, and not finding him, went away, after having sworn that they would "Rathillet" him. He went for a time to London, where the conduct of the Jesuits with whom he came in contact, and the evil influence they exercised over the mind of the King, so struck him that, as he says, "I repented of my rashness, and resolved to come home, and return to the church I was born." He is also said to have been disgusted with the rigid discipline and extreme fastings of popery. Having compiled a catalogue of his museum, he dedicated it to the magistrates and citizens of Edinburgh, as a testimony of his gratitude for the honours conferred upon him. In 1697 he presented it to the University of Edinburgh, under the modest title of "*Anctarium Musæi Balfouriani e Musæo Sibbaldiano*," as if it had only been an appendix to Dr Balfour's. The catalogue was printed at the expense of the University, and contains 216 pages in 12mo. It is divided into four classes:—1. Fossils, minerals, stones, metals, and marine substances. 2. The more rare vegetable substances taken from plants, their roots, bark, timber, and fruit; also marine plants. 3. The more rare productions from the animal kingdom. 4. Works of art connected with the various arts and sciences, to which are added manuscripts and some rare books. The following portraits of eminent men were also bequeathed by him to the University, viz. :—Charles I., Charles II., James VII., the Earl of Perth in his robes as Chancellor, and Sir George Mackenzie, Lord Advocate, founder of the Advocate's Library. The only original portrait of Drummond of Hawthornden is in the same collection. In 1706 Sir Robert proposed to teach natural history and medicine during spring in private colleges, a phrase which implies that his lectures would be delivered in his own house. An advertisement of his in Latin appears in the *Edinburgh Courant*, 14th February, of that year. In it he modestly styles himself 'Philiatris,' that is 'Studiosus of Medicine,' and we are informed that he had successfully practised medicine for forty-three years. Those who attended his class were to be well acquainted with the Latin and Greek languages, all philosophy, and the principles of mathematics, and certificates from the different professors under whom they had studied were to be produced. The lectures, according to the universal practice, were delivered in Latin. Two editions of his "*History of Fife*" were published in his life-time, the most correct of which appeared in 1710. An edition of it, with notes and illustrations, and an accurate list of his writings, was published at Cupar in 1803. To a rare species of plants discovered by him among the indigenous plants of Scotland, Linnaeus gave the name of *Sibbaldia*. The period of Sir Robert Sibbald's death is not known, but from the last of his published works being dated 1711, it is supposed to have been in 1712. In

1722 a catalogue was printed at Edinburgh of "The Library of the late learned and ingenious Sir Robert Sibbald of Kipps, doctor of medicine," to be sold by auction. Many of the manuscripts and printed books were purchased for the Advocate's Library.

ST CLAIR of Rosslyn, THE FAMILY OF.—No family in Europe beneath the rank of royalty boasts a higher antiquity, a nobler illustration, or a more romantic interest than that of St Clair. The St Clairs are descended from a noble Norman race, and came into Scotland in the days of King Malcolm Canmore. William St Clair was the son of a great baron in Normandy, whom tradition has styled "Count de St Clair;" and his mother is said to have been a daughter of Richard, Duke of Normandy. He obtained a grant of extensive estates in Mid-Lothian, and was seated in the Castle of Rosslyn, which has ever since belonged to his descendants. There were two families of the name settled in the neighbouring counties of Mid-Lothian and East-Lothian of equal antiquity, but between whom we are unable to trace any connection by blood. St Clair of Rosslyn was distinguished by more splendid alliances and larger possessions; but St Clair of Hermandston can scarcely be said to have been behind it in ancient nobility or martial prowess. During the days of the great struggle for national independence, the Lords of Rosslyn were distinguished for their patriotism. In 1303, Sir Henry St Clair was one of the principal leaders of the gallant band of 8000 men, who, issuing from the caves and romantic glens of Rosslyn, defeated three English armies successively in one day, though they each mustered 10,000 strong. He, or his son, Sir William, obtained from King Robert Bruce a grant of all the royal lands in Pentland in 1317. It is probably in relation to this acquisition that the romantic story is told of the hunt of Pentland, where St Clair is said to have wagered his head that his hounds "Help" and "Hold" would kill a stag that had often baffled the king's favourite dogs before it could cross the March Burn. King Robert took him at his word, and staked Pentland against his head. The stag was actually in the March Burn when "Hold" stopped it, and "Help" turned it, and then they killed it, and saved their master's life, and got him an estate. Sir William St Clair of Rosslyn was the companion in arms of King Robert Bruce, and he had a worthy competitor for renown in his namesake and neighbour, Sir William of Hermandston, who fought so bravely at the battle of Bannockburn that King Robert bestowed upon him his own sword with which he had won that glorious day. It was long possessed in the house of Hermandston, and was inscribed with the French motto—"Le Roi me doune, St Clair me porte." When King Robert died, Sir William of Rosslyn had the honour of being one of the Scottish lords who were selected to accompany Sir James, the Lord

of Douglas, on his romantic expedition with his master's heart to the holy sepulchre at Jerusalem. Their crusade was attended with all the circumstances of royal pomp and solemn chivalry, and their gallantry alone caused them to fall short of their pious and loyal purpose, for, passing through Spain on their way to Palestine, the Scottish knights could not resist the ardour which impelled them to join the chivalry of Spain in the battle against the Moors; and both the Lords of Douglas and of Rosslyn perished on the bloody field of Theba in Andalusia in 1330. The son of this crusader, who was also called Sir William, may be said to have founded the grandeur of the Sinclair family by a most illustrious alliance. He and his ancestors were, it is true, among the greatest of the feudal nobility; but, in consequence of his marriage with Isabella of Stratherne, he and his descendants became for several generations little less than princely. This lady was the eldest daughter and heiress of Malise, seventh Earl of Stratherne, and Earl of Orkney and Caithness, and she inherited the right to her father's great Orcadian earldom, which she transmitted to her son. The illustrious race of Scandinavian Earls, of which Isabella was the representative, was founded in the ninth century by Earl Rogenwald, a great Norwegian chief, the common ancestor of the Earls of Orkney and the Dukes of Normandy, who were descended from the two brothers Eynar and Rollo, so that William the Conqueror and his contemporary, Thorfin, Earl of Orkney, were cousins in no very remote degree. The Earls of Orkney boasted the intermixture of a large share of royal blood. Earl Sigard II., who was killed at the battle of Clontarf in 1014, was married to one of the daughters and co-heiress of Malcolm II., King of Scotland; so that the subsequent Earls of Orkney and their representatives are joint co-heirs with the reigning family of the ancient Scoto-Pictish monarchs. Earl Paul, who began to reign in 1064, married the grand-daughter of Magnus the Good, King of Norway, who died in 1047. Margaret, Countess of Orkney, daughter and eventual heiress of Earl Haco, in 1136 married Madoch, Earl of Athol, a prince of the royal race of Scotland, being a nephew of King Malcolm III; and her descendant, Earl John, in the year 1300 married a daughter of Magnus, King of Norway, who died in 1289. The son of this marriage, Earl Magnus, whose reign commenced in 1305, had the same rank and dignity conceded to him in 1308 by Haco, King of Norway, that belonged to the princes of the royal family. His daughter Isabella carried the earldom of Orkney to Malise VI., Earl of Stratherne; and her son Malise, the seventh Earl, was father of another heiress Isabella, who wedded William St Clair. Thus the princely earldom of Orkney came to be inherited by Henry St Clair, Lord of Rosslyn, who, in 1379, had his rights fully

admitted by Haco VI., King of Norway, and was invested by him with the earldom; and his dignity of earl was immediately after recognised and confirmed by his native sovereign, Robert II., King of Scotland. Tradition says that this Henry St Clair married Florentia, a lady of the royal house of Denmark. The son and grandson of Earl Henry, successively Earls of Orkney and Lords Sinclair, married ladies of royal race—the grand-daughters of two Scottish kings—Egidia, daughter of William Douglas, Lord of Nithsdale, by Princess Egidia, daughter of King Robert II., and Elizabeth, Countess Dowager of Buchan (widow of the Constable of France), and daughter of Archibald, fourth Earl of Douglas, Duke of Archaire, by the Princess Margaret, daughter of King Robert III. The St Clairs continued to be Earls of Orkney, vassals of the crown of Norway, and recognised as Scottish Earls by their native monarchs until 1471, when the Orkney and Shetland Isles were annexed to the Scottish crown on the marriage of King James III. with Princess Margaret of Denmark. The object of that monarch was to humble the pride, and to diminish the overgrown power of William, third Earl of Orkney, of the line of St Clair. He accordingly compelled him to exchange the lordship of Nithsdale for the earldom of Caithness, and the earldom of Orkney for the great estates of Dysart and Ravenshough, with the castle of Ravenscraig, in the county of Fife. In full zenith of his power, William, third Earl of Orkney, united in his own person the highest offices in the realm; for he was Lord Admiral, Lord-Justice-General and Lord Chancellor of Scotland, and Lord Warden of the three Marches. He built and endowed the beautiful chapel of Rosslyn, which is still admired as the architectural gem of Scotland. He also greatly enlarged his Castle of Rosslyn, where he resided in princely splendour, and was waited on by some of the chief nobles of the land as officers of his household—Lords Dirleton, Borthwick, and Fleming, and the Barons of Drumlanrig, Drumelyier, and Calder. The daughter of this great potentate was wedded to a prince of the blood, Alexander, Duke of Albany, son of James II. The marriage, however, was dissolved, and the sole issue, a son, was made Bishop of Dunkeld, in order to cut short his succession. There is a curious tradition connected with the Chapel of Rosslyn in relation to the noble race of its founder. Immediately before the death of one of the family, the beautiful building appears to be brilliantly illuminated. This superstition Sir Walter Scott conjectures to be of Scandinavian origin, and to have been imported by the Earls of the house of St Clair, from their Orcadian principality to their domains in the Lothians. The many generations of Barons of Roslyn are buried in the vaults beneath the chapel pavement, each chief clothed in complete armour.

O listen, listen, ladies gay!  
No haughty feat of arms I tell;  
Soft is the note and sad the lay,  
That mourns the lovely Rosabelle.

—"Moor, moor the barge, ye gallant crew!  
And, gentle layde, deign to stay!  
Rest thee in Castle Ravenshough,  
Nor tempt the stormy Firth to-day.

"The blackening wave is edged with white;  
To inch, and rock the sea-mews fly;  
The fishers have heard the Water Sprite,  
Whose screams forebode that wreck is nigh.

"Last night the gifted Seer did view  
A wet shroud swathed round ladye gay;  
Then stay thee, Fair, in Ravenshough:  
Why cross the gloomy Firth to-day?"

"'Tis not because Lord Lindesay's heir  
To-night at Roslin leads the ball,  
But that my layde-mother there  
Sits lonely in her castle-hall.

"'Tis not because the ring they ride,  
And Lindesay at the ring rides well,  
But that my sire the wine will chide,  
If 'tis not filled by Rosabelle."—

O'er Roslin all that dreary night  
A wondrous blaze was seen to gleam;  
'Twas broader than the watch-fire light,  
And redder than the bright moon-beam.

It glared on Roslin's castled rock,  
It ruddied all the cope-wood glen;  
'Twas seen from Dryden's groves of oak,  
And seen from caverned Hawthornden.

Seemed all on fire that chapel proud,  
Where Roslin's chiefs uncoffined lie;  
Each Baron, for a sable shroud,  
Sheathed in his iron panoply.

Seemed all on fire within, around,  
Deep scricsty and altar's pale;  
Shone every pillar foliage-bound,  
And glimmered all the dead men's mail.

Blazed battlement and pinnet high,  
Blazed every rose-carved buttress fair—  
So still they blaze, when fate is nigh  
The lordly line of high St Clair.

There are twenty of Roslin's barons hold  
Lie buried within that proud chapelle;  
Each one the holy vault doth hold—  
But the sea holds lovely Rosabelle!

And each St Clair was buried there,  
With candle, with book, and with knell;  
But the sea-caves rung, and the wild winds sung,  
The dirge of lovely Rosabelle!

As the Family of St Clair had attained to its highest power of eminence in the person of William, third Earl of Orkney, it may also besaid from him to date its decline. We have already stated that, after the possession of the Orkney and Shetland Islands for nearly a century, this Earl was compelled to resign them to the Crown in 1471, having previously resigned his great Lordship of Nithsdale. For these he obtained the very inadequate compensation of the Earldom of Caithness and the estates of Dysart and Ravenshough, in the county of Fife. The Earl died in 1480, enjoying the titles of Earl of Caithness, together with the inferior title

of Lord Sinclair (which had also been held by his father, Henry, along with his Earldom), and possessed of very great estates, of which the principal messuages were Rosslyn Castle, in Mid-Lothian, and Ravenscraig Castle, on the coast of Fife. At the close of his life, the Earl made settlements of his large possessions, which were still more destructive to the prosperity of his family than the oppression at the hands of the King, of which he had been the victim. By splitting his estates into fragments, he speedily broke down the grandeur of his race; but it seems uncertain whether this was done under royal coercion or from mere parental caprice. By his first marriage with Elizabeth Douglas, Countess of Buchan, grand-daughter of King Robert III., he had a son William, who, while his father held his two Earldoms, was styled "Master of Orkney and Caithness," according to Scottish usage, as heir to both, although, in fact, he succeeded to neither. His father, during his lifetime, gave him the estate of Newburgh, in Aberdeenshire, and nothing more at his death. By his second wife, Marjory Sutherland, the Earl had a large family, and particularly two sons, between whom, in 1476, he most unjustly divided his whole inheritance, to the exclusion of his eldest son. To the elder of the two, Sir Oliver, he gave the ancient family estate of Rosslyn, and all his great possessions in the Lothians and in the counties of Stirling and Fife. To his younger son, named like his first-born, William, he conveyed the Earldom of Caithness, with the King's consent, so that when his father died, he succeeded to that title with the estates annexed to it. This arbitrary arrangement has been a great puzzle to antiquaries. It is evident that the Earl meant entirely to disinherit his eldest son; but why the second, though most splendidly endowed, was left a mere Baron, not a Peer, while the youngest was made an Earl, is matter of curious speculation. Some have conjectured that this arose from partiality to the third son, while others have surmised that Oliver was the real favourite, because he obtained by far the most valuable portion of the heritage, for the estates annexed to the Caithness Earldom were in a remote country and comparatively poor. William, the disinherited eldest son, became Lord Sinclair, a title which had not been surrendered to the Crown, and which had been held by three previous generations of the family. His life was spent in a struggle with his younger brothers, and he forced Sir Oliver to disgorge all the Fifeshire estates, while he was solemnly acknowledged by him and the Earl of Caithness to be their chief and the head of their house. He died very soon after this family arrangement was concluded in 1488. From these three brothers are descended the three great branches of the House of Sinclair or St Clair, for the two forms of the name are indifferently, and have been used arbitrarily by different families of the name as a matter of

taste. From William, the youngest of the three, who had the higher title of Earl of Caithness, is descended the long line of holders of that Earldom, together with their numerous younger branches; and it is a very remarkable fact that this title has never been long held in any one direct line, but has gone four times to very remote collaterals—the most distant of all having been the grandfather of the present Earl. The second son, Sir Oliver, was the ancestor of the Baron of Rosslyn, of whom we are about to treat. The eldest son, William, the disinherited Master of Orkney and Caithness, was the ancestor of the long line of Lords Sinclair, concerning whom it may not be improper to say something before we proceed with the later Rosslyn line. On his death in 1488 his son Henry was recognised by the King and Parliament of Scotland as Lord Sinclair. He was in reality the fourth Lord, although he is improperly reckoned the first of the family who held that title alone. He fell at Flodden in 1513. His daughter, Agnes, Countess of Bothwell, was the mother of the third husband of Queen Mary, who, when raised to ducal rank, selected the title of Orkney from regard to his maternal ancestry. William, second Lord Sinclair, was the leader of a romantic expedition, which he undertook in conjunction with his relation, John, Earl Caithness, in 1529, during the stormy minority of King James V., with a view to recover the Orkney Islands as his family inheritance. He was vanquished and taken prisoner, and the Earl was killed. The Lords Sinclair kept up the dignity of their former greatness by high alliances, as their successive intermarriages were with daughters of the Earl of Bothwell, Earl Marischal, Earl of Rothes, twice over, Lord Lindsay, and Earl of Wemyss. John, seventh Lord Sinclair, died in 1676, without male issue, and with his affairs in considerable embarrassment. He was under great pecuniary obligations to Sir John St Clair of Hermandston, a rich and ambitious man, the head of a very ancient family, but of an entirely different stock, having the engrailed cross blue instead of black, and being in no respect descended from any of the Lords Sinclair. A marriage was arranged between this gentleman's eldest son, and the seventh Lord Sinclair's only daughter and heiress. Both husband and wife predeceased their respective fathers, and their son, Henry St Clair, was heir apparent both to his maternal grandfather, Lord Sinclair, and his paternal, Sir John St Clair. On the death of the former he inherited the Sinclair peerage, as eighth Lord in right of his mother; and although the undoubted heir male of the family, John Sinclair of Balgreggie, lived four and thirty years after, he never claimed the title, because it went in the female line. Young Lord Sinclair, then a youth of seventeen, under the control of his paternal grandfather and uncles, obtained through their means,



a new patent of his peerage in 1677 from King Charles II., which totally changed the ancient line of succession, cutting out the female heirs of the body of the young Lord, and settling the title on the family of St Clair of Hermandston. Henry, eighth Lord Sinclair, died in 1723. His two sons, the Master of Sinclair and General St Clair, a distinguished diplomatist, had no issue; and his daughters were passed over in consequence of the new patent which was obtained in favour of the family of Hermandston, and according to which the present Lord Sinclair holds the peerage. He is not descended in any way from the original family, and is as complete a stranger to the old Lords Sinclair as if he were an entirely different name. According to the Scottish saying, "He is not a drop's blood to them," although he holds their title by a capricious remainder in the new patent. But it should be observed that when that new patent of the title was obtained, the original peerage was not resigned to the crown, so it is presumed still to exist, although dormant. Henry, eighth Lord, had several daughters. The eldest was the ancestress of Mr Anstruther Thomson of Charleton, who is heir-general and representative of the ancient Earls of Orkney and Lords Sinclair. The second daughter was the ancestress of Sir James Erskine, Bart., on whom the Sinclair estates of Dysart and Rosslyn (which had been purchased from the last of the later Barons of Rosslyn by the Master of Sinclair) were settled by a special entail; and who, moreover, became second Earl of Rosslyn on the death of his maternal uncle, the Lord Chancellor Wedderburne, Lord Loughborough, who had been created Earl of Rosslyn, with remainder to his nephew, the heir of Rosslyn Castle. Thus the succession of the Sinclair family is curiously apportioned. The heirship of blood and lineal representation of the Lords Sinclair belong to Mr Anstruther Thomson, as descendant of the eldest daughter. The succession to the estates of Dysart and Rosslyn has been conveyed by special destination to the Earl of Rosslyn, the descendant of the younger daughter; and the title of Lord Sinclair has been claimed and awarded to the actual holder of that dignity, who is of a totally different family, and not even remotely connected with the original Lords. We must now follow the fortunes of the later Barons of Rosslyn of the cadet branch. Sir Oliver inherited his father's splendid domain in 1480, and as Lord of Rosslyn Castle, and all the great estates annexed to that princely manorial, he made a great figure among the Barons of Scotland, and held a prouder place than most of the Lords of Parliament. His younger son, Oliver Sinclair, was the favourite of King James V., and was called his "great minion." The king utterly disgusted all his principal nobles by suddenly raising Oliver to the command of the army for the invasion of England in 1542, and the most lamentable disasters ensued;

for these unpatriotic men refused to fight under him, and preferred the disgraceful alternative of a surrender to the enemy. The tidings of this shameful catastrophe broke the King's heart. He continued to exclaim—"O, Red Oliver! Is Oliver taken? All is lost!" and he only lived to hear the further disappointing news, that the Queen had given birth to a daughter—the unfortunate Mary. Oliver Sinclair was taken prisoner to London, and soon released. He fell into obscurity, but his line continued for some generations, until its last female descendant carried the blood of Oliver, the King's unhappy minion, into the house of Dalhousie, and he is lineally represented by the ex-Governor-General of India. Sir Oliver had another son, who was Bishop of Ross, and a man of some note. It was he who began the long feud with Lord Borthwick, his neighbour, which endured during four generations. Tradition says that he threw one of the Borthwick family over the drawbridge of Rosslyn Castle after dinner! The quarrel thus inhospitably commenced was continued about some lands which Lord Borthwick held of Rosslyn as a vassal. Sir Oliver was succeeded by his son Sir William, who, in the civil wars of Scotland, espoused the party of the Queen Dowager and Regent. He died in 1554, and the family difficulties began in his time, and went on increasing during the next two centuries, until they ended in the alienation of the Castle and Chapel of Rosslyn, all that at length remained of the princely estates, to the elder line of Sinclair. Sir William's son of his own name was appointed Lord-Justice-General of Scotland in 1559 by Francis and Mary, and in 1568 he fought gallantly for the Queen at Langside, for which he was forfeited; and although his estates were afterwards restored to him they were so deeply involved that he was compelled to sell one of the best of them—Herbertshire, near Stirling. A romantic adventure happened to Sir William, which introduced the future Barons of Rosslyn to singular allies. One day when he was riding from Edinburgh to Rosslyn Castle he rescued a gipsy from the gibbet, and restored him alive and well to his own people. This excited the lasting gratitude of the wandering tribe, and they placed themselves under the special protection of the Barons of Rosslyn, who do not seem to have shrunk from the connection. When the whole gipsy race in Scotland acknowledged Sir William as their patron he allowed them, at certain seasons, to come and nestle under his wing, and he had two of the towers of Rosslyn Castle allotted to them. About this time, also, commenced the connection of the Barons of Rosslyn with the renowned fraternity of Free Masons, which lasted as long as the race continued to exist—a St Clair of Rosslyn being always at the head of Scottish Free Masonry. During the time of his son, Sir William, who lived in the end of the sixteenth century, considerable

additions were made to the ancient Castle in buildings erected in the style of that period. He had a son, Sir William, who, being a Roman Catholic, was persecuted by the Presbyterians, and fled to Ireland. Other motives have been assigned for his precipitate departure, for, though he had a wife and numerous family, he carried off with him in his flight a beautiful girl of the lower ranks. Father Hay, who was the stepson of one of the subsequent Barons of Rosslyn, thus writes:—"His son (the son of the former Sir William) Sir William died during the troubles, and was interred in the Chapel of Rosslyn the very same day that the battle of Dunbar was fought. When my goodfather (that is, father-in-law or stepfather) was buried Sir William's corpse seemed to be entire at the opening of the door of the vault; but when they came to touch the body it fell into dust. He was lying in his armour, with a red velvet cap on his head on a flat stone. Nothing was decayed except a piece of the white furring that went round the cap, and answered to the hinder part of the head. All his predecessors, the former Barons of Rosslyn, were buried in the same manner in their armour. The late Rosslyn, my goodfather (father-in-law), was the first that was buried in a coffin, against the sentiments of King James VII., who was then in Scotland, and several other persons well versed in antiquity, to whom my mother (the widow) would not hearken, thinking it beggarly to be buried in that manner. The great expense that she was at in burying her husband occasioned the sumptuary laws which were made in the following Parliaments." The Rosslyn who was buried after this royal fashion was James St Clair, a member of the Church of Rome, who had lived a great deal in France, where he enjoyed considerable distinction. His widow endeavoured to obtain redress from King James II. for the great losses which the family had sustained on account of their loyalty to Charles I. But she had very little success, as the powerful minister, the Earl of Melfort, was against her. She, however, obtained considerable sums from Parliament for the woods that had been destroyed. During the minority of her son Alexander, while this lady managed the family affairs, a very valuable seam of coal was discovered on the estate, which had, however, no permanent effect in arresting the ruin of the falling house. About this time, 1688, the beautiful Chapel at Rosslyn was defaced and desecrated by the Presbyterians. The fabric is now put in good order, considerable sums having been spent in its restoration by the present Earl of Rosslyn, who has got it licensed by the Bishop of the Diocese as a private chapel, and the Earl having appointed the Rev. Robert Cole, M.A., to be his domestic chaplain, the ancient and beautiful building is now occasionally used for public worship. It is at the same time the never-failing object of intense admiration to all lovers of

fine architecture, and its vaults are still the last resting-place of the members of some branches of the family Alexander St Clair and William St Clair were the two last Barons of Rosslyn. Their affairs were in a very embarrassed condition. The estate had gradually dwindled to nothing, and all that remained to the last Lord of Rosslyn was the site of the splendid castle which contained the halls of his fathers, and that of the elaborately adorned chapel which attested their munificence. William St Clair, the last Rosslyn, was weighed down by so heavy a load of debt from the old encumbrances, which pressed upon him, that while yet in the prime of life in 1735 he was obliged to sell the last remnant of his noble inheritance. He lived nearly forty years afterwards, and was a very well known member of Scottish society until the year 1772, when he died without issue. With him expired the whole male line of Sir Oliver St Clair, the founder of the later family of the Barons of Rosslyn. There exist, however, collateral representatives of the family in the female line. But Rosslyn Castle, although it was alienated by the last Baron of the junior line, is still possessed by the family; and, in fact, it reverted in 1735 to the eldest branch of the original house, who had been so unjustly deprived of it in 1476, two hundred and fifty years before. When William St Clair of Rosslyn sold his ancient castle in 1735, it was purchased by John, Master of Sinclair, and the Hon. General St Clair, sons of Henry, eighth Lord Sinclair, and grandsons of the heiress of the rightful elder line, which was disinherited by their common ancestor in order to enrich his favourite younger son. Rosslyn was then joined to Dysart as part and parcel of the Sinclair estates, and is now the property of the Earl of Rosslyn, who is the lineal descendant of the Master of Sinclair's younger sister, while John Anstruther Thomson of Charleton is the lineal descendant of the elder. The Earl of Rosslyn had added some adjacent property to this most picturesque possession, and the castle and chapel are preserved by him, in excellent repair, as a noble monument of fallen greatness.

**SINCLAIR-ERSKINE, JAMES ALEXANDER, Earl of Roslyn.**—This branch is of the noble house of Erskine, Earls of Mar, springing from the Honourable Charles Erskine, fourth son of John, 7th Earl, who married, on 3d May 1638, a daughter of Sir Thomas Hope, Bart., of Craighall, and was succeeded by his eldest son, Charles Erskine, Esq. of Alva, who was created a Baronet of Nova Scotia, 30th April 1666. Sir Charles married Christian, daughter of Sir James Dundas, of Arniston, by whom he had four sons and one daughter; James, his successor, killed at the battle of Louden 1693, died unmarried; John, successor to his brother; Charles, Lord Justice-Clerk, under the title of Lord Tinwald, father of James Erskine, also a Scottish Judge, by the title of Lord

Alva; Robert, M.D., Physician to the Czar of Russia; Helen, married to John Haldane of Glen Eagles. Sir Charles was succeeded by his eldest son Sir James. This gentleman, dying unmarried, the title devolved upon his brother Sir John, who married Barbara, second daughter of Henry, seventh Lord Sinclair; and dying in consequence of a fall from his horse in 1739, was succeeded by his eldest son Sir Charles, who fell at the battle of Laffeldt in 1747; and dying unmarried, the baronetcy devolved upon his brother Sir Henry, a Lieutenant-General in the army and a Colonel of the Royal Scots, who married Janet, daughter of Peter Wedderburn, Esq. of Chesterhall (a Lord of Session, as Lord Chesterhall, and descended from Walter de Wedderburn, one of the great Barons of Scotland who swore fealty, in 1296, to Edward I. of England for the lands he possessed in the county of Berwick), by whom he had issue, James, born in 1762, his successor, late Earl of Rosslyn; John, Comptroller of Army Accounts, born 10th February 1781, married, in 1802, Mary, daughter of Sir John Mordaunt, Bart., which lady died 17th July 1821; Henrietta Maria, who obtained by sign-manual in 1801 the rank and precedence of an Earl's daughter, and died, unmarried, 16th February 1802. Sir Henry died in February 1765, and was succeeded by his eldest son Sir James, who inherited the peerage at the decease of his maternal uncle, Alexander Wedderburn (eldest son of the above-mentioned Peter Wedderburn, Lord Chesterhall). This eminent person was born at Chesterhall, 13th February 1733, and was early distinguished by those powers of reason and eloquence which ultimately raised him to the highest dignity of the state. Well adapted to the legal profession by great natural talents and indefatigable perseverance, he was called to the Scottish Bar when only nineteen years of age, and was coming rapidly into notice, when an illiberal attack from the bench, disgusting him with his own country, determined his seeking a wider sphere for his professional pursuits. He became a member of the Inner Temple in 1753, under the tuition of Macklyn, endeavoured, with more than doubtful success, to lose his national accent. He was called to the English bar in 1757, and by his talents soon won the applause of Lord Camden, and the assistance of Lords Bute and Mansfield, pleading in the Douglas and Hamilton cause, and successfully defending Lord Clive. He was appointed Solicitor-General 26th January 1771, promoted to the Attorney-Generalship in 1778, and elevated to the bench as Lord Chief-Justice of the Court of Common Pleas in 1780, when he was created Baron Loughborough of Loughborough, in the county of Leicester (14th June 1780). In 1793 his Lordship was appointed First Commissioner for keeping the great seal, and, 27th January 1793, constituted Lord High Chancellor of Great Britain. On 31st October 1795, the Chancellor obtained a new

patent, creating him Baron Loughborough of Loughborough, in the county of Surrey, with remainder, in default of male issue, to his nephew, Sir James St Clair-Erskine, and after him, to John Erskine, Esq., the brother of Sir James; and, 21st April 1801, he was advanced to the dignity of Earl Rosslyn, in the county of Mid-Lothian, with the same remaindership. His Lordship married, first, in 1767, Betty-Anne, daughter and heiress of John Dawson, Esq. of Morley, in the county of York, and second, in 1782, Charlotte, daughter of William, first Viscount Courtenay of Rowderham Castle, but died without issue, 3d January 1805. (His remains were interred in St Paul's Cathedral), when the original Barony of Loughborough of Leicester expired, while that of Loughborough of Surrey and the Earldom of Rosslyn devolved, according to the limitation of the patent upon his nephew, Sir James St Clair-Erskine, Bart., as second Earl. His Lordship was a General Officer, Colonel of the 9th regiment of Dragoons, and a Knight Grand-Cross of the Bath. He married, in 1790, Henrietta Elizabeth, eldest daughter of the late Honourable Edward Bouverie, and by her, who died August 1810, had issue, James Alexander, present peer. The Earl, who was a Councillor of State to the King in Scotland, and Lord-Lieutenant of Fifeshire, died 18th January 1837.

ROSSLYN, EARL OF (James Alexander St Clair Erskine), in the county of Mid-Lothian, Baron Loughborough of Loughborough, in the county of Surrey, and a Baronet of Nova Scotia, also a Colonel in the army, was born on the 15th of February 1802. He married, on the 10th of October 1826, Frances, daughter of the late Lieutenant-General Wemyss, of Wemyss, and his issue, James Alexander, Lord Loughborough, in the 2d Life Guards, born on the 10th May 1830, and other children. His Lordship of Rosslyn succeeded as third Earl at the death of his father, on the 18th January 1837.

SMALL, ANDREW, The Rev. (commonly called Dr Small), Abernethy, was born at Netherton, a farm west from the village and in the parish of Abernethy, on the 31st December 1766. His baptism is recorded in the register of the U.P. Church there, bearing the date of 4th January 1767, and it was the third last administered by the Rev. Matthew Moncrieff, son of the Rev. Alex. Moncrieff, of Culfargie, one of the "Four Brethren" who formed the nucleus of the Secession from the Established Church in the earlier part of the last century. Andrew was the eldest of eight children. His father, John Small, was of the class of respectable tenant farmers of those days—a staunch adherent of the Moncrieffs, and an elder in the church as his father had been. John's wife, Margaret Buist, could tell her grand-daughter, still living, of having seen Culfargie (the elder Moncrieff) come up to the church-yard gate, give it three knocks, and when

he found himself barred out, turn and walk off to the new church followed by the people, of whom she was one, like a flock of sheep. Netherton was a rendezvous for visitors at the Abernethy sacraments—sometimes no fewer than fifty from different parts of the county were accommodated on the premises and enjoyed the hospitality of the tenant. The subject of this notice received his early education at the school connected with the Secession congregation, and in the room which is at present occupied as a session-house. That school he himself afterwards taught for a short time, but, according to his mother's statement, "the bairns were like to gang o'er him," indicating that he was indulgent. His father bought the estate of Pitmidden, in the county of Fife, but in the parish of Abernethy, and removed thither from Netherton. At his father's death Andrew succeeded to the property. That he had the advantage of a fair literary education, and of excellent moral and religious training cannot be doubted. His published works would, in the present day, be pronounced (apart from what is afterwards to be noticed) not only frequently quaint, but often incorrect in style and construction. Still they display such an acquaintance with our own language, with classical literature, and with comparatively modern speculations, that it would be hard not to acknowledge, considering the period to which he belonged, that he had benefitted by favourable culture. His piety all along was undoubted. He studied for the ministry, was duly licensed as a preacher in connection with the Anti-Burghers, and received two calls—one to the congregation of Whithorn, and the other to a congregation in the north. His health failed while he was a preacher, and on that account he declined both calls. He sold Pitmidden, went to reside in Edinburgh, and married about 1807 Miss Hannah Potter, a lady belonging to Glasgow, whose acquaintance he made while she was in Edinburgh attending a boarding school. After four years of wedded life she died, leaving him without any family. From Edinburgh he removed to Edenshead, and afterwards to Abernethy, where he died and was buried in February 1852. At both places he devoted himself to the study of antiquities, particularly those of Fife, and in 1823 he published a work bearing the following on its title page:—"Interesting Roman Antiquities, recently discovered in Fife, ascertaining the site of the great battles fought betwixt Agricola and Galgacus; with the discovery of the position of five Roman towns, and of the site and names of upwards of seventy Roman forts: Also observations regarding the ancient palaces of the Pictish Kings in the town of Abernethy, and other local antiquities, by the Rev. Andrew Small, Edenshead." Even the length of this title does not exhaust the contents of the volume which, though not without considerable

circulation and influence at the time, gradually met with severe criticism. It was published by subscription, and His Majesty, George IV., appears at the head of the list for five copies. Whether Mr Small had not been duped as to that subscription we cannot say. There can be no doubt he was often duped afterwards; and as appears in the following extract, bearing on this point, from one of his latest works, he was susceptible of adulation, and was evidently desirous of not incurring loss by his publications:—"It must be well known, to subscribers at least, that his late Majesty, George IV., became a subscriber for it (the above work), and stands at the head of the list for five copies. I got one superbly bound, and sent it up along with the other four, directed to His Majesty's Librarian. I soon received an answer from the then Librarian, but who is now the Bishop of Winchester, informing me that he had duly received all the copies of the work, and that he had laid one of them before His Majesty; but how it was received I would have remained entirely ignorant of had it not been for a pleasing accidental circumstance that happened soon after, and as it contains a pleasing anecdote, as well as the honour of Scotland, and also as the discovery of a Roman town is connected with it, I shall here give it. In the summer immediately following, happening to be at Pitcaithly Wells, and lodging in the large inn at Bridge of Earn, a Mr Lumsden, of Auchindoir and Clova, a very respectable landed gentleman in the north, happened to arrive the same day with me, and being near each other at supper, as is usually the case with new comers, we happened to be speaking about things in general, as strangers. He happened to say that one of his intimate acquaintances and neighbours (a Sir James Gordon), and also an intimate acquaintance of His Majesty, had lately arrived from London, and had been telling him that His Majesty had said to him, 'I have got a book lately sent up to me from Scotland, on Roman and other Antiquities, with which,' says His Majesty, 'I am highly gratified. I have not been so well pleased with a book from Scotland this long time.' I never yet spoke. He added, 'All our *literati* are now mostly in Scotland together.' I then gave a laugh, and said, 'Do you know who is the author of that book?' 'No,' he said. 'What would you think if he is sitting on your left hand just now?' At which he was struck with delightful astonishment, and as I had brought a considerable number of copies with me to serve any gentleman that might wish them, he at once not only engaged to take one, but had influence also on several others to take one, so that I soon got all that I had with me disposed of. His factor also next summer took one, and also had influence on several other of his acquaintances to take one, so that it was a fortunate meeting for me with this amiable gentleman." It is

proper to add that he wrote the above disclaiming egotism, inasmuch as against an opponent he was only showing that he had received honour from persons in the highest positions. His work, in various parts of it, abounds in anecdotes of the olden time—serious, superstitious, tragic, and comic in their character—greatly contributing to the interest with which many perused it. Indeed, there is a whole chapter of “Anecdotes of King James V., the ‘Gudeman of Balleleigh,’ when about Falkland and its vicinity.” As the author extended his antiquarian researches over almost all Fife and other districts, there is placed before the reader such an amount of information regarding the sites of ancient camps, forts, and cairns, and the localities in which urns, vessels, coins, war-like implements, &c., &c., had been found, together with speculations on all, that it is obvious those who possess the book, now out of print, will attach not a little value to it. Its criticism will not unfrequently be found at fault, and its derivation and meaning of certain names even ludicrous; yet there are facts in abundance, and besides there is a degree of lore entitling its author to great credit for his abilities and industry. He laid himself open to severe handling, and he received it, not, however, without sharp retaliation. With one who wrote on the Topography of the Basin of the Tay, he argues at some length, though the “basin” of the writer he regards as “a basin of thin, meagre brown soup, or rather *hotch-potch*, industriously collected from all quarters . . . several articles pilfered from my own larder.” He is particularly irritated on understanding, “from good authority, that one of the name of Swan . . . has most unceremoniously made a foul and rude attack upon my work on ‘Roman Antiquities,’ and with one fell swoop consigned it to perpetual oblivion; or, in a manner, as unworthy to be taken any notice of.” And again he speaks of “the baleful influence of the tail of that pestilential comet as yet sweeping through the Kingdom of Fife, not properly belonging to the constellation of Cygnus, the Swan, but rather to that of Anser, the Goose. . . . I understand there is also one of the name of Leighton in company with him, upon whom, no doubt, part of the blame ought deservedly to *light on*.” Every allowance will be made for what is really as much the humour as the temper displayed in these extracts. The discovery on which Mr Small specially rested his fame was that of “the site of the battle fought between Galgacus the Caledonian King and General, and Agricola the Roman general.” In old age, and with other subjects on hand, as we shall see, causing no small amount of controversy, it is no wonder he manifested considerable feeling when it was attempted to wrest from him the very foundations of what he accounted his reputation as an antiquarian. He contends that the above battle was fought at Meralsford, near the

north base of the west Lomond hill—that Tacitus “had mistaken Mons Lomundus for Mons Grampius . . . the Grampian Hills are well known to be a ridge of high mountains running nigh through the whole breadth of Scotland. Had the battle, then, taken place there and he (Tacitus) had written correctly about it, it would have been at the foot of the Montes Grampii, in the plural number, and not like a detached hill as Mons Lomundus is, and would have required to be written in the singular number.” We may smile at the explanation which our antiquarians gives of the Mons *Grampius* of Tacitus—that the historian gave this name not to any of the Grampians, but to the West Lomond “from the top of it resembling the semicircular tumble that the Grampus or great fish gives in the water,” still there are antiquarians who consider Mr Small’s views as to the site of the battle plausible, and we must not fail to add what he himself has recorded—“The famed Dr Chalmers after reading of, and also visiting the field of battle along with myself, gave it the full meed of his approval, as being the site of that great and interesting battle.” We cannot even sketch the arguments of the writer, bound up as they are with multitudes of incidents, and opinions upon historical facts and local discoveries, but, agreeing with him or not, knowing that he lived and laboured amid ancient relics, every one will sympathise with him as he thus congratulates himself when residing at Edenshead:—“It has been my destiny hitherto to be generally stationed amidst Roman forts—these venerable ruins of antiquity. I was born in the vicinity of one erected to guard the passage of the Earn; and in the sight of other six or seven, along with the view of the Pictish Kings’ two palaces or castles, without changing position. I was brought up for a time betwixt two of far famed and illustrious names, and in view of other four or five, and now reside in the very midst of the camp occupied by Agricola, after fighting the interesting and far famed battle of Meralsford, or the Lomond Hill, so long and anxiously sought after; also in the immediate view of a Roman town, and surrounded with thirteen or fourteen Roman forts, either in sight or within less than three miles distance. It must surely have been in virtue of this last place of residence, that I had been inspired with the desire, and had been aided in attempting to put matters to rights in this point of view, in a manner never hitherto attempted.” In 1843 he published three works in one closely printed volume, bearing the following on its title page:—“Hidden Things Brought to Light. In reference both to the Upper, Middle, and Lower Worlds, or the True Millennium, only to be enjoyed in the New or Renovated Earth, in answer to eight objections of the Rev. Dr Wardlaw, against the First Resurrection and Millennium. Also New Discoveries in Antiquities, with illustrations of

those formerly discovered, together with a truly interesting narrative of a man under Demonaical Possession, with the discovery of a Remedy for the Nightmare. By the Rev. Andrew Small, LL.D., Abernethy, author of Roman Antiquities." From the second of these works, that on Antiquities, we have already quoted, and it is unnecessary that we should resume the subject. We shall first advert to the last named treatise, because it is in reality the next in order to his former volume on antiquities, and in some good degree contemporary with it. A man, whom no one in the present day would consider other than a lunatic, under the influence of morbid religious feelings, seems to have been regarded by some of his nearest friends, and especially by our author (whom we must now courteously call *Dr Small*—see the above title), as "possessed." The "possession" was the more remarkable that the man was truly a good man, a teacher, and for those days one of some eminence. With all his excellence in gifts, acquirements, and piety, he was sorely troubled. Says *Dr Small*—"The case alluded to happened a great many years ago with a Mr James Ure, schoolmaster, Strathmiglo, who, as he told me, had gone several times to converse with and console a man in the place who had once been in the army, and who was subject frequently to fits of uttering the most shocking blasphemy; and one night Mr Ure, when present with him, felt something press upon and envelope his head, and like a strong current of air rushing down his throat, sucking his breath down after it, and ever after, at times, he had an irresistible impulse to blaspheme; the other man soon recovered, and wrought at the roads. Living in the vicinity at the time, I was frequently sent for when he was seized with these fits of blasphemy. It appeared to me as if the man had been possessed of two souls, the one always complaining of and accusing, as well as tyrannising and condemning the other, and in a voice quite different from the man's usual voice, and as if it would have leapt out of his eyes. He, as himself, was never allowed to speak a word but when he was appealed to by name. The man told me, in his lucid intervals, that he happened, very injudiciously, to pronounce, or once to mention, that most shocking blasphemous expression, but the demon had never power to speak out of him for a considerable time, till one evening, at his night-school, a young man happened to mention that blasphemous expression in his hearing, and from that moment it had power over him, and cried out in the most outrageous and ferocious manner; he was obliged to be bound that very night, and though but a thin, slender man, yet it required four or five men generally to bind him, being four times stronger than usual, until they found out an easier way; and the man learned to put on handcuffs, or

manacles himself, whenever he felt the fits coming on him." *Dr Small* tried to be an exorcist. He found the teacher answered some of his questions, and the evil spirit or demon other questions from the teacher's lips. All this with the doctor was a matter of religious concern, and the following quotation is necessary in order to show that some degree of superstition or of monomania, call it what we may, is compatible with reverence for God's Word. "It (the evil spirit in Mr Ure), looked broad in my face, and in the slow halting manner began—'Mr S, you are a good man, and one that fears God—and you received license to preach the Gospel—and that license was never taken from you—so you are still a minister of the Gospel—therefore you should tak' the Bible and tak' off yer' hat (now my hat being off at the time made it more observable), and then put yer' finger upon a verse of the Bible that ye think maist of, and then *it* there made a pause.' I said 'And then what shall I do then?' *It* drew back *its* head as if *it* had said—'Oh, I leave that to yourself'—the only time that *it* used a sort of ghastly smile. 'Well,' I said, 'if *it* were to be referred to you what verse of the Bible would you fix upon?' *It* then immediately replied—'First chapter to the Romans, 3d, 4th, and 5th verses.' I then took a Bible, and looked at these verses—3d, 'Concerning his son Jesus Christ our Lord, which was made of the seed of David according to the flesh. 4th, And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead. 5th, By whom we have received grace and apostleship, for obedience to the faith among all nations for his name.' I said to those present, 'There is something here very remarkable, for there is not only in these verses a summary of the whole New Testament, but there is also contained in them a Trinity of three persons in the Godhead. What would you say if *it* be that evil spirit compelled to tell us, out of its own mouth, how, or in what manner, *it* is to be cast out?' Whenever *it* observed what I said, in order to divert my attention, *it* says—'Read a' that chapter.' 'No,' I said, 'there is something in the end of that chapter that would suit *you*.' *It* says a third time—'Read a' that chapter.' 'No,' I said, 'I'll not read that chapter just because you bade me do it.' *It* struck me afterwards that it had been those very verses that the Apostles had read, and in the name of the Holy Trinity, by which they had cast him out; had it occurred to me at the time I believe I should have asked *him*, and I fully believe *it* would have told me, as *it* seemed to be very communicative at this time. I said to *it*—'You told me last day that you loved me as a man but not as a Christian. Now, that is the very language of a demon, for James Ure loves me as a Christian because he is a Christian.' *It* then says in a harking manner—'Well, I

love you as a Christian but not as a man.' 'O, you great liar,' I said, 'I do not believe one word of that.' I caused him again to read the 17th chapter of St John, though it was as backward as before, and in the time of reading I slipped out and went home." We shall not follow the Doctor in his details respecting this case. The poor teacher after a time removed to the south coast of Fife—uncured. "It was never so ferocious after, but the clergyman that he was under told me he was quite of my way of thinking, for when he at any time went to see him, it would say to him in a half-threatening way—'I am James Ure's conscience, and you darna pray for him, for if you do I'll tear you.'" As Ure apparently had been infected by the soldier so was Small by Ure, or, at all events, the benevolence of the Doctor, then and afterwards, led to personal and combined attacks upon him on the part of "Belzie," "Moloch," "Imps," &c., &c. He had seen many of them as well as felt their power, and what he has written and published comes far short of his experiences and victories, as many who have heard him can well attest. His discoveries should be viewed solely in reference to the injuries the enemies inflicted corporeally, and thus it will be seen that in the orthodox doctrine of spiritual temptations he might have been as he really was, a true believer. It is, however, a melancholy thing to record his aberrations—not peculiar, however, as they have been shared by great men, in some measure even by Protestant Reformers. If he did not throw an instand at the devils, he had his own way of dealing with them. They were particularly alarmed at his discoveries, and his power over them. So he affirms, and consequently he was subjected, as he tells us, to manifold annoyances. The imps sometimes came down "in swaps" through his chimney—tore the bed-clothes off him and threw himself on the floor—he had one of them once in his *lawther box*, a near approach to the "bottle imp." These evil spirits could penetrate even by the hole of a hell wire. He had seen "Belzie" in the form of a man—he had seen him with hoofs and "mighty what horns!" This latter manifestation was in a garden in the suburbs of Edinburgh, where, doubtless, the initiated had prepared the hide of a huge ox, stuffed it for the occasion, and sulphureously anointed and fired it, for the Doctor declared that on that occasion Belzie had a strong smell of sulphur, and there was a *blue love*. He has, however, generally "a heavy earthy effluvia." Sir Walter Scott has said that his infernal majesty has a bad effluvia about him; I do not know how Sir Walter learned this, but it is all too true; and what is also observable, the breath of the man under the possession had the same disagreeable effluvia when near him." Time would fail us to describe all the appearances and operations of the foregoing enemies, now large, now small, some as above described, some like rats, others

like bats; sometimes they attacked singly, sometimes in countless numbers, filling a room! The Doctor's social position and character were both good, he was educated, he was an antiquarian, and it could hardly have happened that even the gravest company he met would not, though at the risk of confirming him in his peculiar notions, desire to hear sympathetically the description of his conflicts:—"I may mention a striking incident that took place on the Monday after the celebration of the Lord's Supper in 1825 at Auchtermuchty, and before more than a dozen witnesses. . . . After dinner, when taking a glass of toddy, one of the company happened to say something about the nightmare. I remarked that I had lately been often attacked with it, but I have now found out a cure for it. 'Oh!' says Mr W., 'if you could but give me that cure, for I am dreadfully annoyed with it.' I was just about to give it to him, and the very moment the first word was uttered, down fell my chair all in pieces, so that if I had not taken hold of Mr S.'s chair, which happened to be an elbow one, I would have gone to the floor instantly. This naturally raised a laugh, which I was ready to join in, all ascribing it more in earnest than jest, to satanic though invisible agency. Mr E., in particular, examined the chair very minutely, and then, says he, 'There is something truly remarkable in this affair, there is more than an ordinary coincidence of things here, for there is nothing broken in the chair, but entirely torn out of the mortices,' being a strong mahogany chair which I had sat upon all the time of dinner, and only required to be glued afresh when it was as good as ever. It had the desired effect intended, in preventing me revealing the secret at this time. This not only shows their amazing strength, being superhuman, but also the jealousy of, and watching over the arcana of their kingdom of darkness, and mixing with every company, which, by reason of their invisibility, they are fitted for doing, by which their head, or chief, gains intelligence of whatever takes place either in the church or state, by these innumerable emissaries of his, sent out by him, bringing in intelligence." If the clergy could thus play upon and endorse the Doctor's views, it was no wonder that his idiosyncrasies proved attractive to the *literati* of Edinburgh, with not a few of whom he was acquainted. He was proprietor of some houses at Dumbiedykes (the name seems appropriate to and suggestive of the antiquary), and at the half-yearly terms he was over in person looking after the rents. He tells us "of a literary club, or society, that has existed for twenty-seven years, consisting of Professors, D.D.s, LL.D.s, and M.D.s, with F.R.S.E.s and Artists, that meets twice a year, obligingly suiting the time of meeting when I am over in Edinburgh." This club he sometimes calls "The Canonmill Club;" he introduces

us to some of its members, and sketches some of its scenes. Suffice it to say, there was ultimately no difference of opinion, according to Dr Small, among this learned coterie as to the reality of "the possessions," and the efficacy of the Doctor's remedy. As moreover, lunacy, night-mare, and various other complaints, chiefly nocturnal, were caused by evil spirits, that remedy was hailed as the great discovery of the age, fraught with inestimable blessings to mankind; and "the Club"—*not the University*—unanimously conferred upon him, in a *metrical* form, the degree of LL.D. Nor was this all. "A respectable gentleman, a member, made me, before the whole present, the handsome offer of £10,000 sterling for the exclusive right to this important discovery. I certainly would have accepted it had I not intended making it a national concern; but, alas! in this I have been sadly balked." When Sir Robert Peel was first in office, the Doctor wrote to him offering to impart the discovery to him in his official capacity; but he, "in his usual cautious though in a polite manner, rather declined it." Small afterwards tried the Whigs, through their Home Secretary, but was shamefully used—no answer having been deigned. "True, indeed, in that letter to the late Secretary, I happened to mention that offer that was made me by the private individual, and, consequently, it was a great sacrifice I was thereby making, at same time intimating, that it was by no means intended as their standard to come up to, or a rule to walk by; but if the discoveries should be deemed any way worthy of a premium, I should be satisfied with it though it should not come up to the third of the foresaid sum. I certainly did expect a small premium for imparting such a great national boon, and also now become such a great desideratum in our day; especially that I might be the more enabled to leave something for the support of the cause and interest of the exalted head of the church (as a small token of gratitude for his supporting and countenancing me in that long and awfully trying and interesting struggle, and enabling me to come off triumphantly), or for charitable purposes, for however unworthy I view myself of this distinguished honour, yet if ever a guardian angel was sent to give warning to man it was to me at the time formerly stated, and that served as a finish by which I was enabled to serve, not only their head or chieftain, but the whole of their hellish fraternity with a *bill of exclusion*. To make them the more inexcusable, I wrote a second letter, and to show that I was no impostor, made a reference to an Under Secretary who was a little acquainted with me, having been introduced to him as a public character. This, however, has been nothing in my favour. He was too cunning a Fox not to know that I did not belong to the privileged class, but the tables will soon be turned." In this extremity Dr Small either offered or contemplated offering

his *panacea* to the Secession Church, of which he was a member, through the Moderator of the Synod. But the reader will be anxious to know what that *panacea* was. With all the advantages we derive from his published statements and otherwise, we cannot give it in the brief form of a recipe. There is, however, one great principle prevailing the remedy, and that is *force*—so true is it, the Doctor says, in reference to one of its applications, and with reverence for Scripture, "Resist the devil and he will flee from you." The worthy man, like Ure, felt at one time a pressure on his head, enveloping it and pressing it down to the pillow. "I was conscious at once that it was an evil spirit . . . and in an instant I felt like as a strong current of air had rushed down my throat, sucking my breath after it. . . . I said, 'you shall not stay long there,' at same time giving a stroke with my hand on the place, 'else you shall have uneasy quarters.' Suffice it to say, it was obliged to relinquish its hold, and I was entirely free before the next day's sun was in its meridian altitude, being detected made it more easily relinquish its footing." Our exorcist after this took the further precaution of sleeping with his mouth shut, which was of great advantage, particularly at twelve o'clock when assaults are generally made! One of the "diminutive imps" surprised him one night, entered below the bed-clothes, and mercilessly lashed the sole of his right foot. To guard against a similar attack he kept on stockings in bed. But it came, fussed down the interior of a stocking and renewed the flagellation. The next night he secretly put under his pillow a garter and a whip. The enemy renewed its efforts, and when it was down the stocking, the garter was securely tied and the whip vigorously applied. This was successful! Indeed, if the stocking have the garter on at first there is great relief, as a *woollen* stocking deadens the effects of a blow from without! If one stuff his chimney, the key-holes, and other openings, he may sleep "as safe as in a garrison." There is, however, the risk that the spirits may enter along with him into the room; to prevent which, it is only necessary that on going to bed he undress in another room, as if that were his sleeping apartment, and then switching them severely with a towel, while he retreats backwards, he can enter his dormitory in peace. We can give no further light on Dr Small's discoveries, save that when he wrote his book, he had, by means of these, for sixteen years been personally free from Satanic influences—corporeal. We can but shortly refer to his "Millennium," and our best preface to it will be that with which he commences his "New Discoveries in Roman Antiquities." "A few years ago, the last time that I was in the metropolis, being in the house of an acquaintance one day when an English gentleman happened to come in, who was well acquainted with Mr Moore, the great judicial Astrologer, he proposed that we



should go and give him a call, and he would introduce me to him. Accordingly we all agreed to go, and fortunately found him in his house, and had a long and interesting interview together, and found him an astonishing man. Amongst other things, he asked me if I could tell him the particular day on which I was born. I said I could well do that, it being a very particular day, the last of the year (1766). He took out his Astrological Register and looked at it a little, and then says, 'Well there is something very remarkable here, for at that period there was such a concentration or prevalence of planetary influence (mentioning the circumstances more particularly, which I cannot now charge my memory with), that it very seldom occurs, and it always indicates that those who are born under similar circumstances are destined to bring hidden things to light.' I then replied, 'I am really a good deal struck at that, for I am fully convinced that in some respects it is justly apposite or belongs to me. I have lately made some important discoveries, both respecting this world, and also connected with the infernal world. I think I have now found out the site of the great battle fought betwixt Galgacus and the Roman General, Agricola, that has so long been the inquisitive search of the antiquarian. Very lately, also, I discovered a man under a demoniac possession, and connected with it, the real cause, as well as the sure remedy of the night-mare.' 'Well,' said he, 'I am very glad of it, for this will not only be a benefit to the human race, but it also confirms my theory.' He then added, 'You have only now to make a discovery connected with the upper world, and then all the three will be included.' 'I should be very happy,' I said, 'if I were enabled or destined to do that.'" The above may be regarded as a fair specimen of the manner in which the Doctor's weaknesses were wrought upon. There is something like an amiable exception to this in favour of Sir Walter Scott, and it is no digression to refer to it. Doctor, then Mr Small, had in the appendix of his first work on antiquities said, "I understand Sir Walter Scott has very lately been paying a visit to this round tower (at Abernethy) and has got away the most entire skull, but not surely without leaving an equivalent in value to the sexton, as the showing it to visitors was a considerable source of emolument to the poor man." Referring to Sir Walter in his, the Doctor's, latest publication, he says, "Amongst the last times I had the pleasure of seeing him, was when coming down below the cross; after shaking hands, he addressed me, 'Well, Mr S., I have read your book with great interest,' but added, 'Perhaps a little sanguine, but,' says he, 'that's even allowable.' 'But,' said I, 'Sir Walter, you will please recollect that the language of discovery is quite different from the language of conjecture. I do not wish to deal in

vague conjecture without giving some substantial documents or evidences in support of my hypothesis, of its being a genuine discovery.' 'Well,' says he, 'there is certainly a great difference there; I was afraid he was going to rally me on account of my half impeaching him with, in a manner purloining the most remarkable of our Pictish King's skulls, as stated in the appendix; however, he did not do it. But a gentleman from Abernethy saw it lately in Abbotsford House, exhibited with the label upon it, 'A Pictish King's Skull from Abernethy.'" Sir Walter's honesty and kindness as displayed in dealing with Dr Small's discoveries would no doubt have been equally apparent in any transaction he might have had with the sexton. The Doctor came out after a sort in strength on the Millennium, thus fulfilling the indications of those planetary influences under which he was born, and bringing to light hidden things connected with the upper as well as the middle and lower worlds. We do not propose to follow him in his disclosures respecting the "Upper World." We only mention that in his opinion the Millennium will commence in the year 2001—the first resurrection will then take place, and Christ will reign with His saints on the renewed earth. Precisely at the end of the thousand years the second resurrection and final judgment will take place. The treatise is a somewhat elaborate one, and displays about as much good sense and criticism as can be found in many of the works that have discussed those mysterious subjects. This, however, he it observed, is not saying very much for it, either as a speculation or a criticism. In closing this notice it must be emphatically added (as has already been hinted) that the Doctor's peculiarities never interfered with his adherence to his vows as a preacher or his sincere Christianity. This may be one of the most curious facts of his case, but it is a fact. It will be endorsed by those who worshipped with him in the sanctuary whose services he loved, by those who have followed him as he led the exercise of family worship in his own house or occasionally in the manse of his minister at Abernethy, by any surviving members of his "Club," who may have conversed with him there or on the streets of Edinburgh, when he might be pushing his way (perhaps from Dumbiedykes to Canonmills), with the help of a cherished companion—Culfergie's walking stick—and still more by those who had the amplest opportunities of close and friendly intercourse with him. Addressing some friends who called on him, and to whom he had been proving, as he thought, the doctrine of the second coming in 2001, he added, "However, we need not care, for we won't see it." "Oh, Doctor!" said one of the company, "I am sorry you are so despondent." "How's that?" rejoined the Doctor. "Because you say," said his friend, "the saints are then to be raised, and will

you not be among them?" "Oo aye!" said the Doctor, "that to be sure." In reality his Millenarian theories had never disturbed his old practical belief, and unquestionably the same held true in regard to all his speculations.

SMITH, JOHN, a celebrated botanist, was born in the parish of Aberdour, in Fifeshire, on the 5th October 1798. His father was at that time gardener to Mr Stewart of Hillside, which situation he left when the subject of our sketch was about four years old, to become the gardener of Thomas Bruce, Esq. of Grangemuir, where he formed a new garden, and did much to convert a muirland acquisition into a valuable and productive estate. When old enough, Mr Smith was sent to the parish school of Pittenweem, where he received the education usually given in the parish schools of Scotland; and by paying extra fees he was instructed in geometry, mensuration, and land-surveying. His half-holidays and harvest vacation were occupied in field work, the proceeds of which contributed to pay for his education. At an early period he resolved on being a gardener, and at the age of thirteen he left school and became a garden apprentice to his father, with whom he remained four years. During his apprenticeship he was seized with an affection of the knee joint, which for some time threatened to stop his career as a gardener; but his fondness for the pursuit, and his garden of native plants, which he had by this time collected, proved too much for the advice of his friends, and he determined to follow out the natural bent of his inclinations. His early knowledge of botany was imparted to him by his father, who also had a great taste for plants, and who had attained considerable acquaintance with them, while employed in the Edinburgh nurseries; but his craving for something more than his instructor could communicate was so great that, with the aid of the village bookseller, a copy of "Lee's Introduction to Botany" was procured from London. Mr Bruce presented him with "Abercrombie's Gardener's Calendar," and with what catalogues of plants he could procure, he soon made himself acquainted with upwards of 400 species, and was enabled to give the Linneæan class and order to which they belonged. At the age of seventeen Mr Smith left Grangemuir Garden, and went to Raith, near Kirkcaldy, a place at that time celebrated throughout Scotland for its collection of plants; but, being the youngest journeyman, the heavy work of the garden devolved on him, and he had no opportunity of carrying out his favourite pursuit. Here he remained for one year, and then went to Donibristle, the seat of the Earl of Moray, which was also a celebrated school for young gardeners. The pleasure ground extended over twenty acres of short grass, to keep which there were seven young men employed in mowing during the summer season from four o'clock till eight every morning. At

Donibristle he remained one year, and left for Caley House, in Galloway, a distance of one hundred miles, which he travelled on foot. At this place he found better means of studying plants; but, after the lapse of a year, and through his father's intimacy with the late Mr M'Nab of the Edinburgh Botanic Garden, then situated on the north side of Leith Walk, he entered that establishment. Here he met with minds congenial to his own, and made great progress in a knowledge of botany, which was greatly assisted by the privilege of attending the Professor's course of lectures. It was at this time that he first heard of the Natural System of Botany, and obtaining from Mr M'Nab the loan of "Jussieu's Natural System," he copied from it the chief characters of the Orders, and the names of the genera belonging to each. This, with the examples of many exotic genera in the garden, did much to impress on his mind a knowledge of the "Natural System." His acquaintance with native plants also became much enlarged, especially with the Cryptogamia; and any leisure time he could procure was occupied in long journeys collecting mosses and other rare plants. Although at this time he was earning but nine shillings a week, he managed to purchase paper for a large collection of specimens, and a copy of Dr Smith's "Compendium of the British Flora." This work being in Latin, with the aid of a borrowed Latin Dictionary, and his previous knowledge of botanical terms, he soon mastered the botanical descriptions. In 1819 he returned home for the winter, where he put himself under the tuition of a country schoolmaster, who had great practice in land-surveying; and thus he obtained a practical knowledge of that necessary branch of a gardener's education. In March 1820 Mr Smith returned to Edinburgh, and being desirous of proceeding to London, he obtained from Mr M'Nab a letter of introduction to the late Mr W. T. Aiton at Kew. He was at once placed in the Royal Forcing Garden at Kensington, where he remained two years; and although this branch of gardening was not in accordance with his previous studies, he, nevertheless, profited much by the practice he there obtained. In March 1822 Mr Aiton removed him to the Royal Botanic Garden at Kew, and in the following year he appointed him foreman of the propagating department, and of the new plant collections. The latter in those days consisted chiefly of the very numerous new plants sent home by Cunningham and Bowie from Brazil, New Holland, and the Cape of Good Hope, and the extensive collections of Dr Wallich from India. In 1826 Mr Smith was on the point of leaving Kew, with the view of obtaining a more lucrative situation, but his services had already been so highly appreciated that Mr Aiton determinedly opposed the step he was about to take, and induced him to remain by giving him a house in the garden, with an advance of salary. At this

period, and for many years previously, there had been few alterations or improvements in the garden. It became necessary, however, to repair some of the houses, and Mr Smith seized every opportunity for improving and modernizing the structures, so as to make them more conducive to the healthy condition of the plants. On the accession of William the Fourth the garden was enlarged, and in 1836 the Grecian conservatory was erected; and well is remembered the sensation which was created in the gardening world on the completion of that structure, which, however, is now far eclipsed by what have since been erected. About this period considerable excitement took place in the garden with respect to naming the plants. Mr Aiton was strongly opposed to such a course, and Mr Smith, much to his honour, was as strong in favour of it. His object was to make the collection useful and instructive; and, knowing the way along which he had himself travelled before, he acquired the position and knowledge he had, and the bill of difficulties he had surmounted, he liberally wanted to diffuse that knowledge he had acquired, so that it might be beneficial to those who, like himself, had to make their own way in the world; and in no part of the management did Mr Aiton and he differ more essentially than in the naming of the plants. Mr Aiton's plan being to have them numbered, and the names (with a corresponding number) inserted in a book. In 1828 Mr Smith rearranged and corrected the collection of grasses which was then very extensive; and these he was allowed to name, with cast-iron labels made on purpose, on which the botanical names were printed at length, and these were the first ever used in the garden. The succulent plants be served in the same way. Shortly after the accession of her present Majesty, the Botanic Garden came under public censure as being unworthy of the nation. It was then under the control of the Lord Steward's department, and he who held the office at the time propounded a scheme for disposing of the botanical collection, and converting the houses into vineries; and so nearly was the project carried into effect, that instructions were given to prepare young vine plants. The Fates, however, fortunately decided otherwise; and, on the second day after this order was given, a short but strongly expressed letter appeared in the *Times* which led to questions being put in both Houses of Parliament, and which were answered by Government, denying that there was any such intention of breaking up the Botanic Garden. The writer of that letter deserves well of this generation. The author is too modest a man to make a boast of it, but we know he is no other than John Smith. A stop being thus put to the vine-growing and garden-destroying project, in 1838 a Commission was appointed to determine what was best to be done. Fortunately for botany as a science, Dr Lindley was ap-

pointed Chief of the Commission, and the report being in favour of the continuation of the Botanic Garden under entirely different management, the expenses of the Garden were transferred, from the Queen's Household to the Commissioners of Woods and Forests; the retirement of Mr Aiton was effected; and, in 1841, Sir William Jackson Hooker was appointed director. Sir William, shortly after his appointment, fully appreciating the worth of Mr Smith, used his best endeavours in obtaining for him the appointment of Curator. We need not dwell on the great additions and improvements which followed this arrangement under Mr Smith's new management. Kew Garden is now worthy of the great nation to which it belongs; and that nation may justly be proud of such an establishment. As a botanist, Mr Smith is equally as celebrated as he is a gardener. For a long period he has devoted his time and attention to the study of ferns; and by the year 1840 he had accumulated one of the richest collections of this tribe of plants which was to be found in this country. He drew up an account of the genera, which was read before the Linnæan Society in 1840, and published in "Hooker's Journal of Botany" in the following year. He also made observations on the cause of the disease called the ergot in rye and other grasses, which were published in the "Transactions of the Linnæan Society," of which he had been elected an associate; and in August 1853 he was chosen a member of the *Cesareæ Leopoldinæ Carolina Academiæ Naturæ Curiosum*, taking the academical name of the late celebrated pteridologist "Kunze." Pteridologist, some may be glad to be told, is the botany of ferns. Mr Louden in 1836, when remarking on the necessity of a change in the management of the Botanic Garden, said:—"Whatever changes may take place we trust the merits of that able, modest, but most unassuming man and thoroughly scientific botanist and gardener, Mr Smith, will not be forgotten. If Mr Aiton resigns, Mr Smith is, we think, the fittest man in England for the Kew Botanic Garden;" and Sir William Hooker pays a just tribute when he speaks of the truly parental affection cherished towards it by the Curator, Mr John Smith. This distinguished man, whose name will for ever be honourably connected with that of the Royal Botanic Gardens of Kew, is about to retire from the office he has so ably and for so long a period filled. No man living, we believe, has such a thorough knowledge of plants theoretically and practically, and of the methods of cultivating them, as Mr Smith. It is not too much to say that it is mainly due to the indefatigable exertions of this gentleman that we now possess a garden where science is fostered under the care of the most learned men of our day. It is deeply to be regretted that his failing health renders it necessary for him to resign the important

task which he has so well performed. The infirmity under which he chiefly labours is, a gradual loss of sight, produced, doubtless, in some measure by the close manner in which he devoted himself to his duties. Mr Smith is a link connecting us with the times of the past. It is more than forty years since he went first to Kew Gardens. He received and propagated the plants sent home by Sir Joseph Banks and Captain Cook, and of many other collectors since. He was one of the first, if not the very first man, who succeeded in cultivating tropical Orchids. His contributions to our scientific knowledge have been numerous and valuable. It was by his own exertions and those of his son, under the superintendence of Sir William Hooker, that the museum of economic botany was first formed; the rapid growth of which is only equalled by its utility. In short, the work of carrying out all the improvements which have been made and are still making in these Gardens has primarily devolved upon him. We cannot close this sketch without giving an excerpt from a Report on the Royal Gardens at Kew, dated the 1st of January 1865, made by W. J. Hooker, Esq., the Director, to the First Lord Commissioner of Her Majesty's Works and Buildings, which is as follows:—"The most important change which I have to mention in this department (Botanic Gardens), and indeed in many respects the most important that has occurred since 1841, when I was appointed Director, has been the retirement (owing to an affection of the eyes) of our able and highly valued Curator, Mr John Smith, who, for upwards of thirty years, has superintended all departments of the Royal Gardens, and whose services and fidelity have been recognised by the Treasury in granting him the highest scale of pension. Indeed, previous to my taking office, Mr Smith's services to the Gardens and to science were mentioned with approbation by the Commissioners, whose report on the condition of the Royal Gardens was presented to Parliament in 1838, and they especially drew attention to the fact that Mr Smith alone (then a foreman) was due the credit of having named any of the plants, whether for the interest of science or the instruction of the public. As may well be supposed, it has been found impossible to obtain another Curator who combines, with the necessary amount of skill as a cultivator and efficiency as a general manager, that knowledge of rare, curious, and useful plants, which our late Curator so eminently possessed." Mr Smith will carry with him into his retirement the respect and best wishes of all who knew him; and in the future annals of British horticulture we may be sure his name will occupy a conspicuous place in the historian's pages.

SMITH, JOHN CAMPBELL, advocate, Edinburgh, was born at Wellfield, in the Parish of Leuchars, in Fife, on the 12th day of December 1828, and received his early

education at the Subscription School of Balmullo. He is a gentleman of humble but respectable birth, is well educated, and is distinguished for great energy and ability as a lawyer, joined with modesty of character. Early left to his own resources, like another self-made man, viz., Hugh Miller, he laboured as a stone mason until he was about twenty years of age; but being determined to rise to a higher sphere, although obliged in the meanwhile to submit to privations that would have appalled a less courageous nature, he struggled on occupying his leisure hours in studying English literature and mathematics, and trying to learn a little Latin. In the end of the year 1848 he entered the classes in the Mathematical and Classical Departments in the Madras College, St Andrews; and next year he succeeded in gaining, at a public competition at the United College there, a bursary, and was thus partly enabled to enter upon the curriculum of arts at that College. Here he pursued his studies for four sessions with distinguished success, taking prizes in almost every class he attended, and at the close of the four years he obtained the degree of M.A., and also the first Miller prize (£20) for the fourth year. A few months after graduation he was appointed one of the Mathematical Masters in the Dundee Academy. He held this office for two sessions, and resigned it in order to study for the Scottish bar. Careful, cautious, and prudent, he had saved a little money, and attached to literature, as he studied books, he observed men. His early difficulties left their impression on his mind, so that, at twenty-five, he obtained a wisdom beyond his years. In the end of 1856 he was called to the bar, and in 1861 Mr Smith became a candidate for the chair of Scots Law in the University of Edinburgh, vacant by the death of Professor More. On this occasion the testimonials Mr Smith produced in support of his claim were of the most favourable character, from which we cannot help making a few quotations. Principal Tulloch says:—"Mr Smith was a most distinguished student at the United College here. His attainments even then in philosophy and science pointed him out as a man of great ability." The late Professor Ferrier states:—"I know his career has been one of the most strenuous intellectual exertion. At the University he earned the highest distinction in all the departments of learning . . . his literary and scientific training has been most thorough and complete." From eight fellow students, all now clergymen of note, we find it thus set forth:—"Mr John Campbell Smith was our fellow student at the University of St Andrews. We discovered that he had forced his way into the privileges of a college in the face of difficulties before which almost every other mind would have fallen back in despair. At that time he was generally regarded, both by his professors and his class fellows, as the most remarkable student that

had appeared at the University for many a day. His thirst for knowledge was never satisfied, and his force of mind was intense, unflinching, and indomitable. . . . Among competitors of unusual ability he gained in the long run the very foremost place. We need only state that he won the gold medal for Mathematics, the first place in Natural Philosophy and in Anatomy, and the Miller prize, which was the highest reward for learning at the United College." Although Mr Smith did not obtain the chair for which he was a candidate, yet he was well and ably supported in his candidature, and he lost no dignity in giving way to a gentleman who was upwards of twenty years his senior at the bar. Never neglecting the culture of his mind, Mr Smith's taste for literature continued to increase, but he has rendered it subservient to the practice of his profession. As a reporter of cases decided in the Court of Session, he has few equals. Since he began to attend the Parliament House, he has made the acquaintance and become the friend and companion of many young men of genius, who at this time (1865) do honour to the northern capital. He is still engaged in laborious practice at the bar, as all readers of newspapers know from the reports of his speeches in cases which excite interest, and those speeches are considered no mean displays of forensic eloquence by those well able to judge. In short, Mr Smith may be regarded as one of the rising men at the Scottish Bar.

SMITH, Dr ADAM, the distinguished author of the "Inquiry into the Nature and Causes of the Wealth of Nations," was the only child of Adam Smith, Comptroller of the Customs at Kirkcaldy, and of Margaret, daughter of Mr Douglas, of Strathendry. He was born at Kirkcaldy on the 5th June 1723, a few months after the death of his father. When about three years old he was stolen by gipsies, but was soon recovered by his uncle, who followed and overtook the vagrants in Leslie Wood. He received his early education at the grammar school of his native place, and soon attracted notice by his fondness for books and by his extraordinary powers of memory. His constitution during his infancy and boyhood was weak and sickly, which prevented him from joining in the sports and pastimes of his school companions. Even at this early period he was remarkable for those habits which remained with him through life, of speaking to himself when alone, and of absence in company. In 1737 he was sent to the University of Glasgow, where his favourite studies were mathematics and philosophy. In 1740 he removed to Balliol College, Oxford, as an exhibitor on Snell's Foundation, with the view of entering the Church of England; and, while there, he cultivated, with great success, the study of languages. After a residence at Oxford for seven years, not finding the ecclesiastical profession suitable to his taste, he returned to Kirkcaldy, and for nearly two years

remained at home with his mother. In 1748 he fixed his residence at Edinburgh, where, during that and the following years, he read lectures on rhetoric and belles lettres, under the patronage of Lord Kames. At what particular period his acquaintance with Hume the historian commenced does not appear, but it seems to have speedily ripened into a lasting friendship. In 1751 he was elected Professor of Logic in the University of Glasgow; and the year following, on the death of Mr Thomas Craigie, the immediate successor of Dr Hutcheson, he was removed to the chair of Moral Philosophy in the same University. In this situation he remained for thirteen years. In 1759 he published his "Theory of Moral Sentiments," to the second edition of which he appended a treatise "On the Origin of Languages." He had previously contributed to the first *Edinburgh Review*, which was begun in 1755, but only two numbers of which were published, a Review of Dr Johnson's Dictionary of the English Language, and some general observations on the State of Literature in the different countries of Europe. In 1762 the *Senatus Academicus* of the University of Glasgow unanimously conferred upon him the degree of Doctor of Laws. Towards the close of 1763 he received an invitation from Mr Charles Townsend, who had married the Duchess of Buccleuch, to accompany her Grace's son, the young Duke, on his travels; when the liberal terms offered, with his strong desire to visit the Continent, induced him at once to resign his Professorship. He joined the Duke at London early in 1764, and in the month of March they set out for Paris. After a stay of ten or twelve days in that city, they proceeded to Toulouse, where they remained eighteen months; after which they journeyed through the southern provinces to Geneva. About Christmas 1765 they returned to Paris, where they remained for nearly a year. Among his acquaintances in the French capital were, Turgot, Quesnay, Necker, D'Alembert, Helvetius, the Duke de la Rochefoucault, Marmontel, Madame Riccaboni, and other eminent persons, to several of whom he had been recommended by David Hume. In October 1766 he returned to London with his noble charge, and shortly after went to reside with his mother at Kirkcaldy, where, for the next ten years, he spent his time in studious retirement, with the exception of a few occasional visits to Edinburgh and London. During this long interval he was engaged upon his great work on political economy, which was published in 1776, under the title of an "Inquiry into the Wealth of Nations," 2 vols. 4to. About two years afterwards, on the recommendation of the Duke of Buccleuch, he was appointed one of the Commissioners of Customs in Scotland, in consequence of which he removed, in 1778, to Edinburgh, where he spent the remainder of his life. He was accompanied by his

mother, who survived till 1784, and by his cousin, Miss Jane Douglas, who died in 1788. In 1787 Dr Smith was chosen Rector of the University of Glasgow, and soon after his health began to decline. After a lingering and painful illness, arising from a chronic obstruction in the bowels, he died in July 1790. A few days before his death all his manuscripts were burnt by his orders, excepting some detached essays which he entrusted to the care of Drs Black and Hutton, whom he appointed his executors, and who subsequently published a few of them.

SMYTH, ROBERT GILLESPIE, of Gibleston, was born at St Andrews on the 4th February 1777, and received the rudiments of his education at the schools of his native city. He completed his philosophical course at the University of St Andrews, and afterwards proceeded to Edinburgh to study for the profession of the law. Having made considerable progress in that profession circumstances occurred which changed his views, and he chose a military life, and when the general peace was proclaimed in 1815 he retired to Gibleston and became one of that justly esteemed class of landed proprietors who, by constant residence on their estates, and by taking an active share in the management of the business of the county, are looked up to and respected, as, in the best sense of the word, discharging the duties incumbent on the holder of landed property. For these duties Mr Smyth was eminently qualified by his excellent business habits, and the good sense and kindly feelings with which it was acknowledged alike by friends and opponents, he always entered upon the arrangement or discussion of public matters. He was a Deputy-Lieutenant and a Justice of the Peace of Fifeshire, and also sometime major of the county regiment of militia. Mr Gillespie Smyth was for forty-three years an elder of the Established Church, and as during the greater part of that period the care of the poor was entrusted to the ministers and elders of the church, it is but a just tribute to his memory to say that no man knew better what their interest required to be done, or could take more pains in doing what was necessary for the supply of their wants. On these matters he grudged no trouble, and was always ready to contribute most liberally, and in every way that was likely to do good. Mr Smyth himself did not think much of this because he was a true friend of the poor, and felt for them as a kind-hearted office-bearer of the church ought to do; but his friends and neighbours will long retain a grateful sense of his many good offices, and cordially join the poor whom he helped and comforted in blessing his memory. Mr Smyth died at Gibleston on the eleventh day of November 1855, in the seventy-ninth year of his age. He was buried in the church-yard of Carnbee, and a tombstone was erected over his grave which bears the following inscription:—

Sacred  
to the memory of

424

Robert Gillespie Smyth,  
of Gibleston,  
A Deputy-Lieutenant and Justice of  
the Peace  
of the County of Fife,  
and late Major of the  
County Regiment of Militia.  
Born at St Andrews on the 4th day  
of February 1777,  
Died at Gibleston on the 11th day of  
November 1855,  
Aged 78.

Here rest his mortal remains  
in the humble hope of a joyful resurrection  
to life eternal,  
through the merits and intercession  
of his ever blessed and adored Redeemer,  
Jesus Christ.

SOMMERVILLE, Mrs MARY, was born at Burntisland in 1790. Until after her marriage she displayed no special aptitude for the study of the exact sciences, though by her father, who was an Officer in the Royal Marines, she was instructed in Greek and Latin, and led to cultivate music and painting. The first positive public appearance made by this lady was in the publication of her "Mechanism of the Heavens," but she became known in the scientific circles by her interesting experiments on the magnetical influence of the solar rays. She is the author of the "Connection of the Physical Sciences" and "Physical Geography," and Honorary Member of the Royal Astronomical Society. Mrs Sommerville enjoys a pension of £300 a-year for her services to literature. Mrs Sommerville, with all the acuteness of her intellect, and the dauntless spirit of progress by which she is animated, can read, in all the lessons of science which she teaches, "an Almighty Father and a Gracious God." "Surely," she says, at the conclusion of a clear and concise survey of the geologic epochs of our world, "it is not the heavens only that declare the glory of God, the earth also proclaims His handiwork." Physical science has extended the empire of man over earth and ocean; an invisible fluid bears him onward in a swifter career than that of the Arabian courser; the lightning literally bears his messages; the time seems at hand when the very tempests of the deep will be vanquished by his wisdom, and their power to destroy rendered in a great measure unavailing. Witness the discoveries of Admiral Fitzroy. But if man's sovereignty over this lower world has been thus vindicated and confirmed, the question still remains in what respect have the marvellous achievements of modern science meliorated his spiritual condition? Have they or have they not led him nearer heaven? We can at least say that the more we know of nature, the more we are bound to admire the power of the Author of Nature, and the more we know of that power, the more we are inclined to worship Him. The wondrous impulse given to the philosophic mind in a physical direction, was not imparted by chance, nor

can we consider that its sole end in the designs of Providence was to add to the corporeal powers and enjoyments of man. We look for the dawning of that day when every department of truth, separated a while, or in apparent separation will be again united, and when the light of God's truth, absorbing within itself all the lesser lights of science and philosophy, will be poured upon the world. Mrs Sommerville, it may be, contemplates this in the distance, and the tendency of such works as hers is clearly calculated to bring it about. Mrs Sommerville's works above specified are of a thoroughly scientific description, fitted to take their place beside the works of Humboldt and Whewell; and their learned authoress exhibits in them profound knowledge of mathematical science. In style they are clear, correct, and lively, where they are of such a character as to be read by the public in general, and they are admirably calculated to instruct and delight, from the total want both of pedantic technicality and frivolous ornament. If called to give our opinion of Mrs Sommerville from what we know of her works, we would say that she is a lady of very uncommon intellectual powers; of sound calm sense, and of pervading religious feelings such as might do honour to any country.

**SPALDING, WILLIAM**, Professor of Logic, Rhetoric, and Metaphysics in the United College of St Andrews, was born at Aberdeen in 1808, and was appointed to the Chair of Logic, &c., in 1845. He was one of the most popular of the Professors in the University. Professor Spalding was author of a "History of English Literature," was a contributor to the *Encyclopædia Britannica*, and the author of several other works of great merit. The Professor was long in delicate health, but it was only within eight days of his demise that grave apprehensions were excited as to his recovery. He died at South Street, St Andrews, on Wednesday the 16th of November 1859, in the fifty-second year of his age.

**SPANKIE**, Serjeant, was born at Falkland, Fife, near the end of the last century, his father being the parish minister. He studied at the University of St Andrews, and afterwards went to London and entered the legal profession. Before being called to the bar Mr Spankie reported for a newspaper. He was appointed Advocate-General at Calcutta, and on his return to England was elected a Member of Parliament on the Liberal interest for the borough of Finsbury. Having, however, to some extent supported the Government of the Duke of Wellington, Mr Spankie lost his seat at the election which followed. As a constitutional lawyer Serjeant Spankie had very few equals. He is said to have amassed a considerable fortune in India. He married a daughter of a Mr Inglis, an East India Director.

**SPOTSWOODE, SIR ROBERT**, was the second son of John, Archbishop of St

Andrews, by Rachael, daughter of David Lindsay, Bishop of Ross, and was born in the year 1596. After having been educated at the University of Glasgow, where he took his degree as Master of Arts, he was sent by his father to Oxford, and studied at Exeter College. He afterwards travelled in France, Italy, and Germany, in which countries he recovered many important MSS. connected with the history of the Church of Scotland, which had been carried off by the monks at the time of the Reformation. After travelling some years he returned to Scotland, and was shortly afterwards appointed a member of the Privy Council, and in July 1622 an extraordinary Lord of Session, in room of his father, who expecting, it is said, to be then appointed Lord Chancellor, resigned his situation in his son's favour. He took his title in the Court from the lands of New Abbey and Dunipace, which his father had purchased. He was in 1626 appointed an ordinary Lord of Session, in room of the Earl of Melrose, who was removed as being a nobleman. In 1633 he was appointed one of the Commissioners for the Valuation of Teinds, and at the same time named member of a commission to survey the laws. Immediately after the death of Sir James Skene in October 1633, the King addressed a letter to the Court stating that, as he understood the office of President of the Court was vacant by the decease of Sir James Skene, he had thought fit to recommend Sir Robert Spotswoode to fill his place, and the Lords, in consideration of the recommendation, elected Sir Robert Spotswoode to said office of Lord President. Upon his election Sir Robert Spotswoode made oath to defend the liberties of the House and to maintain the members' privileges, and took the President's seat on the bench. The speech which he made to the Court upon the occasion, which is preserved in the memoir prefixed to Spotswoode's Practicks, is curious as illustrative of the then modes of legal procedure. Sir Robert was one of the assessors adjoined by the Crown to the Justice-General for the trial of Lord Balernocho in 1634. The President was naturally obnoxious to the Presbyterians, and on the rising of the Covenanters fled to escape their violence into England, where he remained with Charles until the King's second visit to Scotland. In the meantime, he was prosecuted before Parliament as an incendiary and one of the promoters of the dissensions between the King and his people. He appeared before Parliament on the 17th August 1641, and was immediately committed to the Castle of Edinburgh. He was specially exempted from the Act of Oblivion then proposed to be passed, but was ordered to be set at liberty on the 10th November following on finding caution to appear before the Committee of the Estates of Parliament when required. A commission was at the same time granted for his trial along with the other incendiaries; but

to gratify the King, and that he might, in the words of the Act, "joyfullie returne a contentit prince from a contentit peopell," the Estates declared that they would not proceed to sentence nor insist for punishment. Sir Robert Spotswoode attended the King to England, and on the apprehension of the Earl of Lanark, then Secretary of State, at Oxford, in December 1643, received his seals of office from the King. Acting as Secretary, he passed several commissions by the King; among others, one appointing Montrose to be His Majesty's Lieutenant in Scotland. With this he left Oxford, and travelling through Wales to Anglesea, proceeded from thence by sea to Lochabar, and afterwards reaching Montrose in Athole, delivered to him the commission. He was shortly afterwards taken prisoner at the battle of Philiphaugh on the 13th September 1645, and carried first to Glasgow, and afterwards to St Andrews. He was tried by Parliament, first, for having "purchased by pretended ways" the office of Secretary of State, without the consent of Parliament, and as such, docketted the commission to Montrose; and secondly, with having joined him in all his acts of hostility to the State, committed in August and September 1645. Sir Robert pled that he was only Secretary *pro tempore et in casu necessitatis*; that he was bound by his natural allegiance to serve and obey the King, and that it was by his special command that he docketted the commission to Montrose. Secondly, that though he had kept company he had not borne arms with Montrose; and that he had received quarters. The defence founded on having received quarters was repelled by the House on the 10th January 1646, after a debate of three hours, and the Committee of Process having reported on the relevancy and proof on the 13th, he was, on the 16th, sentenced to be beheaded at the market cross of St Andrews. This sentence was accordingly executed. He behaved with great courage and dignity, but was prevented from addressing the people from the scaffold. According to Guthrie, "Lord-President Spotswoode was a man of extraordinary worth and integrity;" and Burnet pronounces him to have been among the most accomplished of his nation, equally singular for his ability and integrity.

STEWART, The Rev. ALEXANDER, minister of the United Secession Church, Kennoway, was born at Sandy Knowe, Smailholm, Roxburghshire, about the year 1820, where he spent his childhood, and resided when not attending his classical studies at the University of Edinburgh, and the Theological Hall of the Secession Church, till the family removed to Galashiels. Having gone through the curriculum of study prescribed by the Secession Church for licentiates with much honour, Mr Stewart was licensed to preach the gospel in connection with that church by the Presbytery of Coldstream and Berwick, on the 30th June 1840. As a probationer, he was

highly esteemed, and being in a delicate state of health, he requested to be sent to Zetland, whither he went, and was located for some months at Mossbank, where he laboured with much advantage. On his return from the main land of Zetland, wherever he officiated, his discourses were highly appreciated, and he received calls from the congregations of Lilliesleaf and Kennoway, the latter of which he preferred, and was accordingly ordained there on the 26th April 1843. About the time of Mr Stewart's ordination, a controversy regarding the extent of the atonement greatly agitated the Secession Church, and Mr Stewart had to pass through a severe and searching trial, being publicly attacked by a noisy declaimer, more noted for wordy pugnacity than prudence or penetration, with entertaining what were styled "new views." Mr Stewart, however, on this trying occasion, behaved with remarkable firmness and moderation, and pursued the even tenor of his way, performing his pulpit ministrations with increasing acceptability, while by his modest and unobtrusive conduct, he more and more excited the esteem and love of his congregation. As a preacher he was popular; his discourses being distinguished by clearness, compactness, and originality, exhibiting much research and deep thought. His style was quite free from formality and mannerism; and while his discourses generally were addressed to the head rather than the heart, they often contained stirring and touching appeals that strongly effected the feelings and warmed the hearts of the hearers; but his imagination and feeling seemed always under the control of his powerful and vigorous intellect. As an expositor of Scripture he greatly excelled, stating frankly the opinions of others, while he freely gave his own, removing obscurities, and rendering, by his observations, the sacred text clear and convincing, whether in the illustration of doctrine or in the inculcation of precept. Indeed, whatever subjects he handled, he viewed in all its bearings and aspects, never shrinking at difficulties, but pursuing and following up his investigations to their legitimate termination. Nor were his ministrations unappreciated by the majority of his people, for during his short pastorate he thrice received public and honourable proofs of their estimation of his talents and labours. Some time before his death, on week-day evenings, he commenced a course of lectures on Biblical Literature, which showed a thorough acquaintance with the subject; but as he found the lectures were too learned for a village audience, he discontinued them, intending, if his health should permit, to take up a more popular subject. He was the unflinching advocate of those societies whose object is to disseminate the knowledge of Christianity over the world, and of those institutions that tend to ameliorate the condition of man. He delighted to instruct the young, by whom he was greatly beloved;



and his Bible classes will long cherish the memory of their instructor with kind and reverential feelings. Though naturally of a reserved disposition, he was mild and modest in his manners, and had none of that haughty superciliousness that is often assumed by weak-minded clergymen to hide superficiality of attainment and want of intellectuality, and which they designate as "*Professional dignity*." Schooled by affliction, Mr Stewart delighted in self-communing and intellectual study, and seldom joined in mixed company; but he did not frown on innocent pleasantries in others, considering religion to be a joyous system, that, while it serves to solace declining age, yields delight and happiness to the young heart. During Mr Stewart's attendance at the Theological Hall, he was seized with a disease that induced great bodily infirmity, and continued till his death. In August 1846 he went to London to attend the meeting of the Evangelical Alliance, in which he was much interested, and on his return his weakness greatly increased; yet, notwithstanding his sufferings and debility, he performed his professional duties with his accustomed acceptability till the end of October, when he appeared in the pulpit for the last time. He died, 7th December 1846, to the deep regret of his congregation, and of many others with whom he was acquainted.

STEWART, JAMES, Duke of Ross, and second lawful son of James III., succeeded immediately after William Schives as Bishop of St Andrews, in the year 1497. He was also Chancellor in the year 1503, and was in the Royal Charters styled "*Carrissimus frater noster*." In a charter, dated at St Andrews 7th February 1502-3, and which year, he says, is the 5th of his administration, he is designed James, Archbishop of St Andrews, Duke of Ross, Marquis of Ormond, Earl of Ardenach, Lord of Brechin and Nivar, Perpetual Commendator of the Monastery of Dunfermline, and Chancellor of the Kingdom of Scotland. But in the year 1505 John is titled Prior of the Metropolitan Church of St Andrews, and Vicar-General of it during the vacancy of the See. This illustrious prince and prelate held likewise the Monastery of Arbroath, as appears by that chartulary, which confirms his death to have happened in the year 1503. He was buried in the cathedral, among the Bishops his predecessors.

STEWARTS of St Fort, Fifeshire, THE FAMILY OF.—The Stewarts of St Fort, representatives of the old family of Stewart of Urrard, Perthshire, are descended from John, another son of the Wolf of Badenoch. John Stewart of Urrard, the fifth of the family, had, besides James his heir, another son, who died in childhood of fright during the battle of Killiecrankie, which was fought beside the Mansion-house of Urrard in 1689. The elder son, James Stewart of Urrard, had, with other children, a daughter, Jean, called *Mínay n'm Léan*, the wife of Niel M'Glashan of Clune. She is said to

have acted a distinguished part in the Castle of Stirling after the battle of Sheriffmuir in 1715. Robert Stewart of this family, born in 1746, was a Captain in the East India Company's Service, on the Staff of General Clavering. On his return to Scotland he purchased the estates of Castle Stewart, in Wigtonshire, and St Fort, in Fifeshire, the former of which was afterwards sold. By his wife, Ann Stewart, daughter of Henry Balfour, of Dinbory, he had, with two daughters, three sons, Archibald Campbell, who succeeded him, and died unmarried; Henry, who succeeded his brother; William, an officer in the Coldstream Guards, who assumed the surname of Balfour in addition to Stewart, in conformity to the will of his maternal uncle, Lieutenant-General Nisbet Balfour; Henry Stewart of St Fort, born in 1796, married, in 1837, Jane, daughter of James Fraser, Esq. of Colderskell, and has issue two sons. Robert Balfour, the elder, was born in 1838.

STONE, JEROME, a self-taught scholar and poet, the son of a mariner, was born in 1727 in the parish of Scoonie, in Fifeshire. His father died abroad when he was but three years of age, leaving his mother in very straitened circumstances, and he received such a common education as the parish school afforded. He was at first nothing more than a travelling chapman or pedlar, but afterwards his love of books induced him to become an itinerant bookseller, that he might have an opportunity of reading. He studied Hebrew, Greek, and Latin, and with scarcely any assistance made himself proficient in them all. The Professors of St Andrews having heard of his remarkable acquirements, liberally allowed him free access to their lectures. He attended the sessions regularly, and soon came to be distinguished among the students for his proficiency in almost every branch of learning. He subsequently obtained the situation of Assistant to the Rector of the Grammar School of Dunkeld, and in three years after, the Rectorship itself. Having acquired a knowledge of the Gaelic language, he was so much charmed with the Gaelic poetry that he translated several pieces into English, and sent his versions to the *Scott's Magazine*, in which they appeared chiefly during the years 1752, 1755, and 1756. He now commenced a work of great labour and ingenuity, entitled, "*An Enquiry into the Origin of the Nation and Language of the Ancient Scots, with Conjectures Respecting the Primitive State of the Celtic and other European Nations*," which he did not live to complete. He died of a fever in 1757, in the thirtieth year of his age, leaving a manuscript or allegory, entitled the "*Mortality of Authors*," which was published after his death, and has often been reprinted.

STORER, JAMES, Newburgh, died at that town on the 3d of December 1864, and his funeral took place in Newburgh Cemetery on the afternoon of the 9th of the same month. Being a member of the 9th Fife-

shire Rifle Volunteers, the members of the corps obtained the sanction of the friends to accompany the remains of their late comrade to their last resting-place. They accordingly appeared in full uniform, and six of their number carried the coffin shoulder high, from the house to the hearse, the firing party presenting arms. The procession then moved on, the hearse being preceded by the firing party with arms reversed; and followed by the friends, the rest of the Rifles, the Magistrates and Town Council, of which he was a member, and the company. On arriving at the Cemetery gate, the coffin was taken from the hearse by six of the Rifles, and borne on their shoulders to the grave, passing through the opened ranks of the corps. On the body being deposited in the grave, the firing party presented arms, and then retired—the firing being omitted by desire of the friends. The shops were shut during the time of the funeral. Writing on the death of Mr Storer, a correspondent says:—It is many years now since we first knew him, and in all our intercourse with him, we ever found him a true earnest man. He had the welfare of others much at heart, and quietly strove to help and lead all whom he had the power of influencing to better and higher lives. He was not easily carried away, but formed deliberate opinions on matters of social and religious interest, and quietly but firmly endeavoured to act up to them. He was like most earnest men reserved in the expression of his religious convictions, but he lived them out. He was a model master—kind and strict—enforcing obedience, but giving most generous trust. As a friend he was true and sincere, always to the utmost meeting those who reposed confidence in him.

STRACHAN, the Right Rev. JOHN, Lord-Bishop of Toronto, Canada, was born in Aberdeenshire about the year 1774. After going through the usual curriculum of juvenile studies at a parish school he entered the University of Aberdeen, where he finished his philosophical and theological courses, and having passed his examinations with credit he obtained excellent certificates from all the Professors whose classes he had attended. A parochial schoolmaster being wanted for Denino, in the Presbytery of St Andrews, Mr Strachan, being thrown on his own resources, applied for and obtained the appointment. He continued in this office for three years, and in November 1797 he was elected schoolmaster for the parish of Kettle, in Fife. In the summer of 1799 Mr Strachan left Scotland for North America, and after a long and tedious journey by sea and land reached Kingston, Canada, in December same year. Here he found himself alone without a single friend or even an acquaintance, and disappointed as to the object for which he had come. What that object was will be seen in the course of our narrative. For three years, instead of being at the head of a large scholastic institution, he was confined to

the teaching of ten or twelve boys—the children of three or four respectable families. Seeing no benefit in returning to Scotland, and that his only prospect of being able to sustain himself and assist his mother was the church—to which he had always felt an inclination—he took orders in May 1803, and accepted the mission of Cornwall. At the solicitation of the parents of his pupils he transferred his school to Cornwall also. The duties of Mr Strachan's mission were easy; his scholars increased and became a seminary—in numbers sometimes counting sixty of the best families in Upper and Lower Canada. At Cornwall he continued for nine years, and turned out a large number of educated pupils, who have been till lately the leading men in the colony. Only a few, however, now remain; and the vast increase of population, the multiplication of good schools, and Mr Strachan's long retirement from the work of teaching, have gradually made the Cornwall School to be in some measure forgotten. In 1812 Mr Strachan was promoted to the pastoral office at Toronto, and although his clerical duties increased, yet, with the help of able assistants, he continued the seminary till 1824, when he was able to visit Scotland for the first time since he had left it in 1799. From the first he had kept in view the establishment of the University, to superintend which was the object of his leaving Scotland. Having been made a member of the Provincial Government, he secured, with the help of some of his former pupils, now men of influence and authority, a noble endowment of land, for its support, got a law passed to give it a representation in their Parliament, and in 1827 procured a Royal Charter. Many difficulties, however, intervened, and many vexatious impediments were thrown in the way, so that the University did not come into active operation till 1843, although the foundation-stone was laid in 1842. For three or four years matters went on well; the Professors were appointed, and the students were increasing; but in the meantime a religious cry in connection with the clergy reserves and the enormity of an Established Church was got up against the University as a monopoly; radical principles prevailed, and in 1849 the University Charter was so amended as to destroy its religious character by the Provincial Legislature. Mr Strachan resisted all this strenuously, but failed, and on the statute being passed he declined having any further connection with a godless seminary. He and his friends were driven, as it were, out of their University on the 1st January 1850, and on the 10th of April following Mr Strachan proceeded to England (having previously within the province taken some steps towards establishing a Church of England University), to solicit subscriptions to complete this noble undertaking. Bishop Strachan's reception from his brethren in the mother country was most cordial and

gratifying; and in the few months he passed there about ten thousand pounds were realised, and this might have been doubled had it been possible for him to have remained a few months longer. He then sent a deputation into the United States of America also, which was most affectionately received, and was very successful. In fine, on the Bishop's return to Canada, after looking into his resources, he found that he had in money and property nearly forty thousand pounds. He purchased a most beautiful site of twenty acres—entered into contracts, and began to build. On the 30th April 1851 the foundation-stone was laid with prayer and praise. On the 16th January 1852, the College buildings being sufficiently completed, the ceremony of inauguration took place, and the business of teaching commenced with great efficiency—three able Professors having arrived from England. Thus within two years after the Bishop and his friends were virtually expelled from King's College, and its endowments unjustly wrested from them, they installed themselves in Trinity College with the most happy prospects. These, it is believed, still continue, and the hopes of their enemies that the friends of the Church of England would have no place to educate her youth in the liberal arts and higher branches of knowledge, and more especially to supply candidates for the ministry, were signally frustrated. After the University was in full operation, the Bishop and his adherents applied for a charter, but were opposed by the Colonial Government. The Bishop's adherents persevered, however, and compelled their opponents first to become *neutral*, and at length, for fear of losing popularity, as the people were rapidly coming over to the Bishop's side, thinking he was treated with injustice, the Government came round, and a Royal Charter enabling the College to confer degrees was obtained. So after an indomitable perseverance of fifty-one years, and a bitter contest of twenty-five at least of that period, the great object for which the good Bishop went to Canada was realized; and Trinity College now stands at the summit of sound religious education in Canada, while the venerable prelate by whose unremitting endeavours this noble and laudable object has been effected still lives to witness its success and prosperity. Hear what the worthy old prelate, now a nonagenarian, says of his College in a letter to his dear friend, the late Professor Duncan, of St Andrews, dated October 1857:—"I trust it (the College) will remain for many generations, and I may fairly claim it for my own child, for when I commenced operations in its behalf (King's College) our own people thought it folly, and when I determined to proceed to England many thought me getting mad to undertake such a work at my time of life, but by God's blessing I have triumphed as respects the progress of the Church." Making a general *resumé* we

see that in 1803 Bishop Strachan was one of the five solitary clergymen then settled in all Upper Canada. In 1820 there were nineteen. In 1839, when he became Bishop of Toronto, the Church had about 65. In 1858 there were about 190, and the number is still increasing. Up to 1853 the clergy had been allowed small stipends by the two great church societies in England—the Society for the propagation of the Gospel in Foreign parts, and the Society for Promoting Christian Knowledge; but the clergy in Canada became too numerous, and these societies warned them not to depend much longer on their assistance, as so many new colonies had grown up that they must drop the old ones. In 1845 the clergy reserves began to yield something, and the revenue increased so rapidly that the other sectaries began to look to their interests. The Bishop had been indeed contending with them from 1817, but as no advantage, in a pecuniary point of view, was derived till 1845, they did not make much progress. After this period Bishop Strachan and his adherents were assailed every session of Parliament, and as the Home Government became lax and less friendly to the church, they lost ground. In May 1853 the British Parliament passed an Act, virtually confiscating the Clergy Reserves, and merely reserving a life interest to the clergy. This act was adopted by the Provincial Parliament; but as the Bishop and the church party opposed the proceedings with as much energy as they were able, there was a clause inserted in the new act, permitting the clergy to commute their life interest for its value, and thus save the church from perishing peaceably as the incumbents died out. Taking advantage of this clause, the Bishop got the whole of the clergy with him, with one solitary exception, to agree to commute. It was a difficult job, and required much exertion, and a noble manifestation on the part of the clergy it was. The bargain was that every clergyman should be insured in his full stipend during life—the advantage being that they were able to purchase available stocks at a large discount. By this procedure cautiously continued, they gradually lessened the difference between the expense of keeping up the church in her integrity about £10,000 per annum, and the interest accruing from the commutation £12,000, which was at first £6000 per annum, that difference scarcely amounts now (1858) to £2000, which it was hoped would soon be made up. Hence the church preserved her integrity as she was when the commutation took place. The church party, with the Bishop at its head, expected in a short time to raise a sustentation fund to enable them to open new missions and parishes, to extend the church as rapidly as before. On the whole, the venerable Bishop succeeded in establishing a University belonging to the church, as he originally intended. He placed the church on a firm foundation, instead of permitting her to fall into ruin.

He procured for her the full power of self-government, with liberty to choose her own Bishops, and to enact all such rules and regulations as are suitable to her condition and well-being. In all this the church in Upper Canada has taken the lead of the other Colonies, who are now following her steps, and even in England her proceedings are applauded, and lessons taken from the progress she has made. The venerable Bishop, on the verge of ninety, looks back with satisfaction on the troubles and obstacles he has had to encounter for upwards of half a century, and deems himself well repaid by the happy issues above enumerated. Now only (1864) he begins to think his mission in this world is nearly completed, and having proceeded with firmness and perseverance which no opposition could daunt, and no difficulty obstruct, and implored the divine blessing on all his endeavours, he leaves the whole with the utmost confidence under the care and protection of an all-seeing Providence.

STRANGE, Sir ROBERT, one of the most eminent historical engravers of Europe, was born in Pomona, one of the Orkney Islands, on 14th July 1721. He was lineally descended from Sir David Strang, a younger son of the family of Strang's of Balcaskie, in the East of Fife, who had settled in Orkney at the time of the Reformation. He received a classical education at Kirkwall, under the care of Mr Murdoch Mackenzie, teacher there, who rendered essential service to his country by accurate surveys of the Orkney Islands and of the British and Irish coasts. The subject of this memoir successively applied himself to the law and to the sea before his talent for sketching pointed out the propriety of making art his profession. Some sketches shown by a friend to Mr Richard Cooper, an engraver of some eminence in Edinburgh, and approved by him, led to Mr Strange being placed under that individual as an apprentice, and the rapid progress he made in his new profession soon showed that he had only now for the first time fallen into the line of life for which he was destined by nature. He was practising his art in Edinburgh on his own account, when, in September 1745, the Highland army took possession of the city. Mr Strange was not only himself well inclined to this cause, but he had formed an attachment to a Miss Lumisden, who had the same predilections. These circumstances, with his local notoriety as an engraver, pointed him out as a proper person to undertake a print of the young chevalier. While employed on this work, his lodgings in Stewart's Close were daily resorted to by the chief officers and friends of the prince, together with many of the most distinguished ladies attached to his cause. The portrait when completed was looked upon as a wonder of art; and it is still entitled to considerable praise. It was a half length in an oval frame on a stone pedestal, on

which is engraved—"Everso missus succurrere seculo." As a reward for his services he was offered a place in the finance department of the prince's army; or, as another account states, in the troop of Life Guards, which, partly at the instigation of his mistress, who otherwise threatened to withdraw her favour from him, he accepted. He therefore served through the remainder of the campaign. Soon after the battle of Falkirk, while riding along the shore, the sword which he carried in his hand was bent by a ball from one of the king's vessels stationed a little way out at sea. Having surmounted all the perils of the enterprise, he had to skulk for his life in the Highlands, where he endured many hardships. On the restoration of quiet times he ventured back to Edinburgh, and supported himself for some time by drawing portraits of the favourite Jacobite leaders, which were disposed of to the friends of the cause at a guinea each. A few, also, which he had destined for his mistress, and on that account adorned with the utmost of his skill, were sold about this period with a heavy heart to the Earl of Wemyss, from whom, in better times, he vainly endeavoured to purchase them back. In 1747 he proceeded to London, but not before he had been rewarded for all his distresses by the hand of Miss Lumisden. Without waiting long in the metropolis he went to Rouen, where a number of his companions in the late unfortunate war were living in exile, and where he obtained an ordinary prize given by the Academy. He afterwards resided for some time at Paris, where he studied with great assiduity under the celebrated Le Bas, who taught him the use of the dry needle. In 1751 he returned to London, and settled as an engraver, devoting himself chiefly to historical subjects, which he handled in so masterly a manner that he soon attracted considerable notice. In 1759, when he had resolved to visit Italy, for his further improvement, Mr Allan Ramsay intimated to him that it would be agreeable to the Prince of Wales and the Earl of Bute if he would undertake the engraving of two portraits which he had just painted for these eminent personages. Mr Strange refused, on the plea of his visit to Italy, which would thus be put off for a considerable time, and he is said to have thus lost the favour of the royal preceptor, which was afterwards of material disadvantage to him, although the King ultimately approved of his conduct, on the ground that the portraits were not worthy, as works of art, of being commemorated by him. Mr Strange set out for Italy in 1760, and in the course of his tour visited Naples, Florence, and other distinguished seats of the arts. He was everywhere treated with the utmost attention and respect by persons of every rank. He was made a member of the Academies of Rome, Florence, and Bologna, and Professor of the Royal Academy at

Parma. His portrait was introduced by Roffanelli, amongst those of other distinguished engravers, into a painting on the ceiling of that room in the Vatican library, where the engravings are kept. He had also the distinguished honour of being permitted to erect a scaffold in one of the rooms of that magnificent palace, for the purpose of taking a drawing of the Parnassus of Raphael; a favour not previously granted for many years to any petitioning artist. And an apartment was assigned for his own abode while engaged in this employment. A similar honour was conferred upon him at the Palace of the King of Naples, where he wished to copy a celebrated painting by Schidoni. Mr Strange's drawings were in coloured crayons, an invention of his own, and they were admired by all who saw them. He subsequently engraved prints on a splendid scale from about fifty of the paintings which he had thus copied in Italy. The subsequent part of the life of Mr Strange was spent in London, where he did not acquire the favour of the Court till 1787, when he was knighted. A letter by him to Lord Bute, reflecting on some instances of persecution which he thought he traced to that nobleman, appeared in 1775, and was subsequently prefixed to an "Inquiry into the Rise and Establishment of the Royal Academy at London." This was provoked from his pen by a law of that institution against the admission of engravings into the exhibitions. After a life spent in the active exercise of his professional talents, he died of an asthmatical complaint on the 5th of July 1792, leaving, besides his lady, a daughter and three sons. Sir Robert has been described by his surviving friends as one of the most amiable and virtuous of men, as he was unquestionably among the most able in his own peculiar walk. He was unassuming, benevolent, and liberal. His industry was equally remarkable with his talent. In the coldest seasons, when health permitted him, he went to work with the dawn, and the longest day was too short to fatigue his hand. Even the most mechanical parts of his labours he would generally perform himself, choosing rather to undergo a drudgery so unsuitable to his talents, than trust to others. His remains were interred in Covent Garden church-yard.

STUART, FRANCIS, Earl of Moray, THE FAMILY OF.—The Earldom of Moray became vested in the Crown of Scotland by the forfeiture of Archibald Douglas, Earl of Moray, in 1455, and it remained dormant till the reign of James IV., who, by letters patent, dated 20th June 1501, conferred it upon James Stuart, his natural son, by the Hon. Janet Kennedy, the Lord Kennedy's daughter; but this nobleman dying without male issue in 1544 (his only child, Mary, being married to John, Master of Buchan), the Earldom again reverted to the Crown, and was presented by Queen Mary, in 1548, to George, Earl of Huntly, High Chancellor

of Scotland; Her Majesty recalling that grant, however, was graciously pleased to bestow the Earldom, 30th January 1561, upon James Stuart, Prior of St Andrews, illegitimate son of James V., by Margaret, daughter of John, Lord Erskine, and natural brother to Her Majesty. This nobleman played subsequently a conspicuous part as Regent of Scotland, when the unhappy Queen was compelled to surrender her crown to her infant son, James VI. His Lordship married, in 1561, Anne, daughter of William Keith, Earl Marischal, and by that lady had two daughters; Elizabeth, married to Sir James Stuart, son of James, Lord Doune; and Margaret, married to Francis, ninth Earl of Errol—(of the first Earl's career we give a separate sketch)—he was succeeded by his elder son, James, second Earl, who, through the King's mediation, was reconciled to his father's murderer, and was married, in 1601, to that nobleman's daughter, the Lady Anne Gordon, by whom he had one son, James, his successor, and a daughter, Margaret, married to Sir James Grant, of Grant. His Lordship accompanied James VI. into England, and got a new investiture of the whole Earldom of Moray to himself and his heirs male, 17th April 1611, and was succeeded by his son. Here passing over several succeeding Earls, we come to Francis, the ninth Earl, K.T., son of Francis, the eighth Earl, and of Jane, eldest daughter of John, twelfth Lord Grey. His Lordship was born 2d February 1771; married, first, 26th February 1795, Lucy, second daughter of General John Scott, of Balmorie, county of Fife, by whom he had issue, Francis, who succeeded his father as tenth Earl on 12th January 1848, and dying in 1859, was succeeded by his brother, John, the present Earl.

STUART, JOHN, twelfth Earl of Moray, Lord Doune, Baron St Colme, (Lord Stuart of Castle Stuart, 1796) born 1797, son of Francis, tenth Earl of Moray, who died in 1848. His Lordship succeeded his brother Francis, late Earl of Moray, in 1859. The father of the present Earl married, first, in 1795, Lucy, second daughter of General John Scott of Balmorie, by whom he had the late Earl and the present; second, in 1801, Margaret (died 1837), daughter of Sir Philip Ainslie; issue, Archibald, and George, and Ladies Jane, Margaret Jane, Ann Grace, and Louisa. Presumptive heir to the title, his brother, the Hon. Archibald Stuart.

STUART, JAMES, first Earl of Moray, was celebrated in Scottish history by the title of the "Good Regent." The precise year of his birth is not certainly known; but there is good reason for believing that this event took place in 1533. Agreeably to the policy which James V. pursued with regard to all his sons, that of providing them with benefices in the church while they were yet in infancy, that he might appropriate their revenues during their nonage,

the Priory of St Andrews was assigned to the subject of this memoir when he was only in his third year. Of his earlier years we have no particulars, neither have we any information on the subject of his education. The first remarkable notice of him occurs in 1548, when Scotland was invaded by the Lords Grey, D. Wilton, and Clinton, the one by land and the other by sea. The latter having made a descent on the coast of Fife, the young Prior, then only fifteen, who lived at St Andrews, placed himself at the head of a determined little band of patriots, waylaid the invaders, and drove them back to their boats, with great slaughter. Shortly after this he accompanied his unfortunate sister, Queen Mary, then a child, to France, whither a party of the Scottish nobles sent her at once for safety, and for the benefits of the superior education which that country afforded. The Prior, however, did not remain long in France on this occasion, but he seems to have been in the practice of repairing thither from time to time during several years after. At this period he does not appear to have taken any remarkable interest in national affairs. In addition to the Priory of St Andrews, he acquired that of Pittenweem, besides accepting the Priory of Mascon in France *in commendam*. For these favours of the French Court he took an oath of fealty to Pope Paul III. in 1544. From the year 1548, when the Prior defeated the English troops under Lord Clinton, till 1557, there occurred nothing in his history, with the exception of the circumstance of his accompanying his sister Mary to France, worthy of any particular notice. In the latter year, accompanied by his brother, Lord Robert Stuart, Abbot of Holyrood, he made an incursion into England at the head of a small force, but without effecting any very important service, or doing much injury to the enemy. In the same year he proceeded to Paris to witness the ceremony of marriage between the young Queen of Scotland and the Dauphin of France, having been appointed one of the Commissioners on the part of the former kingdom for that occasion. Soon after the celebration of the marriage, the Prior solicited from Mary the Earldom of Moray, but this request, by the advice of her mother, the Queen Regent, she refused; and although she qualified the refusal by an offer of a Bishopric either in France or England instead, it is said that from this circumstance proceeded in a great measure his subsequent hostility to the Regent's government. During the struggles between the Queen Regent and the Lords of the Congregation, the Prior who had first taken part with the former, but latterly with the Lords, gradually acquired by his judicious conduct and general abilities a very high degree of consideration in the kingdom. He was by far the most potent party after John Knox in establishing the reformed religion. Having now abandoned the clerical character, he

was, soon after the death of the Queen Regent, which happened in June 1560, appointed one of the Lords of the Articles, and in the following year he was commissioned by a council of the nobility to proceed to France to invite Mary, whose husband was now dead, to return to Scotland. This commission he executed with much judgment and with much tenderness towards his ill-fated relative, having, much against the inclination of those by whom he was deputed, insisted on the young Queen's being permitted the exercise of her own religion, after she should have ascended the throne of her ancestors. On Mary's assuming the reins of Government in her native land, the Prior took his place beside her throne, as her confidant, prime minister, and adviser, and by his able and judicious conduct, carried her safely and triumphantly through the first act of her stormy reign. He swept the borders of the numerous bands of free-booters with which they were infested. He kept the enemies of Mary's dynasty in abeyance, strengthened the attachment of her friends, and by his vigilance, promptitude, and resolution, made those who did not love her government learn to fear its resentment. For these important services, Mary, whose implicit confidence he enjoyed, first created him Lieutenant of the Borders, and afterwards Earl of Mar. Soon after his creation, the Earl married the Lady Agnes Keith, daughter of the Earl Marischal. The ceremony was publicly performed in the Church of St Giles, Edinburgh, with a pomp which greatly offended the reformers. The Earldom which the Prior had just obtained from the gratitude of the Queen having been claimed by Lord Erskine as his peculiar right, the claim was admitted, and the Prior resigned both the title and the property attached to it; but was soon after gratified by the Earldom of Murray, which had long been the favourite object of his ambition. Immediately after his promotion to this dignity, the Earl of Huntly, a disappointed competitor for the power and popularity which Murray had obtained, and for the favour and confidence of the Queen, having been proclaimed a rebel for various overt acts of insubordination, originating in his hostility to the Earl; the latter, equally prompt, vigorous, and efficient in the field as at the Council Board, led a small army, hastily summoned for the occasion, against Huntly, whom he encountered at the head of his adherents at a place called Corrichie. A battle ensued, and the Earl of Murray was victorious. In this engagement he displayed singular prudence, skill, and intrepidity, and a military genius, which proved him to be as able a soldier as he was a statesman. On the removal of Huntly—for this powerful enemy died suddenly and immediately after the battle, although he had received no wound, and his eldest son perished on the scaffold at Aberdeen—Murray remained in undis-

puted possession of the chief authority in the kingdom, next to that of the sovereign; and the history of Scotland does not present an instance where a similar authority was more wisely or more judiciously employed. The confidence, however, amounting even to affection which had hitherto subsisted between Murray and his sovereign, was now about to be interrupted and finally annihilated. The first step against this unhappy change of sentiment was occasioned by the Queen's marriage with Darnley. To this marriage Murray was not at first averse; nay, he rather promoted it; but personal insults, which the vanity and weakness of Darnley induced him to offer to Murray, together with an offensive behaviour on the part of his father, the Earl of Lennox, produced in the haughty statesman that hostility to the connection, which not only destroyed the good understanding between him and the Queen, but converted him into an open and undisguised enemy. His irritation on this occasion was further increased by Mary's imprudently evincing, in several instances, a disposition to favour some of his most inveterate enemies; and among these, the notorious Earl of Bothwell, who had some time before conspired against his life. In this frame of mind, Murray not only obstinately refused his consent to the proposed marriage of Mary to Darnley, but ultimately had recourse to arms to oppose it. In this attempt, however, to establish himself by force he was unsuccessful. After raising an army, and being pursued from place to place by Mary in person, at the head of a superior force, he fled into England, together with a number of his followers and adherents, and remained there for several months. During his expatriation, however, a total change of affairs took place at the Court of Holyrood. The vain and weak Darnley, wrought upon by the friends of Murray, became jealous, not of the virtue, but of the power of the Queen, and impatiently sought for uncontrolled authority. In this spirit he was prevailed upon by the enemies of his consort to league himself with Murray and the banished lords who were with him. The first step of the conspirators was the murder of Rizzio, the Queen's Secretary; the next to recall on their own responsibility, sanctioned by Darnley, of the expatriated nobleman, who arrived in Edinburgh on the 9th March 1566, twenty-four hours after the assassination of the unfortunate Italian. Although Murray's return had taken place without the Queen's consent, she was very soon reconciled to that event, and was induced to receive him again apparently into favour. Whatever sincerity, however, there was in this seeming reconciliation on the part of the Queen there appears to be good reason for believing that there was but little of that feeling on the side of Murray, for, from this period, he may be distinctly traced, notwithstanding of occasional instances of apparent attachment to the interests of the

No. LV.

Queen, as the prime mover, sometimes secretly and sometimes openly, of a faction opposed to the Government of Mary, and whose object evidently was to overthrow her power and to establish their own in its stead. To this end, indeed, them of Murray and his confederates would seem to have been long steadily directed, and the unguarded and inconsiderate conduct of the Queen enabled them speedily to attain their object. The murder of Darnley and the subsequent marriage of Mary to Bothwell had the twofold effect of adding to the number of her enemies and of increasing the hostility of those who already entertained unfriendly sentiments towards her. The result was that she was finally dethroned, and confined a prisoner in Lochleven Castle, and the Earl of Murray was appointed Regent of Scotland. With this dignity he was invested on the 22d August 1567; but whatever objection may be urged against his conduct previous and relative to his elevation, or the line of policy he pursued when seeking the attainment of this ambition, there can be none urged against the system of government he adopted and acted upon when placed in power. He procured the enactment of many wise and salutary laws, dispensed justice with an unequal hand, kept down the turbulent and factious, restored internal tranquility and personal safety to the people, and in every public act of his authority discovered a sincere desire for the welfare of his country. Still the Regent was yet more feared and respected than loved. He had many powerful enemies, while the Queen, though a captive, had still many and powerful friends. These, having succeeded in effecting her liberation from Lochleven, mustered in arms, and took the field in great force, with the view of restoring her to her throne. With his usual presence of mind, fortitude, and energy, the Regent calmly, but promptly, prepared to meet the coming storm; and, in place of demitting the Regency, as he had been required by the Queen to do, he determined on repelling force by force. Having mustered an army of three thousand men, he encountered the forces of the Queen, which consisted of double that number, at Langside, and totally routed them; his cool, calculating judgment, calm intrepidity, and high military talents being more than a match for their numerical superiority. This victory the Regent instantly followed up by the most decisive measures. He attacked and destroyed all the castles and strongholds of the nobles and gentlemen who had joined the Queen, and infused a yet stronger and more determined spirit into the administration of the laws; and thus he eventually established his authority on a firmer basis than that on which it had rested before. After the Queen's flight to England, the Regent, with some others, was summoned to York by Elizabeth, to bear witness

against her in a trial which had been instituted by the latter, to ascertain Mary's guilt or innocence of the crime of Darnley's murder. The Regent obeyed the summons, and did not hesitate to give the most unqualified testimony against his unhappy sister. Having performed this ungenerous part, he left the unfortunate Queen in the hands of her enemies, and returned to the administration of the affairs of that kingdom, of which he was now uncontrolled master. The proud career, however, of this wily, but able politician, this stern, but just ruler, was now soon to be darkly and suddenly closed. While passing on horseback through the streets of Linlithgow, on the 23d of January 1570, he was fired at from a window by James Hamilton of Bothwellhaugh, nephew to the Archbishop of St Andrews. The ball passed through his body, but did not instantly prove fatal. Having recovered from the first shock of the wound, he walked to his lodgings, but expired a little before midnight, being at the period of his death in the thirty-eighth year of his age. Hamilton's hostility to the Regent proceeded from severities with which the latter had visited him for having fought under the Queen at Langside, and for insulting his wife. The assassin escaped to France, where he died a few years afterwards.

STUART, JAMES, Esq. of Dunearn, was born in the year 1775, and died at his house, Notting Hill, near London, on the 3d November 1849, in his seventy-fourth year. Mr Stuart, about forty years ago, figured prominently among the Edinburgh Whigs. He was a keen politician, whose name was closely associated with the progress of Liberal principles in that city. He was much esteemed among his friends, but his zeal and impetuosity, especially in political affairs, rendered him a conspicuous mark for his political opponents. The fatal duel which he had with Sir Alexander Boswell in 1822 constitutes a memorable passage in our political annals. This unhappy affair arose out of accidental disclosures, which at the time were considered to leave neither party any alternative save a hostile meeting. Sir Alexander felt that he had directed his irony against Mr Stuart with too keen an edge to allow any room for an apology consistent with his honour, and Mr Stuart, who had been upbraided at the time as a coward, now that he had discovered that the shafts came from no underling of the opposite party, considered himself constrained to demand satisfaction, although he gave Sir Alexander the option of confessing that it was "a bad joke." He could go no farther in the path of accommodation, and Sir Alexander, from the cause we have stated, saw that he could not with sincerity accept the compromise offered. After the melancholy event, Mr Stuart proceeded to France, but intimated that he would surrender to take his trial, which he did in July 1822, and was acquitted. A strong sympathy,

and shared by his political opponents, was excited towards Mr Stuart, and the duel had a sensible effect in mitigating the asperity of the two leading political parties at the time. Mr Stuart, who was proprietor of the estate of Dunearn, near Aberdeen, continued to reside in Edinburgh for several years after the above occurrence, following his professional duties as a writer to the signet. But his affairs eventually became embarrassed, and he left this country for the United States of America. On his return to England he published his travels in America, a work which professed to be only a plain detail of his impressions as to the political and domestic institutions of that country, but was favourably received at the time. Mr Stuart also acquired an interest in the *London Courier* after it had ceased to be the official organ of the Liverpool Administration. A few years after the advent of his political friends to office, he was appointed an inspector of factories, which office he held until his death. Mr Stuart was married to the sister of the late Sir Robert Mowbray Cockairney, who survives him. They had no children.

#### STUARTS, THE ROYAL HOUSE OF.—

The misfortunes of the royal Stuarts are quite unprecedented. Their vicissitudes form the most touching and romantic episode in the story of sovereign houses. Sprung originally from a Norman ancestor, Alan, Lord of Oswestry, in Shropshire, they became, almost immediately after their settlement in North Britain, completely identified with the nationality of their new country, and were associated with all the bright achievements and all the deep calamities of Scotland. James I., sent to France by his father to save him from the animosity of Albany, was unjustly seized by Henry IV. on his passage; suffered eighteen years' captivity in the Tower of London; and was at last murdered by his uncle, Walter, Earl of Atholl, at Perth. James II., his son, fell at the early age of twenty-nine at the siege of Roxburgh Castle, being killed by the accidental discharge of his own artillery which, in the exuberance of his joy, he ordered to be fired in honour of the arrival of one of his own Scottish Earls with a reinforcement. James III., thrown into prison by his rebellious subjects, was assassinated by the confederated nobility, involuntarily beheaded by his son, the Duke of Rothsay, who became in consequence King James IV. The hereditary mischance of his race attended the fourth James to Flodden, where he perished, despite of all warning, with the flower of the Scottish chivalry. His son, James V., broken-hearted at the rout of Solway Moss, where his army surrendered in disgust, without striking a blow, to a vastly inferior force, took to his bed, and never rose from it again. Just before he breathed his last news came that the Queen had given birth to a daughter. "Farewell!" exclaimed pathetically the dying monarch, "farewell



to Scotland's crown! it came with a lass, and it will pass with a lass. "Alas! alas!" The child thus born at the moment almost of her father's death was the beautiful and ill-fated Mary Stuart, who, after nineteen years of unwarranted and unmitigated captivity, was beheaded at Fotheringhay Castle, and her grandson, the royal martyr, Charles I., perished in like manner on the scaffold. Charles's son, James II., forfeited the proudest crown in Christendom, and his son's attempt to regain it brought only death and destruction to the gallant and loyal men that ventured life and fortune in the cause, and involved his heir, "Bonnie Prince Charlie," in perils almost incredible. A few lines more are all that are required to close the record of this unfortunate race. The right line of the royal Stuarts terminated with the late Cardinal York. He was the second son of the old Pretender, "and was born at Rome, 26th March 1725, where he was baptised by the name of Henry Benedict Maria Clemens. In 1745 he went to France to head an army of 15,000 men assembled at Dunkirk for the invasion of England, but the news of Culloden's fatal contest counteracted the proposed plan. Henry Benedict returned to Rome, and exchanging the sword for the priest's stole, was made a Cardinal by Pope Benedict XIV. Eventually, after the expulsion of Pius VI. by the French, Cardinal York fled from his splendid residences at Rome and Frascati to Venice, infirm in health, distressed in circumstances, and borne down by the weight of seventy-five years. For a while he subsisted on the produce of some silver plate which he had rescued from the ruin of his property, but soon privation and poverty pressed upon him, and his situation became so deplorable that Sir John Cox Hippisley deemed it right to have it made known to the King of England. George the Third immediately gave orders that a present of £2000 should be remitted to the last of the Stuarts, with an intimation that he might draw for a similar amount in the following July, and then an annuity of £4000 would be at his service so long as his circumstances might require it. This liberality was accepted, and acknowledged by the Cardinal in terms of gratitude, and made a deep impression on the Papal Court. In 1810 Bishop Low accompanied the Earl of Hardwicke on an excursion to the West Highlands. Seeing a staunch Jacobite on the road one day, whom he knew, he wished to draw him out before the Earl. Some time previous King George had granted the annuity above mentioned, and the Bishop requested the Earl to tell this piece of news to his Jacobite friend to evince the kindly feeling now entertained by the reigning family for the last of the unfortunate race of Stuarts. The Highlander could not at first understand or be made to believe the tidings. The Bishop said:—"This is an English nobleman, whose word is unquestionable."

At last, the Highlander, finding he could no longer doubt or dispute the fact, remarked—"Weel, weel, George is only gie'n the Cardinal back pairt o' his ain after a!" The pension Cardinal York continued to receive until his decease in June 1807, at the age of eighty-two. From the time he entered into holy orders his Eminence took no part in politics, and seems to have laid aside all worldly views. The only exception to this line of conduct was his having medals struck at his brother's death in 1788, bearing on the face a representation of his head with this inscription:—"Henricus Nonus Magnæ Britannicæ Rex; non voluntate hominum, sed Dei gratia." With Cardinal York expired all the descendants of King James the Second of England, and the representation of the royal houses of Plantagenet, Tudor, and Stuart thereupon vested, by inheritance in Charles Emanuel IV., King of Sardinia, who was eldest son of Victor Amadeus III., the grandson of Victor Amadeus, King of Sardinia, by Anne his wife, daughter of Henrietta, Duchess of Orleans, daughter of Charles I., King of England. Charles Emanuel IV. died in 1819, and was succeeded by his brother, Victor Emanuel I., King of Sardinia, whose eldest daughter and co-heiress, Beatrice, Duchess of Modena, was mother of Francis V., Duke of Modena, and Emanuel II., King of Sardinia, who succeeded his father, Charles Albert, and on the 17th March 1861 took upon himself the style and title of King of Italy—is the present heir of line of the Royal House of Stuart.

STUART, JAMES, the I. of Scotland, was born at Dunfermline in 1394. He was the son of King Robert the III., a good and virtuous Prince, but with a timidity and irresolution which rendered his virtues of none avail, and such that enabled his brother, the Duke of Albany, to acquire an unlimited influence over him. Possessed, by his own modesty, of a very low opinion of his own abilities, and, by the obtrusive manners of the Duke, of a very high one of his talents, Robert suffered his brother to usurp the whole authority, and became at length so habitually to be governed in all things by him, that he dared not avow his own sentiments, however different from those of the Duke, nor interfere in the dearest interests of his family and his heart. Desires increase by gratification, and the wishes of an ambitious man are never satisfied whilst one person remains in the world greater than himself. Nor could Albany be content with that regal power he fully enjoyed by the tame acquiescence of his brother, but he panted for the regal title also; and though Robert had two sons, who stood between him and the throne, he determined to clear the path of these obstructions, if he should mount to that seat of honour over their dead bodies. David, the Prince of Scotland, was a lively youth of great ability; the unnatural authority of his uncle was irksome to him, and he penetrated through

his ambitious aims and objects, but it was in vain that he laboured to open his father's eyes and infuse into his soul sufficient spirit to shake off the pernicious ascendancy. On the other hand, Albany discovered the efforts of David, and dreaded his rising genius; but, concealing his rancour, he continued to caress the Prince with every appearance of affection, and introduced to his acquaintance some young men, his creatures, of pleasing manners, but of debauched principles and irregular lives. Seduced by their example, the royal youth was drawn into some irregularities and excesses which the Duke represented to the King in the strongest and most glaring light, heightened by all the colourings which art and malice could suggest, that were nothing more than youthful escapades. He pretended an anxiety to prevent him disgracing himself; and to facilitate his reformation, he represented the absolute necessity of confining him, a scheme in which he was so successful that he extorted from his weak father an unwilling order for his being confined in Falkland Castle, under the immediate care and inspection of his uncle. Thus torn by his father's abused authority from those friends whom he had conciliated by his pre-eminent merit more than by his princely rank, the royal youth found himself in the hands of his most inveterate enemy, and surrounded by creatures wholly devoted to his will. The unhappy Prince saw that his death was determined on, but he little anticipated the cruel means by which it was to be effected. For fifteen days he was suffered to remain without food, under the charge of two ruffians named Wright and Selkirk, whose task it was to watch the agony of their victim till it ended in death. It is said that for a while the wretched prisoner was preserved in a remarkable manner by the kindness of a poor woman, who, in passing through the garden of Falkland, was attracted by his groans to the grated window of his dungeon, which was on a level with the ground, and thus became acquainted with his state. It was her custom to steal thither at night, and bring him food, which she dropped in the shape of small cakes through a grating, whilst her own milk was the only way he could be supplied with drink. But Wright and Selkirk, suspecting from his appearance that he had some secret supply, and having watched the charitable visitant, and detected her purpose, the Prince was abandoned to his fate. When nature at last sunk, his body was found in a state too horrible to be described, but which showed that in the extremities of hunger he had gnawed and torn his own flesh. It was then carried to the monastery of Lindores, and there privately buried. Great as was the power of the Duke, and much as all the Court feared him, yet such was the general abhorrence of this action, which one of his attendants had disclosed, that there were not wanting some who informed

the King of it. He was incensed without having sufficient spirit to call to account and punish his brother, but he was at least roused to a care of his remaining son James, then about eleven years old, whom he determined to send beyond the reach of danger. The education of Prince James was early confided to Henry Wardlaw, Bishop of St Andrews, the learned and excellent Prelate to whom belongs the unfading honour of being the founder of the first University of Scotland, that of St Andrews, and the father of the infant literature of his country. Sinclair, Earl of Orkney, and Sir David Fleming of Cumbernauld, were the barons who superintended the instruction of the Prince in martial and athletic exercises. For the express purpose of saving him from the schemes of his uncle, it was resolved by the King, in 1405, to send him to the Court of Charles the VI. of France, where he might at once be safer in person, and receive an education superior to what could be obtained at that time in his own country. With this view the young Prince was privately conducted to East Lothian, and embarked on board a vessel at the Bass along with the Earl of Orkney and a small party of friends. It would appear that he then escaped his uncle by a very narrow chance, as Sir David Fleming, in returning from the place of embarkation, was set upon at Long Hermandstone by the retainers of Albany, and cruelly slain. The young Prince pursued his voyage towards France, furnished with letters of recommendation, not only to the French Ministry, but also to the King of England, Henry the IV., then on the throne, in case the Prince should be driven into any part of his territories by stress of weather. Useless precaution! Albany had long maintained the most friendly correspondence with Henry, who, he trusted, would assist him in the usurpation he meditated. It was ever the ungenerous policy of England to foment the disputes, widen the breaches, and heighten the distress of this unhappy kingdom. Henry was apprised of this voyage of the Prince. It is, indeed, too probable the master of the vessel had his instructions, who, taking the advantage of the sea sickness which much incommoded James, made that a pretence for landing him on the English shore. His arrival was instantly known; he was seized, carried to King Henry, and committed prisoner to the Tower in open violation of a truce which then subsisted between the two nations, while to all those rights of hospitality to which he had been so pathetically recommended by his father Henry had no regard. To Robert the sad tidings proved fatal. He survived the melancholy intelligence but three days. About this time and during the regency of the Duke of Albany we find the first example of persecution for religious opinion recorded in Scottish history.

John Resby, an English priest of the school of the great Reformer Wickliff, in whose remarkable works are to be found the seeds of almost every doctrine of Luther, had passed into Scotland either in consequence of the persecutions of Wickliff's followers, which arose after his death, or from a desire to propagate the truth. After having for some time remained unnoticed, the boldness and the novelty of his opinions at length awakened the jealousy of the Romish Church; and it was asserted that he preached the most dangerous heresies. He was immediately seized by Lawrence of Lindores, an eminent doctor in theology, and compelled to appear before a council of the clergy where this inquisitor presided. Here he was accused of maintaining no fewer than forty heresies, amongst which the principal were a denial of the authority of the Pope as the successor of St Peter; a contemptuous opinion of the utility of penances and auricular confession, and an assertion that an absolutely sinless life was necessary in any one who dared to call himself the Vicar of Christ. Although Resby was esteemed an admirable preacher by the common people, his eloquence, as may easily be supposed, had little effect upon the bench of ecclesiastical judges before whom he defended himself. Lawrence of Lindores was held by the ecclesiastical court to be equally triumphant in his confutation of the written conclusions and in his answers to the spoken arguments by which their author attempted to support them; and the brave Resby was barbarously condemned to the flames and delivered over to the secular arm. The cruel sentence was carried into immediate execution; and he was burned at Perth in the year 1407, his books and writings, as many as could be got, being consumed in the same fire with their master. It is probable that the church was stimulated to this unjustifiable severity by Alhauy, the Regent, whose bitter hatred to all Lollards and heretics, as he called them, and zeal for the purity of the Roman Catholic faith are particularly recorded by Winton the historian. Sundry of the pamphlets and writings of this early Reformer, however, were carefully concealed and preserved by his disciples. They did not dare, indeed, to disseminate them openly, but they met and read and pondered in secret; and the reformed doctrines which had been propagated by Resby remained secretly cherished in the hearts of his disciples, and re-appeared in a few years in additional strength and with a spirit of more active and determined proselytism. Amidst all the changes which the Church of Rome has undergone its policy remains the same; its spiritual pride is unsubdued; its thirst for worldly power and universal domination unaltered—and as far as we can judge from the past—unalterable. If the See of Rome had the power the horrors of the Inquisition would be revived in every country. Death by the gibbet, the rack, and the pendulum

would be in operation to suppress and subdue the energies of the human mind, and bring it again under the thralldom of ecclesiastical despotism. But these days, we trust, are gone for ever—the sword of persecution has returned to its scabbard—the funeral pile raised up to consume living human victims blazes no more; and the instruments of torture are now only shown as objects of curiosity to the historian and the antiquary. Henry, the King of England, having no design against the mind of his captive, furnished him in a liberal manner with the means of continuing his education. Sir John Pelham, the Constable of Pevensey Castle, to which the Prince James had been removed, and one of the most distinguished knights of his age, was appointed his governor; and masters were provided for instructing him in various accomplishments and branches of knowledge. In all athletic and manly exercises—in the use of his weapons, in his skill in horsemanship, his speed in running, his strength and dexterity as a wrestler, his firm and fair arm as a joister and tourneyer, the youthful king had few equals. As he advanced to manhood his figure was majestic. His chest was broad and full, his arms long and muscular, and his limbs well formed so as to combine elegance and lightness in strength. To skill in warlike exercises every youthful candidate for honour and knighthood was expected to unite a variety of more pacific and elegant accomplishments, which were intended to render him a pleasant companion in the hall, as the others were calculated to make him a formidable enemy in the field. The science of music, both vocal and instrumental; the composition and recitation of pieces of poetry; an acquaintance with the writings of the popular poets of the times, were all essential branches of education which was then adopted in the castle of any feudal chief. Cut off for a long and tedious period from his crown and his people, James could afford to spend many hours each day in the cultivation of accomplishments to which, under other circumstances, it would have been impossible to have given up so much of his time. He was acquainted with the Latin language. In theology, oratory, and grammar—in the civil and canon laws he also was instructed by the best masters. Devoted, however, as he was to these pursuits, James appears to have given his mind with a still stronger bias to the study of English poetry, choosing Chaucer and Gower for his masters in the art, and entering with the utmost ardour into the great object of the first of these illustrious men—the improvement of the English language—the production of easy and natural rhymes, and the refinement of poetical numbers from the rude compositions which had preceded him. Meanwhile, the Duke of Albany resolved to aspire to the throne, but he could not decently make the attempt during the life of Prince James, his nephew, and King Henry was too politic

a Prince not to take advantage of detaining him, and by that means preserving an ascendancy over the councils of Scotland, which would effectually secure them from assisting either his foreign or domestic enemies. Albany was therefore, to his great mortification, obliged to be content with the power, but without the title of King; but during his life he certainly enjoyed every prerogative of royalty, for the sovereign King James was kept a prisoner in England during the remainder of Henry's reign, and the whole time of that of his successor, for his captivity lasted from the year 1404 to 1423, no less than nineteen tedious years. But though Henry, King of England, had secured the friendship of the Duke of Albany by the strongest of all ties to the crafty and worldly—*interest*,—yet the son of Albany, Murdoch, a Prince of inferior abilities, who succeeded to his father's honours and regency, evinced by his conduct that even interest is no security against *fools* who are governed by *caprice*. In the beginning of the reign of Henry the V. in England, when the arms of the Dauphin acquired some force in France, Murdoch, fortunately for Scotland, though weakly and foolishly for himself, so far forgot the politics of his father as to enter into an alliance with Charles the Seventh of France, and suffer the Scots, in great numbers, to mingle in the French armies, and assist in their struggle to throw off the English yoke. To break this alliance it then became the interest of the English Regent, the Duke of Gloucester, who assumed that office during the minority of Henry VI., and who appears to have been animated with favourable dispositions towards the Scottish King to liberate their captive, and, by placing him peaceably on the Scottish Throne, to ensure his lasting favour and friendship. Though the policy of England had predominated over her humanity in the capture and detention of James, yet in every other circumstance which regarded him it must be admitted that she acted worthy of her name. James' education had been carefully attended to, and was in every way in conformity with his high rank; he was treated with all the respect and deference due to the Monarch of Scotland, and had every indulgence and liberty granted him consistent with his situation. Thus he grew up one of the most amiable of men; his understanding highly cultivated and informed by the learning and piety of his tutors; his heart purified and refined by their moral and virtuous precepts, and his manners polished in no common degree by the company and conversation of the princes and nobility of the kingdom. Among the young nobility who visited our sovereign, his heart distinguished, with peculiar affection, the Duke of Somerset and his sister Lady Jane. For that amiable young nobleman he felt the most sincere and ardent affection; but a passion more tender attached him to the lady, her personal graces were still far in-

ferior to those of her mind. Her beauty had inspired his muse, and was the frequent theme of his verse. Amongst the poems produced by the Royal poet, there is one entitled "A Song in Absence," beginning, "Sen that the cyne that works my weel-fair," in which he bewails in strains breathing the warmest and most ardent attachment, the absence of the mistress of his heart; and in the still more elaborate production of his muse, viz., the "King's Quain," he thus speaks of her:—

Of her array, the form gif I sall write,  
Toward her gowden hair and rich aytre,  
In fret-wis couchet with pearls white;  
And gretto balas lemyng as the fire;  
With many ane emerald and sapphire;  
And on her head a chaplet, fresh of hew,  
Of plumes partit rede, and white, and blue.

In this really beautiful poem the enamoured king describes himself as having first fallen in love with the Lady Jane as she was walking in the gardens under the Tower at Windsor in which he was for some time confined. It is, therefore, more than probable that he lost no time in making his fair enslaver aware of the conquest she had made by signs from his grated window placed high in his lofty prison, and it is also likely that her walks under the Tower were not rendered less frequent by this discovery. The splendour of Jane's dress as described in this poem is very remarkable. She seems to have been covered with jewels, and to have been altogether arrayed in the utmost magnificence, not improbably in the consciousness of the eyes that were set upon her. The result, at all events, as we shall see by and-by, shows that the captive prince must have found means sooner or later of communicating with the fair idol of his affections. Time rolled on, and James was granted more liberty. He had long worn the chains of Lady Jane which had rendered those of her nation less irksome to him; nor had his graceful person, the sweetness of his manners, softened by early adversity, and the sparkle of a chastened and refined wit which animated his conversation been overlooked by that young lady. The idea also of unfortunate royalty had something highly interesting and affecting in it, to which his patience, at once dignified and cheerful, gave additional claims. Her heart melted for the unhappy prince, and compassion soon made way for a more tender feeling. Things were in this position when there appeared in the High Court of Parliament of England a disposition to release King James. The Duke of Somerset had sounded the inclinations of his sister the Lady Jane, and found them very far from being averse to James. She loved him as a gentle, amiable, and good man, but the circumstance of royalty could not be supposed unacceptable or unappreciated either by herself or her brother, for descended as they were from a race of kings, they were neither of them without the pride and

ambition of their princely family; and Somerset was by no means deficient in efforts to bind the diadem on the head of Jane. He enforced in the Council the expediency of allowing James to depart in friendship to his kingdom, and making an honourable and permanent peace with him. The Bishop of Worcester confirmed the appeal, and that Lady Jane should be given as wife to the Scottish King, a proposal that was unanimously approved of. James received the offer with transport. The Scotch, who eagerly desired the return of their King, were written to, and safe conduct was given to commissioners, who instantly set out for London to settle the terms of the King's deliverance. On the 12th of May 1423 King James was permitted to meet at Pontefract with the Scottish Commissioners who should be empowered to enter into a negotiation upon this subject with the Commissioners of England, and such a conference took place accordingly. It will be recollected that James had been seized by the English, nineteen years before, during the time of peace, and to have insisted on a ransom for a prince, who, by the law of nations was not properly a captive, would have been gross injustice. The English Commissioners accordingly declared that they should only demand the payment of the expenses of maintenance and education of the King of Scotland which had been incurred during the long period of his residence in England, and these they fixed at forty thousand pounds, to be paid in yearly sums of ten thousand marks till the whole was discharged. The conference ended in a treaty; and all differences being amicably adjusted to the satisfaction of the parties, James espoused the choice of his heart. The Royal marriage was celebrated with great feudal pomp and grandeur in the church of St Mary in Southwark, after which the feast was held in the palace of Cardinal Beaufort, the uncle of the bride, a man of vast wealth and equal ambition. Next day James received, as the dower of his wife, a relaxation from the payment of 10,000 marks of the original sum which had been agreed on. A truce of seven years was concluded, and, accompanied by his Queen and a brilliant cortege of the English nobility, to whom he had endeared himself by his graceful manners and deportment, he set out for his own dominions. At Durham he was met by nine Scottish Earls, and a train of the highest barons and gentry, amounting to about 300 persons. From Durham, still surrounded by his nobles, and attended by the Earl of Northumberland and a numerous escort, he proceeded on his progress, halting at Melrose Abbey to give his Royal Oath on the Holy Gospels, to govern righteously on his entry to his own dominions. He then was received by all classes of his subjects with expressions of tumultuous joy and undissembled affection; and Duke Murdoch, the Regent, hastened to

resign the government into the hands of a Prince who was in every way worthy of the crown. James proceeded to Edinburgh, where he held the festival of Easter; and on the 21st of May 1424 he and his Queen were solemnly crowned in the Abbey Church at Scone. According to an ancient hereditary right the King was placed in the marble chair or royal seat by the late Governor Murdoch, Duke of Albany and Earl of Fife, whilst Henry Wardlaw, Bishop of St Andrews, the same honest and faithful prelate to whom the charge of his early education had been committed, anointed his royal master, and placed the crown upon his head amid a crowded assembly of the clergy, nobility, and gentry, and the shouts and rejoicings of the people, after which he convoked his Parliament on the 26th of May, and proceeded to the arduous task of inquiring into the abuses of the government, and adopting measures for their reformation. But the royal pair discovered that the high honours they came to receive were not without their more than proportional share of pain, and that in the jewels of the diadem were intermixed many thorns. The reins of government had been held so loosely by the weak and timid hand of Murdoch, that all order was become intolerable; the royal prerogative so encroached upon, that little was left but the name of monarch; while the haughty and independent barons, at the head of their numerous clans, enjoyed all its powers. The task of restoring the Government to its ancient equilibrium was arduous, and the efforts of King James, without effecting the purpose, rendered him somewhat unpopular. The lower ranks of his subjects, habituated to a licentious and uncontrolled freedom, spurned at all order and good government, and detested alike the law and those who would have enforced its observance; while the higher ranks beheld with malignity an attempt to circumscribe their authority within proper limits, and filled the kingdom with confusion by their cabals. This general discontent was greatly augmented by the arts of his Uncle Walter, Earl of Athole, a younger brother of the late King Robert, who possessed all the baneful ambition and mischievous talents of the late Duke of Albany, and hoped, by fomenting the public discord, to follow his example and seize the royal authority. He suggested that the King was grasping at arbitrary power; and every exercise of his regal prerogative, every enforcement of the law upon offences the most atrocious, was maliciously represented by him to the jealous nobles as so many proofs of that design. For some years did this excellent king struggle with these difficulties. At length his patience and perseverance evidently gained ground—the nobles began to be convinced by experience that he aimed at the attainment of no more than his legitimate authority—the influence of the Earl of Athole diminished, and James having

procured a creature of Athole's (by name Graham) to be outlawed, who had often acted as an incendiary in stirring up the rabble to sedition for an accumulation of the most consummate villany, the hatred of Athole to the King was increased. Enraged at the punishment of his favourite, and perceiving his own approaching disgrace in the growing popularity of James, Athole determined by the blackest treason to prevent it. Two anecdotes of this period have been preserved by Bower, the faithful contemporary historian of the times, which illustrate in a striking manner both the character of the King and the condition of the country. In the Highland districts one of those ferocious chieftains before referred to had broken in upon a poor cottager and carried off two of her cows. Such was the unlicensed state of the country that the robber walked abroad and was loudly accused by the aggrieved party, who declared that she should never put off her shoes again till she had carried her complaint to the King in person. "It is false," cried he, "I'll have you shod myself before you reach the court," and with a brutality scarcely credible, the monster carried his threat into execution by fixing, with nails driven into the flesh, two horse shoes of iron upon her naked feet, after which he thrust her wounded and bleeding on the highway. Some humane persons took pity on her; and when cured she retained her original purpose, sought out the King, told her story, and showed her feet, still seamed and scarred by the inhuman treatment she had received. James heard her with that mixture of pity, kindness, and indignation which marked his character; and having instantly directed his writs to the Sheriff of the county where the robber chief resided, had him seized within a short time, and sent to Perth where the court was then held. He was tried and condemned; a linen shirt was thrown over him, upon which was painted a rude representation of his crime, and after being paraded in this ignominious dress through the streets of the town, he was dragged at a horse's tail, and hanged on a gallows. The other story to which we have alluded is almost equally characteristic. A noble of high rank, and nearly related to the King, having quarrelled with another baron in presence of the monarch and his court so far forgot himself that he struck his adversary on the face. James instantly had him seized, and ordered him to stretch out his hand upon the council table; he then unsheathed the short cutlass which he carried at his girdle, gave it to the baron who received the blow, and commanded him to strike off the hand which had insulted his honour, and was forfeited to the laws, threatening him with death if he refused. There was little doubt, from what we know of the character of this Prince for justice and rectitude of conduct that he was in earnest; but a thrill of horror ran through the court, his prelates and

council reminded him of the duty of forgiveness, and the Queen, who was present, fell at his feet, implored pardon for the guilty, and at last obtained a remission of the sentence. The offender, however, was banished from the court. One of the most remarkable features in the government of this Prince was the frequent recurrence of his Parliaments. From the period of his return from England till his death his reign embraced only thirteen years, and in that time Parliament, or the great council of the nation, was thirteen times assembled. His object was to render the higher nobles more dependent on the crown; to break down that dangerous spirit of pride and individual consequence which confined them to their several principalities, and allowed them year after year to tyrannise over their unhappy vassals without the dread of a superior or the restraint even of an equal. The king's object was further to accustom them to the spectacle of the laws proceeding not from individual caprice or authority, but from the collective wisdom of the three estates, sanctioned by the consent and carried into execution by the power of the crown acting through its ministers. But the proceedings of King James were not merely of a repressive character. There was much beneficial legislation during his reign. The earliest Scots Acts of Parliament, still occasionally used and referred to, are those of James. These statutes are very brief in comparison with those of modern times. They have an air of extreme simplicity. A specimen of these Acts may be interesting:—"It is statute, and the King forbids that no man play at foot-ball under the pain of fifty shillings to be raised to the lord of the land as oft as he is tainted, or to the sheriff of the land or his ministers, if the lords will not punish such trespassers." This paragraph contains an entire Act of King James' first Parliament held in 1424. The statute would appear to be levelled against a very innocent game; but in many parts of Europe, and especially in France, from which perhaps the game was first brought to Scotland, games at foot-ball between the people of one place and those of another were productive of rivalries and violence, often creating murders. In one of those Parliaments it was enacted that all Earls, Barons, and Freeholders should be bound to attend in person the meeting of the estates, as a practice seemed to have crept in of sending procurators or attorneys in their place. This practice was strictly forbidden, unless due cause of absence was proved. But in a General Council, held at Perth on the 1st March 1427, a change was made relative to the attendance of the smaller Barons and free tenants in Parliament, which, as introducing into Scotland the principle of representation, is worthy of attention. It was determined by the King, with consent of his Council General, that the small Barons and Free Tenants need not come to Parliament here-

after, nor to General Councils, provided that there be sent two or more *wise men* to be chosen at the head court of each Sheriffdom in proportion to its size. It was next declared that, by these Commissioners in a body, there should be elected an expert man, to be called the Common Speaker of the Parliament, whose duty it should be to bring forward all cases of importance involving the rights or privileges of the Commons, and with power to the Commons to discuss and determine what subjects or cases it might be proper to bring before the whole Council or Parliament. This Act of 1427 was of great historical importance. It was the adoption of the representative system as the King had seen it in operation in England. The *main* object for which the feudal vassals of the Crown were called together in Parliament was that they might grant taxes or aids; and the Legislative power which afterwards became so important was probably a mere secondary consideration. As the smaller vassals or country gentry formed a large miscellaneous, and not very orderly, body they were exempt from personal attendance, and allowed to send deputies or representatives. The municipal corporations or royal burghs had at the same time been growing into importance. They were at first a sort of associations for protection against the oppression of the feudal aristocracy, and were an imitation of the Roman municipal communities. A corporation was like a clau, with this difference that its head or chief magistrate was elective in place of being hereditary. Thus while there were *Lovland barons* with their vassals, and *Highland chiefs* with their clans, each forming a compact community for attack or defence, there was also here and there a corporation united together for its own protection, generally such as St Andrews, Crail, and others possessed of a castle, and surrounded by a fortified wall, on which those who had the privilege of being burgesses kept watch and ward, or in other words, did duty in their turn as soldiers. The burgesses were the direct vassals of the King, who felt a great interest in supporting them against the influence of the feudal nobility. They had the power each burgh of sending a member to the Scottish Parliament. Besides the principal barons and the representatives of the lesser barons and of the burgesses, there was another body, distinct from those who sat in Parliament. These were the bishops and mitred abbots, the heads of affluent monasteries, such as Arbroath, Cambuskenneth, Paisley, Pittenweem, and others. The chiefs of such establishments were sometimes greater even than the feudal nobility. The Parliament thus constituted was not divided like the English Parliament into two houses, but all the Estates sat together. Their method of transacting business was to appoint committees from the several estates for that purpose. In the same Parliament of 1427

other acts are passed strikingly illustrative of the condition of the country. Every baron was directed at the proper season to search for and slay the whelps of wolves, and to pay 2s a head for them to any man who brought them. The tenants were commanded to assist the barons on all occasions when a wolf hunt was held, under the penalty of "a wedder" for non-appearance. No lepers were to dwell anywhere but in their own hospitals beyond the gate or other places outside the burgh. Strict inquiries were to be made with regard to all persons who might be smitten with this loathsome disease, so that they might be compelled to obey the statute, and no lepers were to be allowed to enter any burgh except thrice in the week—on Mondays, Wednesdays, and Fridays, between ten and two o'clock, for the purpose of buying food. The price of the necessaries of life and of the articles of comfort forms at all times an interesting subject of inquiry, probably from that strong and natural desire which we feel to compare our own condition with that of our fellow-men, however remote may have been the period in which they lived. Before the printing of the accounts of the Great Chamberlains of Scotland little satisfactory information could be collected. These accounts, however, throw considerable light on the subject, and from them it appears that a little before the period of which we now speak the price of a cow was 4s 5d sterling; a boll of oatmeal, 1s 6d; a mutton, meaning a sheep, 10d; a hog, 1s; a hen, 1d. The value and denomination of money at this time was the same in Scotland and England. In comparing the wages of labour with the above prices of provisions it is evident that even in the remote period to which we refer the lower orders must have lived comfortably. The price of a quarter of wheat averaged about 3s 4d; labourers' wages were 1½d a day, and a man's wages in harvest, 2d. In the Chamberlain's Rolls of Alexander III., the keeper of the King's Warren at Crail receives for his meat and his wages during the year 16s 8d sterling, and as this is deemed too high it is added that for the coming year he is to have his option to take either a mark, which was 13s 4d, or a chaldar of oatmeal. It seems somewhat difficult for us to understand how a man could support himself for a year on the small sum of 13s 4d; but when we consider that with this small sum he could have purchased one chaldar, or sixteen bolls of oatmeal, the difficulty vanishes; six bolls and a half of meal is the usual allowance to a farm servant at present, and allowing the King's Warrener the same, he would have the value of the remaining nine and a-half bolls to provide himself in clothes and other necessaries, and with the price of provisions at the low figures indicated, we cannot see that the king's servant 600 years ago would be in a worse position with his yearly wages of 13s 4d, or a chaldar

of oatmeal, than the labourer of the present day. It is now time, however, to resume our narrative. The Palace of Perth was the general summer residence of the royal family; but as it wanted some repairs, the King and Queen, with a small retinue, had removed to a convent of Dominicans in that town. Lady Catherine Douglas, one of the maids of honour, was at that time, amongst others, in attendance on the Queen, who distinguished her with particular favour, and whose courteousness, affability, and sweetness of manners attached the young lady's heart to Her Majesty with the most fervent affection. In the evening of the 20th February 1437, the Earl of Athol and his grandson attended the King, and some time after supper, the amusements of the Court having been kept up till a late hour, James called for the parting cup, and every one present drank before retiring to rest. Shortly after midnight Sir Robert Graham, with 300 Athol Highlanders, was in possession of the convent, having entered without being observed or meeting the slightest interruption. The King was in his own apartment, and was standing before the fire-place in a sort of undress, gaily conversing with his Queen and a few ladies. Lady Catherine Douglas had gone to her own apartment, but finding in herself no inclination to sleep, instead of undressing herself she sat down and looked into the convent garden. Insensibly she fell into a fit of musing, the subject being a young nobleman who had persuaded her to give her heart in exchange for his, who was then in the French army. Imperfect intelligence had that day been received of a recent engagement, the uncertainty of his fate occupied painfully her thoughts, and her mind was filled with the most cruel presages. The glancing of some light and a whispering in the garden awoke Lady Catherine from her reverie, and excited her curiosity. She put out her candle that she might listen unperceived. She could distinguish nothing but a kind of bustle, several people seemed to steal along the garden and enter the apartment immediately under that which she occupied. She then became greatly alarmed; the unseasonable hour for business in a convent, the studied secrecy, the whispers, were all circumstances of suspicion, and wore a terrifying aspect; and Lady Catherine determined instantly to acquaint the royal patrons with her fearful apprehensions. As she opened the door of the apartment where she had left the King and Queen with terror in her looks—"What is the matter, Douglas?" asked the Queen. "I fear treason, Madam," replied Lady Catherine. "People have been walking in the garden with studious precaution, and they have entered the convent." While they were speaking a clashing of arms was heard in the court-yard, and flashes of torches from without glared through the room. As the noise waxed louder, the Queen and the

ladies clung to each other, surrounding the King; but soon recovering their presence of mind, Lady Catherine ran to secure the door, which had, she knew, a large iron bolt across it. She shivered with horror when she found it was gone; for by that circumstance she was convinced not only that treason was intended, but also that some of the domestics were engaged in the conspiracy. She heard the approach of several footsteps treading as light as possible. There was no time for barricading the door, and no other method suggested itself to the poor young lady's hurried thoughts, to give the King a moment's leisure for his defence, than to oppose herself to the entrance of the conspirators. And what did she do? She nobly thrust her hand and arm into the iron loop in which the bolt should have fallen, and endeavoured by the strength of her arm to supply its place. In that trying moment an attempt was made to open the door. Love for her Sovereign Lord and Lady gave her unwonted strength; with her arm and her whole weight she for some time obstructed the entrance of the wretches. Alas! it was but protracting for a little while the fate of the devoted victim! One violent effort overcame the feeble barrier. Lady Catherine's arm was broken and splintered, and she was thrown with incredible force to the further end of the room. The Duke of Athol and his chosen band of villains, with furious looks and naked weapons, stained with the blood of Walter Stratton, a page, whom they killed in the passage, burst into the chamber, and in their first attack had the cowardice to wound some of the Queen's women as they came into the room to see what was the matter, and then fled screaming into corners of the apartment. The Queen alone did not move, but, wrought up to a pitch of horror and frenzy, stood rooted to the floor, with her hair hanging loosely about her shoulders. Yet in this helpless state one of the scoundrels, in the most brutal manner, drew his dagger and wounded her. The previous noises, and the little resistance Lady Catherine Douglas had made, enabled the King, after a desperate exertion, to succeed with the fire-tongs in lifting a plank from the floor, which covered a kind of square vault or cellar of narrow dimensions. Through this aperture he dropped, and the flooring was carefully replaced. The place below was full of dust, and by a sad fatality he had caused a small square window, through which he could have easily escaped, to be built up only three days previously, on account of the tennis balls entering it when that game was played in the garden. Not finding the King in the apartment, and forgetting the cellar below the floor, the conspirators proceeded to the adjoining rooms in search. Supposing that they had left the convent, James called for sheets to draw him out of his place of confinement. With considerable exertion the ladies removed the plank, and were proceeding to extricate him



when one of them, Elizabeth Douglas, fell into the cellar. At this unfortunate moment Christopher Chambers happened to pass along the gallery and saw what the ladies were doing. Calling to his wicked associates, he entered the apartment with a torch, and though the noise of his approach had caused the ladies hastily to replace the board, he carefully examined the floor, and soon perceived that a plank had been broken up. On lifting it, he held the torch in the aperture, and beheld the King and the lady. "Sirs," he loudly cried, "the bridegroom is found, for whom we have been searching and carolling all night long." The conspirators broke up the floor, and one of them, named Sir John Hall, leaped into the cellar with a dagger in his hand. The King grappled him by the shoulders and dashed him to the ground. A brother of Hall's then descended, and aimed at the King, but the blow was parried, and he was also seized by the neck and thrown down. Yet in vain did James attempt to wrest a dagger from either, and in the struggle he cut his hands severely. Sir Robert Graham now appeared in the room, and instantly sprang into the cellar. Weary and faint by his former struggles, weaponless, and profusely bleeding at the hands, James appealed to him for mercy, as further resistance was vain. "Thou tyrant," said Graham, raising his dagger, "never didst thou show mercy to others, and expect none now." "Then," entreated the King, "I implore thee for the salvation of my soul, to let me have a confessor." "No," replied the assassin, "no other confessor shall thou have than this dagger." Graham then plunged his weapon into the King's breast, and the ill-fated monarch fell mortally wounded. Graham and the two brothers Hall then fell upon him and repeatedly stabbed him in various parts of the body savagely, even after he was dead. In his breast there were no fewer than sixteen wounds, any one of which would have produced death. Thus perished James the First in the prime of life, and in the midst of his usefulness. In his youth he escaped by a nineteen years' captivity the dark machinations of one relentless uncle, and in his maturity fell a sacrifice to the disappointed ambition of another. It is well known that the personal accomplishments of this Prince were of a high character. His long detention in England having given him ample opportunities of mental cultivation, of which he appears to have anxiously availed himself. He was a reformer of the language and the poetry of his country. He composed various airs and pieces of sacred music. In short, he was a Prince remarkable not only for the rich endowments of his mind, but also distinguished for his encouragement of literature and the fine arts—for his anxiety for the due and faithful administration of justice—for his affection and regard for his subjects; and for his unceasing endeavours to promote their happi-

ness and prosperity, of which the many wise and salutary laws enacted during his reign are lasting monuments. A striking feature in James's reign was his institution of the "Court of Session"—his constant anxiety for the due administration of justice among the middle ranks and the commons, and the frequent and anxious legislative enactments for the speedy punishment of offenders. It is said that when he first entered the kingdom and heard the dreadful description given by one of his nobles of the unbridled licentiousness and contempt of the laws which everywhere prevailed, that he said—"Let God but grant me life and there shall not be a spot in my dominion where the key shall not keep the castle, and the whin bush secure the cow, though I myself should lead the life of a dog to accomplish it—a proverb still gratefully remembered in Scotland. In his person James was not much above the middle size, but of a most powerful and athletic frame, and which fitted him to excel in all martial and manly feats and exercises. Of these he was extremely fond, and we have the testimony of a contemporary, that in drawing the bow, in the use of the lance, in horsemanship, wrestling, and running, in throwing the hammer, and putting the stone, few of his courtiers could compete with him. His great strength indeed was shown in the dreadful and almost successful resistance which he made to his murderers. He died in the forty-fourth year of his age, and was buried in the Church of the Carthusians at Perth, which he had himself founded.

STUART, JAMES II., King of Scotland, succeeded to the throne on the murder of his father in 1437, when only seven years of age, and during his minority the public affairs were chiefly directed by Chancellor Crichton, who had been the minister of James I. When, at length, he assumed the government into his own hands, James displayed a prudence and fortitude which inspired hopes of an energetic and prosperous reign. He succeeded in overawing and nearly ruining the potent family of Douglas, which had so long rivalled and defied the Crown, and with his own hand stabbed the eighth Earl to the heart in Stirling Castle. He procured the sanction of Parliament to laws more subversive of the power of the nobles than had been obtained by any of his predecessors. By one of these, not only all the vast possessions of the Earl of Douglas were annexed to the Crown, but all prior and future alienations of the Crown lands were declared to be void. He was accidentally killed by the bursting of a cannon at the siege of Roxburgh, August 1460, in the 30th year of his age, and the 24th of his reign.

STUART, JAMES III., was born in the Castle or Palace of St Andrews, in the year 1453, and ascended the throne in 1460. Like his father and grandfather, he aimed at humbling the power of the nobles; but far inferior to them in abilities and address, he

attached himself to persons of mean station, and treated his nobility with coldness and neglect. Having detected a design formed against him, in which his brothers, Alexander Duke of Albany, and John Earl of Mar, were implicated, James seized their persons, and committed Albany to Edinburgh Castle, while Mar was murdered, it is said, by the King's command. Albany made his escape, and concluded a treaty with Edward IV. of England, in consequence of which he returned to Scotland with a powerful army under the Duke of Gloucester. James was compelled to implore the assistance of his nobles, and while they lay in the camp near Lauder, the Earls of Angus, Huntly, and Lennox, with other Barons of less note, forcibly entered the apartment of their Sovereign, seized all his favourites, except one Ramsay, afterwards created Earl of Bothwell, and, without any form of trial, hanged them over the bridge. After various intrigues and insurrections, a large party of the nobles appeared in rebellion against his authority, and having taken up arms, and defeated the King in an engagement at Sauchieburn, James fled, and was treacherously murdered on the 11th June 1488.

STUART, JAMES IV., eldest son of James III., by Margaret, Princess of Denmark, was born in March 1472, and succeeded to the throne in 1488. In that year a large party of the nobles rebelled against James III., and the malcontents having obtained possession of the King's eldest son, a youth of sixteen, viz., James, the subject of this memoir, they placed him at their head, and openly proclaimed their intention of depriving James of a crown of which they declared he had proved himself unworthy. Roused by this danger, the King formed the design of retreating into the north, but the rebellious lords advancing upon Edinburgh, he had scarcely time to get on board one of the ships of his friend, Sir Andrew Wood, and cross over to Fife, when he learned that the whole of the southern part of Scotland had risen in arms. Proceeding towards the north James issued orders for assembling an army, and he speedily found himself at the head of a well-appointed force of 30,000 men. The confederate nobles set up as their nominal, but it would appear their involuntary leader, the young Prince. The parties met. The King drove the rebels across the Forth and demanded admittance into Stirling Castle, but was refused by Shaw the Governor. Having heard that the insurgents had rallied near Torwood he resolved to attack them; but in the battle which took place his troops were totally routed. It is said that on leaving the field he was thrown from his horse, and being much stunned by the fall was conducted by a miller and his wife to their cottage situated at no great distance from the main road. As the unfortunate King was desirous to engage in the duties of religion the woman ran out

exclaiming, "A priest for the King," upon which one of the rebels, who was in pursuit of the unhappy monarch, said he was a clergyman, was introduced to the royal presence, and upon satisfying himself as to the identity of the King, stabbed him to the heart. Thus died James III. on the 11th of June 1488, in the thirty-fifth year of his age, and in the twenty-eighth of his reign. The design of the rebel lords in taking arms against their sovereign James III., according to their own statement, was merely to free themselves from his weak government, without prejudice to his heirs, and his son James IV. was, immediately after the death of his father, proclaimed King. After the body of James III. had been interred in the Abbey of Cambuskenneth with all due solemnity, the court immediately proceeded to Perth, and held the ceremony of the coronation in the Abbey of Scone. From Scone the King proceeded to his Palace of Stirling, where he took up his residence. That he had himself originated the rebellion against his father, or taken a principal part in organising the army which dethroned him, does not appear. We can hardly think this of a youth little more than sixteen years of age. It is, on the contrary, pretty apparent that the Prince was seduced and blinded by the flattery and false views offered by the discontented barons, and dazzled by the near prospect of a throne, and possessed of a mind of great energy and ambition he unhappily co-operated, without much persuasion, in their unworthy and treasonable designs. After some time the remonstrances of the few faithful adherents of his father awakened in him a violent fit of remorse; but the voice of self-reproach was drowned by-and-by in the applauses of a flagitious but successful faction. Shortly after his coronation it seems to have been resolved by the members of his Council that an embassy should proceed to England for the purpose of conciliating the favourable disposition of that government to the revolution which had lately taken place in Scotland, for it was dreaded that the spectacle of a Prince dethroned by his subjects, under the authority of a son, was not very likely to be acceptable to the English monarch; but Henry VII., with his characteristic caution, did nothing precipitately. He granted safe conducts to the Scottish ambassadors, whilst he at same time took the precaution to provision and strengthen Berwick-upon-Tweed, a fortress against which, in the event of hostilities, he knew the chief efforts of Scotland would be directed. Neither the precise objects of this rebellion, nor the real nature of the Prince's concern in its progress and event are distinctly known. It is certain, however, that James IV. always considered himself as liable to the vengeance of heaven for the share he took, voluntary or involuntary, in his father's death; and accordingly wore a penitential iron chain round his body,

to which he added new weight every year; and even contemplated a still more conspicuous expiation of his supposed offence by undertaking a new crusade. Whatever might be the guilt of the Prince, and however violent and unlawful were the proceedings which prematurely elevated James to the throne, the nation soon felt a benefit from the change which these proceedings effected that could scarcely have been looked for from an administration originating and founded on rebellion and regicide. The several Parliaments which met after the accession of the young King passed a number of wise and salutary laws, encouraging trade, putting down turbulence and faction, and enjoining the strict execution of justice throughout the kingdom. Soon after James' accession, the English sent fiveships of war into the Firth of Forth, the crews of which plundered several merchantmen, and made descents on both shores, to the no small annoyance of the inhabitants. Under the reign of James the III., Sir Andrew Wood of Largo, a naval officer of high talent, had distinguished himself against the English; but his attachment to his old master, the late King, of whom he was a great favourite, prevented him from giving in his immediate adherence to the government of his son. He was afterwards reconciled, however, to the young monarch, who early evinced an enlightened desire to encourage the maritime strength of the country, by applying himself personally to the study of ship building and naval tactics. At this time a fleet of five pirate ships had entered the Clyde, and after committing their usual havoc, greatly incensed the young monarch by giving chase to a vessel which was his own property. James earnestly represented the matter to Wood, and required his assistance in repelling so unjustifiable an attack, committed at a period of profound peace, when a three years' truce existed between the two countries. Nor, whatever might be the opinion regarding the persons who managed the government, could this brave officer resist the appeal of his Sovereign. With only two ships, the Flower and the Yellow Carvel, he sought out and attacked the English squadron, and, notwithstanding his inferiority in force, after an obstinate action the five pirate vessels were captured and carried into port. If we are to believe the Scottish historians, the King of England, although in the time of a truce he could not openly attempt retaliation or give his countenance to hostilities, took care to let it be understood that nothing would please him better than the defeat of Wood; and Stephen Bull, an enterprising merchant and seaman of London, having fitted out three stout vessels, manned by picked mariners, a body of cross bows and pikemen, and various knights who volunteered their services, proceeded with much confidence of success against the Scottish commander. Bull, who had intelligence that Wood had

sailed for Flanders, and was soon expected on his homeward voyage, directed his course to the Island of May, behind which he cast anchor, and, being concealed from any vessels entering the Forth, awaited the expected prize. It was not long before two vessels appeared in the looked-for course off St Abb's Head, and the English Captain, who had seized some Scottish fishing boats with their crews, sent the prisoners aloft to watch their approach and report whether it was Wood. On their answering in the affirmative, Bull cleared his ships for action, and the Scottish Admiral, who sailed fearlessly onward, and little dreamt of any interruption, found himself suddenly in the presence of the enemy. He had time, however, for the necessary orders; and such was the excellent discipline of his ships, and rapidity of his preparations, that the common mischief of a surprise were prevented, and his gunners, pikemen, crossbows, and fire casters, stood ready at their several stations when he bore down upon the English. All this had taken place in the early dawn of a beautiful summer morning; and whilst Wood skilfully gained the windward of his opponents, the sun rose, and, shining full upon them, exhibited their large size and splendid equipment to the best advantage. Bull instantly opened the cannonade with the object of deciding the action while the Scots were still at a distance; but, from the inferior dimensions of the Scottish ships, the shot passed over them and took little effect, whilst their opponent hoisted all his canvas and ran close in upon the English, casting out his grappling hooks, and even lashing the enemy's ships by cables to his own. A close and dreadful combat succeeded, in which both parties fought with equal spirit, so that night parted the combatants and found the action undecided. In the morning the trumpets sounded, and the fight was renewed with such determined bravery that the mariners, occupied wholly with the battle, took little heed to the management of their vessels, and permitted themselves to be drifted by a strong ebb-tide into the mouth of the Tay. Crowds of men, women, and children, now flocked to the shore, exhibiting by their cries and gesticulations, the interest they took in their countrymen; and at last, though with great difficulty, the valour and superior seamanship of Wood prevailed over his brave opponents. The three English ships were captured and carried into Dundee, whilst Bull, their commander, was presented by Wood to his master, King James, who received him with much courtesy, and after remonstrating against the injuries inflicted by the English privateers upon the Scottish shipping, dismissed him without ransom, and gave the prisoners their liberty. To Sir Andrew Wood, the King, with the ardour and enthusiasm for warlike renown which distinguished his character, extended his special favour. When the seaman was not engaged in his naval and commercial duties—for the two professions

of a merchant and sailor were then strictly connected—he retained him at court, kept him much about his person, rewarded him with grants of lands, and, under his instructions, devoted much of his attention to the improvement of the naval strength of his dominions. As the name of Sir Andrew Wood here drops from our narrative, it may not be uninteresting to our readers to be informed what became of him afterwards. Sir Andrew lived to see the early part of the reign of James the V. He was then in extreme old age; and after a long career of faithful service and brilliant achievement, and, after fighting in his old ship, the *Yellow Carvel*, as long as her timbers held together, he retired to the Castle of Largo, in and around which hiscoxswain, gunner, boatswain, and many of his crew were located. From the north gate of Largo Castle he had a canal cut through a wooded hollow to Largo Church, and along this he was rowed in his barge every Sunday by his old barge's crew, with thecoxswain in the prow bearing a boat hook and keeping a look-out a-head, and an Admiral's broad pennon floating in the water astern. The remains of this canal are still visible at Upper Largo; and along that watery path, when his years were full, his remains were rowed by torchlight to the venerable fane where his tomb is yet to be seen. But, to return to our history: The Prince and his nobles placed the most implicit confidence in each other, and the people in both. This good understanding with the former the King encouraged and promoted, by inviting them to frequent tournaments and other amusements, and warlike exercises, in accordance with his own chivalrous spirit, and adapted to their rude tastes and habits. These tournaments were exceedingly splendid, and were invested with all the romance of the brightest days of chivalry. Lords, ladies, and knights, in the most gorgeous attire crowded round the lists; or from draped balconies witnessed the combats that took place within them. By such means he was not only without a single enemy among the aristocracy, but all of them would have shed the last drop of their blood in his defence, and a day came when nearly all of them did so. In short, the wisest policy could not have done more in uniting the affections of Prince and peers, than was accomplished by those warlike pastimes, aided, as they were, by the amiable manners of the monarch. Let us now briefly notice the progress which Scotland had made in civilization during his energetic reign. Education must be the foundation of all improvements in every country, and, accordingly, the advancement of this essential element in civilization did not escape the efforts of the King. By an Act of the Scots Parliament, 1494, it was ordained through all the realm, "that all barons and substantial freeholders put their eldest sons and heirs to the schools at the age of six, or at the utmost, nine years, who are to remain at the grammar schools till they have a

competent foundation and good skill in Latin. After which they are to study three years in the Schools of Arts and Laws, so that they may have knowledge in the laws, and by this means justice be administered through all the realm; those who may become Sheriffs or Judges-ordinary having proper understanding, and the poor being under no necessity of recourse to higher courts for every small injury. Any baron or freeholder failing, without just cause, is to incur a penalty of twenty pounds." This Act shows that learning had begun to be cultivated in Scotland; and it must have contributed materially towards its advancement. Accordingly many men of talent and learning shortly after this began to make their appearance. The introduction of the art of printing into Scotland, which took place about 1508, under the auspices of William Chapman, one of the Royal Household, while it forms another mark of the rise of learning, during the reign of James the IV., was afterwards to afford additional means for its preservation and its increase. Chapman obtained from the King a royal patent "to exercise his mystery." Agriculture was not neglected by Parliament during this reign. An Act was passed allowing the King and his nobles to let their lands in feu-farm to remain to heirs in perpetuity so that it was not done in diminution of the rental, grassum, and other duties. Notwithstanding the brilliancy of James' reign and the efforts of his Government to improve their condition, the situation of the agricultural population still was what would now be considered very wretched. Their land was generally rented by the year, or at most only for four or five years; and their houses were small and ill constructed, because from the uncertainty of their tenure they had little to incite them to erect better. They were still grievously oppressed by the nobles. The cottagers and farm servants were at this time perhaps better off than the farmers themselves, and had infinitely less care because they were less oppressed. An author of an account of Scotland written shortly after this period says:—"Husbandmen are very poor; they are a kind of slaves, and pay in a manner to their lords all the commodities that come of their labour, reserving to themselves at the year's end nothing but to live." "Of lawyers there are but few, and these about the Sessions at Edinburgh; for that in the shires all matters are settled at the great men's pleasures." Our author seems to regret the want of lawyers in the *country* districts, any that then were being resident in *Edinburgh*. Many, however, may be inclined to think that they could well be spared; yet nothing that is said as to the *general poverty* of Scotland at this time so distinctly marks the fact as this want of lawyers. The people had few rights to defend, and little wealth, otherwise we may rest assured the lawyers would have been

found in the provinces as well as in the capital of the country. The King visited the district of Galloway more frequently than any other sovereign of Scotland. During his whole reign he generally resorted once a year, and frequently twice to the shrine of St Ninian at Whithorn, where he wept over his sins, and with unfeigned contrition formed resolutions of amendment, but which were soon dissipated by the alluring temptations and pleasures of the world. On such occasions he appears to have been attended by a numerous retinue. When at Whithorn on a pilgrimage in 1506 he gave a gratuity of 18s to a pilgrim from England for whom St Ninian had wrought a miracle, as appears from his Treasurer's accounts of 1st May of that year. James visited the town of Kirkcudbright in 1508, and was hospitably entertained there. It was on this visit that he gave to the burgh his first grant of the Castle of Kirkcudbright and its lands. The gift was made to the burgesses of that town for faithful service rendered by their predecessors to his grandfather, James II., at the siege of Thrieve Castle, on which occasion it is said the famous piece of ordnance called Mons or Mollance Meg was first used. A tradition preserved in the "statistical account" of the parish of Kelton asserts that a blacksmith named M'Kim, who, with his sons, had witnessed the futile operations of James II.'s artillery against the ponderous masonry of the vast fortress, offered, if furnished with proper materials, to construct a more efficient piece of ordnance. James II. gladly accepted his offer, and the inhabitants of the district anxious to evince their loyalty to the King and hatred of the Black Douglases, contributed each a *gaud* or bar of iron. The brawny M'Kim and his sturdy sons were set to work, and soon produced the famous cannon known as Mons Meg. The unvarying tradition which for four hundred years pointed out the place where it was forged received confirmation when the labourers in making the military road there when removing the mound or knoll found it to be a mass of such cinders and refuse as are usually left by a large forge. On its completion the Royal Cannoners dragged this enormous piece of ordnance to a height in front of the Castle of Thrieve, which to this hour is called Knockcannon. The charge is said to have been a peck of gunpowder, and the granite ball the weight of a Carsphairn cow. The first shot we are told went right through the Castle hall, and took away the hand of the fair maid of Galloway, the Countess of the eleventh Earl of Douglas, as she was in the act of raising a cup of wine to her lips—a circumstance regarded by the people as a direct manifestation of heaven's vengeance because that hand had been given in wedlock to two brothers. A massive gold ring inscribed *Margaret de Douglas* (supposed to have been on this unfortunate hand) was found by the workmen employed some

years ago when converting the Castle of Thrieve into a barrack for French prisoners. Two of Meg's bullets were discharged on this occasion, and it is remarkable that a satisfactory account can be given of both. The *first*, says the author of "The New Statistical Account," was towards the end of the last century picked out of the wall and given to Mr Gordon of Greenlaw. The second was discovered in 1841 by the tenant of Thrieve when removing an accumulation of rubbish from the lower part of the Castle. He came upon the ancient draw-well, which was found to be lined with black oak planks in a perfect state of preservation; and at the bottom lay an immense granite bullet, similar in all respects to those belonging to Mons Meg, and still bearing marks of having been discharged from a cannon. It lay in a direct line from Knockcannon to the *breach* in the wall, and is supposed to be the identical shot which wounded the fair maid of Galloway. On the second discharge of this new and terrible cannon the garrison immediately surrendered, and the grateful King presented to M'Kim the forfeited lands of Mollance as a reward for "constructing so noble an engine of war." The gun was named after the smith (who became Laird of Mollance), with the addition of Meg, in compliment to his wife, whose voice, in din, is said to have rivalled that of her namesake, the cannon. The contraction of the name from Mollance to Monce or Mons Meg, was easily achieved by the Scots, who sink the *l's* in similar words. The house of Mollance is still standing, and is situated between the Urr and Dee in Galloway. The balls, still preserved in Edinburgh Castle, and piled on each side of this vast gun, are of Galloway granite (which is unlike any other), and exactly similar to those found at Thrieve. In 1753, by an order from the Board of Ordnance requiring all unserviceable guns to be transmitted to London, Meg was stupidly sent with others and placed in the Tower. Her name and existence became almost forgotten by the people of Scotland till 1829, when, by the patriotic exertions of Sir Walter Scott, after an absence of seventy-six years, she was sent down to Edinburgh, and, escorted by the 73d regiment and three troops of cavalry, with pipers playing before her as of old, she was conveyed in procession to her ancient lair in the Castle of Edinburgh. The species of roving life, which the young monarch led, afterwards became circumscribed, if not wholly terminated, by his entering into the married state. Henry of England, who had always been more desirous of James' friendship than his hostility, and had long entertained views of securing the former by a matrimonial connection with his family, at length succeeded in procuring James' consent to marry his daughter Margaret. By the terms of the marriage contract, the young Queen, who was only in her fourteenth year when she was wedded to James,

was to be conducted to Scotland at the expense of her father, and to be delivered to her husband, or to persons appointed by him, at Lamberton kirk. The latter was to receive with her a dowry of thirty thousand pieces of gold; ten thousand to be paid at Edinburgh eight days after the marriage, other ten thousand at Coldingham a year afterwards, and the last ten thousand at the expiry of the year following. The marriage was celebrated with the utmost pomp and splendour. Feastings, tourneyings, and exhibitions of shows and plays succeeded each other in one continued and uninterrupted round for many days, James himself appearing in the lists at the tournaments in the character of the "Black Knight." But there is no part of the details of the various entertainments got up on this occasion that intimates so forcibly the barbarity of the times, as the information that real encounters between a party of Highlanders and Borderers, in which the combatants killed and mangled each other with their weapons, were exhibited for the amusement of the spectators. One of the stipulations of the marriage treaty between the King and the daughter of Henry the VII. having secured an inviolable peace between the two countries, the nation enjoyed for several years after that event the most profound tranquility. This leisure James employed in improving the civil polity of his kingdom, in making efforts to introduce civilization and an obedience to the laws into the Highlands and Isles, by establishing Courts of Justice at Inverness, Dingwall, and various other places throughout these remote districts; in enlarging and improving the navy; and, in short, in doing everything that a wise Prince could do to promote the prosperity of his kingdom. In all these judicious proceedings James was cordially supported by his Parliament, a department of the legislature in which he was perhaps more fortunate than any of his predecessors had even been, and certainly more than were any of his immediate successors. The Acts of the Parliament of James are distinguished by the most consummate wisdom, and by a constant aiming at the improvement and prosperity of the kingdom, whether by suppressing violence, establishing rules for the dispensation of Justice, or in encouraging commerce; and they are no less remarkable for a spirit of cordiality towards the Sovereign, amounting to a direct and personal affection, which breathes throughout the whole. How much of this good feeling and of this happy co-operation in good offices depended upon the King, and how much upon the Parliament itself, it would not now be easy to determine; but it is certain that much of the merit which attaches to it must be awarded to King James. The period had now arrived when the country was to pass from its state of national peace and internal improvement. While Henry VII. lived, his great penetration enabled him to remove

all the petty causes of dissension which arose at intervals between the two neighbouring kingdoms. But when this wise and cautious monarch expired, he was succeeded by a Prince of a haughty and unyielding temper, which made him unwilling to purchase peace at the expense even of the most trifling concession. James and he resembled each other too closely in their tempers to remain long in terms of sincere or intimate friendship. Henry VIII. of England, having inherited his father's crown but not his father's wisdom, wished to distinguish his name by splendid pursuits of policy and war. Possessed of high notions of the unlimited nature of his wealth and power, and impressed with an extravagant idea of the superiority of his intellectual attainments, personal accomplishments, and military skill, he became impatient of contradiction and control, and wished to exalt that feudal authority which his father had left him into an absolute despotism. His ambitious disposition led him to attempt the re-conquest of those provinces in France which had been wrested from the English as his first important undertaking. The French saw the approaching storm and began to prepare for it. They sent an embassy into Scotland with large presents in money to the King and his counsellors. This liberality, in conjunction with some real or supposed insults offered by the King of England, had the desired effect, and James resolved upon hostilities with his brother-in-law. Henry sailed to France in 1513 with a gallant army, and James sent his principal herald into that country to declare war against him. James' letter conveying this declaration accused Henry of refusing a safe conduct to his ambassador—a proceeding worthy only of an infidel power—it upbraided him with a want of common justice and affection in withholding from his sister, the Queen of Scotland, the jewels and the legacy which had been left her by her father; besides enumerating many other grievous charges against him. Without waiting for the return of the herald the Scottish King summoned an army, provided with every necessary for forty days' service, to meet in the Edinburgh Borough-Muir. With the army above mentioned James intended to invade England. Though the war was by no means popular, yet out of personal attachment to the King a vast host assembled at the appointed place of rendezvous; and amongst other warriors a considerable number of the inhabitants of Fife under the Earl of Rothes, Lord Lindsay, and others; and in the middle of the wide common or borough muir the royal standard was displayed. At Linlithgow, a few days before he set out for his army, whilst employed at vespers or evening devotions in the Church of St Michael, adjacent to the Palace, a venerable stranger of a stately appearance entered the aisle where the King knelt; his head was uncovered, his hair, parted over his forehead,

flowed down his shoulders; his robe was blue, tied round his loins with a linen girdle, and there was an air of majesty about him which inspired the beholders with awe and fear. Nor was this feeling decreased when the unknown visitant walked up to the King, and leaning over the reading desk thus addressed him:—"Sir, I am sent to warn thee not to proceed in thy present undertaking; for if thou dost it shall not fare well either with thyself or those who go with thee." The boldness of these words, which were pronounced audibly, seemed neither to excite the indignation of the King nor those around him. All were struck with superstitious dread, whilst the figure, using neither salutation nor reverence, retreated and vanished amongst the crowd. Whether he went or how he disappeared no one, when the first feelings of astonishment had subsided, could tell, and although the strictest inquiry was made all remained a mystery. Sir David Lindsay of Pitcottie and Sir James Inglis, who belonged to the household of the Prince, stood close beside the King when the stranger appeared; and it was from Lindsay that Buchanan the historian received the story, which was turned into verse by Sir Walter Scott in his noble poem of *Marmion*. It is stated by all historians that a proclamation was heard about the same time at the Market Cross of Edinburgh at *midnight*, citing the King by his name and titles, and many of his nobles to appear in another world before the tribunal of Pluto within the space of forty days. Lindsay of Pitcottie, in his *Chronicles of Scotland*, says, he received the particulars of this strange occurrence from an individual on whose veracity he could rely, who was in Edinburgh at the time when the proclamation was made. But, he adds, whether the fearful summons proceeded from men or evil spirits it is impossible to determine. It was commonly believed that all who were thus called fell in the battle of Flodden, except one man that lived opposite the Cross, who, upon hearing his own name pronounced, threw down a piece of money, and said he "protested and appealed to the mercy of God in Christ." With this large host, numbering a hundred thousand men, King James entered England, and wasted much valuable time, not only in taking castles and collecting booty, but even in mere thoughtless inactivity. An English army at length advanced against him, commanded by the Earl of Surrey, who had received as he passed through Durham the sacred banner of St Cuthbert. The provisions of the Scottish troops being almost entirely consumed some returned home to deposit their booty in safety and procure a fresh supply of the necessaries of life. Enormous multitudes from day to day followed the example which their companions in arms had thus set them; and James' splendid array in a short time became much

diminished. The Earl of Surrey, by various reinforcements, having ultimately assembled an army superior in numbers to the Scots, found some difficulty in supporting his troops in a barren district, and during a season of almost incessant rains. He, therefore, felt anxious immediately to engage the enemy, and bring matters to an issue before his troops should be worn out by fatigue, famine, and hardships. On Sunday the 4th of September he accordingly sent a herald to offer battle on the following Friday. To this message of defiance the King replied that he was so desirous of encountering the English in a pitched battle, that if the message had reached him even in Edinburgh he would have laid aside all other business and advanced to meet him. The brave Earl of Angus at this juncture and some others endeavoured to appease the King's fury by mild speeches, representing his comparative weakness, his army having dwindled away to 30,000 men, the advantage of protracting the war, and the dangerous counsel of the French ambassador, by whose influence he was guided in this enterprise; alleging also that the English army consisted of men of mean rank, whereas the Scottish troops were composed entirely of the flower of the nobility and gentry. All his reasoning, however, made no impression on the infatuated mind of the King, who, incensed at this opposition, haughtily replied—"Angus, if you are afraid you may go home." At these words the good old Earl burst into tears, anticipating approaching disaster, and justly offended took his departure from the camp that night, but left behind him his two sons. On the 6th of September, James, aware of the great inferiority of his own army, removed to an advantageous position on the hill of Flodden, near Ford Castle, which stood on the other side of the river Till. The ascent to the top of this eminence from the river which flowed at the foot of it was about half a mile, and at the base of the declivity stood a bridge protected by artillery. On the south of the hill lay a level plain. The nearest advance that the English could make to Flodden was through this plain; but on their approach they would be exposed to the full view of the enemy on every part of it; and the ground, besides, was of a hollow and marshy nature, with a deep river running between the two hostile armies. The flanks of the Scottish lines were sufficiently protected. Sensible of the superior advantages possessed by the Scots, and distressed for want of provisions, Earl Surrey, who had encamped at Wooler Haugh, despatched a herald to King James on the 7th September to provoke him, if possible, to descend to the plain, and on the following day meet the English army on equal terms. James refused to see the herald, but sent one of his attendants to state that he trusted to no advantages of ground, and would use no sinister means to gain the victory. The English commander

now despairing of enticing the Scots from their strong position perceived that he must either immediately bring them to action or retire. He had recourse, therefore, to a bold and an apparently desperate measure. He crossed the Till, and proceeded along some rugged ground on the east side of the river to Barmoor Wood. At this place he passed the night, about two miles from the Scottish army. During this skilful movement the English were screened from observation by an eminence on the east of Ford Castle. Early on the morning of the 9th, Surrey left Barmoor Wood, and marching in a north-west direction almost to the confluence of the Till and Tweed, he suddenly wheeled to the eastward and re-crossed the former river—the vanguard and artillery by Twisel Bridge, which is still standing, under a splendid Gothic pile called Twisel Castle, and the rearguard by a ford about a mile farther up the stream. Surrey now had an easy ascent to the hill of Flodden, and he proceeded leisurely to form his whole line in the rear of the enemy, and thus placing his army between James and his native country, Scotland. The Scottish King, under some unaccountable infatuation, suffered Surrey to make all these masterly manœuvres without opposition, though there were frequent opportunities for an advantageous attack. While they saw the English passing the Bridge of Twisel, Borthwick, the Master of the Artillery, falling upon his knees, earnestly requested permission from the King to fire upon the columns, which he could have done with the most destructive effect; but James replied, "I shall hang thee, draw thee, and quarter thee, if thou fire one shot; I am determined I shall have them all before me on a plain field, and see what they can do." The English now advanced in full array against the rear of the enemy, their army being formed in two divisions, each division having two wings. James, on becoming aware of this demonstration, set fire to the soldiers' temporary huts, and descended the hill with the intention, it is said, of taking possession of an eminence near the village of Banketon, which might have been useful to the English. The clouds of smoke that proceeded from the burning camp mutually concealed the two armies, so that when the smoke had disappeared the hostile troops found themselves within a quarter of a mile of each other. The right wing of the Scots, which was composed of the flower of their soldiery, began the battle, and their onset was irresistible. On the left the state of matters was reversed, and the Scots were all either slain or scattered with terrible destruction. The central divisions of the two armies had now joined in close and deadly conflict. The King of Scotland fought on foot in the front rank. Though the English were far more numerous, James exhibited the most determined and romantic valour; whilst the young nobles around him vied with each other in feats of desperate daring.

The determined personal valour of James had the effect of rousing to the highest pitch of desperate courage the meanest of the private soldiers, and the ground becoming soft and slippery from blood, they pulled off their boots and shoes, and secured a firmer footing by fighting in their hose. The Scots were completely surrounded by the enemy; but forming themselves into a compact circle, they resolved to sell their lives as dear as possible, and neither to give nor accept quarter. In the energy of despair they made dreadful havoc with their spears extended on every side, and almost penetrated through the English host. Night arrived, and the Scottish ring of warriors still kept their ground.

By this, though deep the evening fell,  
Still rose the battle's deadly swell;  
For still the Scots around their King,  
Unbroken, fought in desperate ring.  
But as they left the dark'ning heath,  
More desperate grew the strife of death.  
The English shafts in volleys hailed,  
In headlong charge their horse assailed:  
Front, flank, and rear the squadrons sweep,  
To break the Scottish circle deep,  
That fought around their King.  
The stubborn spearmen still made good  
Their dark, impenetrable wood,  
Each stepping where his kindred stood  
The instant that he fell.  
No thought was there of dastard flight,  
Linked in the serried phalanx tight,  
Groom fought like noble—squire like knight,  
As fearlessly and well,  
Till utter darkness closed her wing  
O'er their thin host and wounded King.

The battle having been undecided when night came on, Surrey then drew back his forces; for the Scottish centre not having been broken, and their left wing being victorious, he yet doubted the event of the field. The Scottish army, however, felt their loss, and towards day-break drew off from the bloody scene, in which they left their brave King and their choicest warriors. This disastrous battle was fought on the 9th of September 1513, and as Sir Walter well remarks:—

Tradition, legend, tune, and song,  
Shall many an age that wall prolong:  
Still from the sire the son shall hear  
Of the stern strife, and carnage drear,  
Of Flodden's fatal field,  
Where shiver'd was fair Scotland's spear,  
And broken was her shield!

The victors lost about 5000, and the loss of the Scots in this fatal battle amounted to about 10,000 men. Of these a great proportion were of high rank; the remainder being composed of the gentry, the farmers, the landed yeomanry, who disdained to fly when their sovereign and his nobles lay stretched in heaps around them. Amongst the slain were thirteen Earls, viz.:—Crawford, Montrose, Huntly, Lennox, Argyll, Errol, Athole, Morton, Casillis, Bothwell, Rothes, Caithness, and Glencairn; also the Archbishop of St Andrews, the Bishops of



Caithness and the Isles, the Abbots of Inchaffray and Kilwinning, and the Dean of Glasgow. To these we must add fifteen Lords and Chiefs of Clans, amongst whom were Sir Duncan Campbell of Glenurcha, Lauchlan M'Lean of Dowart, Campbell of Lawers, and five peer's eldest sons, together with the Master of Angus, and 200 knights and gentlemen, all of the gallant Douglas name. The names of the gentry who fell are too numerous for recapitulation, since there were few families of note in Scotland, which did not lose one relative or another, whilst some houses had to weep the death of all. It is from this cause that the sensations of sorrow and national lamentation, occasioned by the defeat, were peculiarly poignant and lasting, so that to this day, although at the distance of about 350 years, few Scotchmen can hear the name of Flodden mentioned without shuddering. The body of James was found on the morrow amongst the thickest of the slain, and recognised by Lord Dacre, although much disfigured by wounds. It was carried to Berwick and ultimately interred at Richmond. The causes which led to this defeat must be traced chiefly to the chivalrous but imprudent conduct of the King himself, who declared that he would meet the foe on equal terms in a plain field, and scorned to avail himself of any advantage of ground or otherwise. A great error was that of neglecting to attack the English in crossing the river, and in not employing his artillery, which might have broken and destroyed the enemy in detail, and rendered their defeat when in confusion comparatively easy. Again, when Earl Surrey, mindful of his duty, kept himself as much as possible out of the deadly brunt of the conflict, and was able to watch its progress and to give every division his prompt assistance, the Scottish monarch was displaying his individual bravery and prowess in the heat of the battle. It was a gallant but a fatal weakness this, which he dearly expiated by leaving his mangled body on the bloody field. He was slain in the forty-second year of his age, leaving an only son, an infant, who succeeded him by the title of James the V. "No event," says an eloquent writer, "more immediately calamitous than the defeat at Flodden, darkens the Scottish annals. Shrieks of despair resounded through the kingdom. Wives, mothers, daughters, rushed into the streets and highways tearing their hair, indulging in all the distraction of sorrow, while each invoked some favourite name, a husband, a son, a father, a brother, a lover, now blended in one bloody mass of destruction. While the pleasing labours of harvest were abandoned, while an awful silence reigned in the former scenes of rural mirth, the castle and the tower echoed to the lamentations of noble matrons and virgins; the churches and chapels were filled with melancholy processions to deprecate the divine vengeance and to chaunt with funeral music masses for the slain. Nor among

the pangs of private distress was the monarch forgotten—the valiant, the affable, the great, the good, who in an evil hour had sacrificed to precipitation a reign of glory and renown; who in the vigour of his life had fallen in a foreign land, and whose mangled body was the prey of his enemies.

STUART, JAMES V., son of the preceding King, was only eighteen months old when he succeeded to the throne, having been born in April 1512. Among the persons who had the principal charge of his education were Sir David Lindsay of the Mount, Gavin Dunbar, and John Bellenden. In 1524, when only in his twelfth year, the nobles, tired of the state of misrule into which the country had been brought, and of the dissensions which prevailed among themselves, requested the young King to assume the government. His power, however, was merely nominal, as four guardians were appointed, by whom the whole authority of the State was exercised in his name. The Earl of Angus, one of these, soon obtained the ascendancy over his colleagues, and he held the King in such restraint as induced James, in his seventeenth year, to make his escape from the Palace of Falkland, and take refuge in Stirling Castle, the residence of his mother. By the most vigorous measures, the King now proceeded to repress disorders and punish crime throughout the kingdom. Attended by a numerous retinue, under the pretence of enjoying the pleasures of hunting, he made progresses into the unsettled parts of the country, executing thieves and marauders, and caused the law to be obeyed even in the remotest parts of his dominions. The most memorable of his victims was the Border outlaw, Johnie Armstrong, who, on coming to pay his respects to the King was summarily hanged with all his followers. In 1535 James went over to France upon a matrimonial expedition, and married Magdalene, eldest daughter of the French King, who died of consumption within forty days after her arrival in Scotland. He afterwards, in June 1538, espoused Mary of Guise, widow of the Duke of Longueville. A rupture with Henry VIII. led to the battle of Solway Moss, one of the most inglorious in the Scottish annals. The chief command of the Scots troops having been conferred on Oliver Sinclair, a favourite of the King, the haughty and discontented nobles indignantly refused to obey such a leader, and were, in consequence, easily defeated by an inferior body of English. When the tidings of this disaster reached James, he was struck to the heart with grief and mortification. Hastening to Edinburgh, he shut himself up for a week, and then passed over to Falkland, where he took to his bed. Meantime his Queen had been delivered at Linlithgow of a daughter, afterwards the unfortunate Mary, Queen of Scots. On being informed of this event, he exclaimed, "It (meaning the Crown) cam' with ane lass, and it will go with ane

lass," and in a few days thereafter expired, 13th December 1542, being only in his thirtieth year. His love of justice endeared him to the people, who conferred on him the proud title of "King of the Poor." To gratify a strong passion for romantic adventure, James V. used often to roam through the country in disguise, under the name of "The Gudeman of Ballengeich." He was the author of the well-known ballad of "The Gaberlunzie Man;" and to him is also ascribed the popular old song of "The Jollie Beggar," both founded on his own adventures.

STUART, JAMES, VI. of Scotland, and I. of England, the son of Mary, Queen of Scots, and Henry Lord Darnley, was born in Edinburgh Castle, 19th June 1566. In July of the following year, on the forced resignation of his mother, James was crowned King at Stirling, when he was scarcely more than a year old. Soon after his birth he was entrusted to the care of the Earl of Mar, and his youth was passed at Stirling Castle, under the tuition chiefly of George Buchanan. He was of a docile but timid disposition, and his progress in learning was rapid. During his minority the kingdom was governed by Regents, of whom the Earls of Morton and Murray were the most conspicuous. In 1578 James assumed the government into his own hands, and early discovered that excessive propensity to favouritism which accompanied him through life. His preference of the Duke of Lennox and Captain James Stewart, son of Lord Ochiltree, created Earl of Arran, led to the celebrated "Raid of Ruthven" in August 1582, when the confederated nobles compelled him to dismiss Lennox and Arran from his councils. Soon after, however, James made his escape from Ruthven Castle, when he recalled the Earl of Arran, executed the Earl of Gowrie for treason, and banished most of the Lords who had been engaged with him in that enterprise. In 1585 the banished nobles returned to Scotland with an army, and succeeded in obtaining a pardon for themselves as well as the removal of the favourites from the King's presence. During the long imprisonment of his ill-fated mother, James treated her with neglect; but when it became evident that Queen Elizabeth was at length about to consummate her cruelty to Mary by putting her to a violent death, he felt himself called upon to interfere. He sent a letter of remonstrance to the English Queen, and appealed to his foreign allies for assistance. On receiving the tidings of her execution, he exhibited every outward sign of grief and indignation. He rejected with becoming spirit the excuses of Elizabeth, and made preparations for war, but, conscious of the inadequacy of his resources, no actual hostilities took place. In 1589 James contracted a matrimonial alliance with Anne, second daughter of Frederick, King of Denmark. The Princess, on her voyage, being, by contrary winds, driven

back to Norway, James sailed in quest of her, and after a winter passed in feasting and revelry at Copenhagen, returned with his Queen to Scotland in May 1590. For the next ten years the history of his reign exhibits much turbulence and party contention. In August 1600, while the kingdom was in a state of unusual tranquility, occurred the mysterious affair called the Gowrie Conspiracy, one of the most inexplicable events in the annals of Scotland. For an account of this famous transaction, with the evidence respecting it, the reader is referred to Pitcairn's "Criminal Trials of Scotland," where the subject is ably investigated. In 1603, on the death of Queen Elizabeth, James succeeded to the throne of England. He signalled his accession to the English Crown by bestowing a profusion of titles and honours on both Scotsmen and Englishmen, but his undisguised preference of his own countrymen excited the jealousy and complaints of his new subjects. A conference held in the beginning of 1604, at Hampton Court, between the divines of the Established Church and the Puritans, afforded James an opportunity of displaying his skill in theological controversy, and of declaring his determination to oppress all who dissented from Episcopacy. His despotic and intolerant spirit even led him to re-light the fires of persecution. In 1611 he caused two of his English subjects, Bartholomew Legats and Edward Wightman, to be burnt for heresy, the one at Smithfield, and the other at Lichfield. On 5th November 1605, was discovered the famous Gunpowder Plot, concerted by some English Roman Catholics, the object of which was to blow up King and Parliament; and, some time after, was also detected a conspiracy entered into by Lord Cobham and others to place the Lady Arabella Stuart on the throne. In 1612 he lost his eldest son Henry, a Prince of great promise. In 1613 the eventful marriage of his daughter, Elizabeth, with the Elector Palatine of the Rhine, took place. His favourite at this time was Robert Carr, a youth from Scotland, whom he had created Earl of Somerset. The scandalous murder of Sir Thomas Overbury by the machinations of this minion, and his infamous Countess, led to his disgrace at Court, which paved the way for the rise of George Villiers, Duke of Buckingham. The unjust execution of the gallant and accomplished Sir Walter Raleigh in 1618, to please the Court of Spain, has left an indelible stain on James' memory. The close of James' life was marked by violent contests with his Parliament, which prepared dreadful consequences for his successor. By first undertaking the defence of the Protestants of Germany, and then abandoning their cause, he incurred considerable odium. His reign was distinguished by the establishment of new colonies, the introduction of manufactures, and the improvement of Ireland. He died of ague, 27th March 1625, in the 59th year of his age.

James, who shuddered at the sight of a drawn sword, was very expert with his pen, and he prided himself much on his literary abilities. Though dogmatical and pedantic, his learning was extensive, and he had strong powers of mind when divested of prejudice. He attempted poetry with considerable success. In 1584, when only in his eighteenth year, he published "The Essayes of a Prentise in the Divine Art of Poesie;" and much about the same time he composed his "Paraphrase upon the Revelation of the Aposse St John." In 1591 appeared his "Poetical Exercises at Vacant Hours." His "Basilicon Doron," a Treatise of Advice to his Son, published in 1599, and his "Trew Law of Free Monarchies," both of which contain many despotic doctrines in accordance with his extreme notions of the divine right of kings, are, nevertheless, works of no ordinary merit. He was the author also of "Demonology, or Dialogues on Witchcraft," published in 1600; a "Counterblast to Tobacco;" a "Premonition to all most Mighty Monarchs;" a "Remonstrance for the Rights of Kings;" some paraphrases on different parts of Scripture, part of a Translation into Scottish verse of the Psalms of King David, and some controversial writings in answer to Bellarmine. So fond was he of polemics, that he founded Chelsea College expressly for controversial theology. Charles II., however, converted it into an asylum for disabled soldiers. For the encouragement of learning, James also founded, in April 1582, the University of Edinburgh, and he conferred a lasting benefit on the people of this country, and all who speak their language, by the authorised version of the Holy Scriptures still in use, which was begun under his instructions in 1604, and completed and published in 1611.

STUART, MARY, Queen of Scotland and of France, was daughter of James V., King of Scotland, and of Mary of Lorraine. She was born in Linlithgow Palace in December 1542, and having lost her father about eight days after her birth, she was immediately acknowledged Queen under the guardianship of Mary of Lorraine, her mother. At six years of age Mary was conveyed to France, where she received her education in the Court of Henry II. The opening powers of her mind and her natural dispositions, afforded early hopes of her capacity and merit. After being taught to work with her needle and in tapestry, she was instructed in the Latin tongue, and she is said to have understood it with an accuracy which is, in our day, very uncommon in persons of her sex and elevated rank. In the French, the Italian, and the Spanish languages, her proficiency was still greater, and she spoke them with equal ease and propriety. She very early discovered, however, the necessity of acquiring other branches of knowledge, and of such a kind as might enable her to discharge with dignity and prudence the duties of a Sovereign; and much of her time

was devoted to the study of history, in which she delighted to the end of her life. In 1558 she married Francois, Dauphin, and afterwards King of France. This monarch dying in 1560 she returned to Scotland. She now passed from a situation of elegance and splendour to the very reign of incivility and turbulence where most of her accomplishments were utterly lost. Among the Scots of that period elegance of taste was little known. The generality of them were sunk in ignorance and barbarism, and what they termed religion, dictated to all a petulant rudeness of speech and conduct to which the Queen of France was wholly unaccustomed. During her minority and absence, the Protestant religion had gained a kind of establishment in Scotland; obtained, indeed, by violence, and therefore liable to be overturned by an Act of the Sovereign and the three Estates of Parliament. The Queen, too, was unhappily of a different opinion from the great body of her subjects, upon that one topic, which among them actuated almost every heart and directed almost every tongue. She had been educated in the Church of Rome, and was strongly attached to that persuasion; yet she had either moderation enough in her spirit, or discretion enough in her understanding, not to attempt any innovation in the prevailing faith of Protestantism. She allowed her subjects the full and free exercise of their new religion, and only challenged the same indulgence for her own. She contrived to attach to her, whether from his heart or only in appearance, her natural brother, the Prior of St Andrews, a man of strong and vigorous parts, who, though he had taken the usual oaths of obedience to the Pope, had thrown off his spiritual allegiance, and placed himself at the head of the Reformers. By his means she crushed an early and formidable rebellion; and in reward for his services, conferred upon him a large estate, and created him Earl of Murray. For two or three years her reign was prosperous, and her government applauded; and had she either remained unmarried, or bestowed her affections upon a more worthy object, it is probable that her name would have descended to posterity, among those of the most fortunate and the most deserving of Scottish monarchs. But a Queen, young, beautiful, accomplished, of an ancient and hereditary kingdom, and the expectation of a mightier inheritance, were objects to excite the love and ambition of the most illustrious personages. Mary, however, who kept her eye steadily fixed on the English succession, rejected every offer of a foreign alliance; and, swayed at first by prudential motives, and afterwards by love the most excessive, she gave her hand to Henry Stuart, Lord Darnley, the son of the Earl of Lennox. This nobleman was, after herself, the nearest heir to the English Crown; he was likewise the first in succession after the Earl of Arran to the Crown of Scotland. These considerations made Mary

solicitous for an interview with Darnley, and at that interview love stole into her heart, and effaced every favourable thought of all her other suitors. Nature had been lavish to him of her kindness. He was tall of stature; his countenance and figure were beautiful; and, amidst the gaiety which celebrated his arrival, he shone with uncommon splendour. But the bounty of nature extended not to his mind. His understanding was narrow; his ambition excessive; his obstinacy inflexible; and under the guidance of no fixed principle, he was inconstant and capricious. On the 29th of July 1565 this ill-fated pair were married; and though the Queen gave her husband every possible evidence of the most extravagant love; though she infringed the principles of the constitution to confer upon him the title of King; and though she was willing to share with him all the offices, honours, and dignities of Royalty, he was not satisfied with his lot, but soon began to clamour for more power. He had not been married seven months when he entered into a conspiracy to deprive Mary of the Government, and to seat himself on her throne. With this view he headed a band of factious nobles, who entered her chamber at night, and though she was then far advanced in pregnancy, murdered her secretary in her presence, whilst one of the ruffians held a cocked pistol to her breast. Such an outrage, together with his infidelity and frequent amours, could not fail to alienate the affections of a high born and high spirited woman, and to open her eyes to those defects in his character which the ardour of her love had hitherto prevented her from seeing. She sighed and wept over the precipitation of her marriage, and though it was no longer possible to love him, she still treated him with attention and respect, and laboured to fashion him to the humour of her people. This was, indeed, labour in vain. His preposterous vanity and aspiring pride roused the resentment and scorn of the nobles; his follies and want of dignity made him nothing with the people. He deserted the conspirators with whom he had been leagued in the assassination of the secretary; and he had the extreme imprudence to threaten publicly the Earl of Murray, who, from his talents and his followers, possessed the greatest power of any man in the kingdom. The consequence was, that a combination was formed for the King's destruction; and on the 10th day of February 1567, the house in which he then resided was, early in the morning, blown up with gunpowder, and his dead and naked body, without any marks of violence, was found in an adjoining field. Such a daring and atrocious murder filled every mind with horror and astonishment. The Queen, who had been reconciled to her husband, was overwhelmed with grief, and took every method in her power to investigate and discover the regicides, but for some days nothing appeared which could lead to

the discovery. Papers, indeed, were posted on the most conspicuous places in Edinburgh, accusing the Earl of Bothwell with the crime; and when he was charged with the murder by the Earl of Lennox, the Queen instantly ordered him on his trial. At his trial Bothwell was attended at court by a formidable array of armed followers, with a view to overawe it, and through the management of the Earl of Morton and other noblemen, who were afterwards discovered to have been partners in his guilt, Bothwell obtained a verdict of not proven; and what is more astonishing, and shows the total want of honour at that time in Scotland, this wicked and flagitious man procured, by means of the same treacherous friends, a paper signed by the majority of the nobles, recommending him as a fit and proper husband for the Queen. Armed with this instrument of mischief, which he weakly thought sufficient to defend him from danger, Bothwell soon after seized the person of his sovereign, and carried her a prisoner to his castle at Dumbar. Being there kept a close prisoner for twelve days; having, as there is every reason to believe, suffered the indignity of a *rape*; perceiving no appearance of a rescue, and being shown the infamous paper signed by the nobles, Mary was *forced* to promise to receive her ravisher as her husband, being, as it were, the only refuge for her injured honour. Every man who feels for the sufferings, and respects the memory of Mary, must regret that she had not fortitude to resist every attempt to force upon her as a husband the profligate and audacious villain who had offered her such an insult as no woman ought to forgive. This, however, is only to regret that she was not more than human; that she, who possessed so many perfections, should have had them blended with one defect. "In the irretrievable situation of her affairs, let the most severe of her sex say, what course was left for her to follow? Her first and most urgent concern was to regain her liberty. That probably she attained by promising to be directed by the advice of her Privy Council, where Bothwell had nothing to fear." The marriage thus inauspiciously contracted was solemnised on the 15th of May 1567; and it was the signal for revolt to the Earl of Morton, Lethington, and many of the other nobles, by whose wicked and relentless policy it had been chiefly brought about. As Bothwell was justly and universally detested, and as the rebels pretended that it was only against him and not against their sovereign that they had taken up arms, troops flocked to them from every quarter. The progress and issue of this rebellion more properly belongs to the history of Scotland. Suffice it to say here, that upon the faith of promises the most solemn, not only of personal safety to herself, but of receiving as much honour, service, and obedience as ever in any former period was paid by the nobility to the princes her predecessors, the unhappy

Queen delivered herself into the hands of her rebels, and persuaded her husband to fly from the danger, which, in her apprehension, threatened his life. These solemn promises were instantly broken. The faithless nobles, after insulting their Queen in the cruelest manner, hurried her as a prisoner to the castle within Lochleven, where she was committed to the care of that very woman who was the mother of her natural brother, who, with the insolence of a fallen woman's meanness, says Mr Whitaker, "asserted the legitimacy of her own child, and the illegitimacy of Mary, and who actually carried out the natural vulgarity of a fallen woman's impudence so far as to strip her sovereign of all her royal ornaments, and to dress her like a mere child of fortune in a coarse brown cassoc." In this distressing position, the Queen's fortitude and presence of mind did not forsake her. She managed to make her escape from prison, and soon found herself at the head of an army of 6000 men. These loyalists, however, were defeated; and in opposition to the advice and entreaties of all her friends, she hastily formed the resolution of taking *refuge in England*. The Archbishop of St Andrews in particular, accompanied her to the border; and when she was about to quit her own kingdom, he laid hold of her horse's bridle, and on his knees, conjured her to return. But Mary proceeded with the utmost reliance on the friendship of Queen Elizabeth, which had been offered to her when she was a prisoner, and of the sincerity of which she, in the simplicity of her heart, harboured not the shadow of a doubt. That Princess, however, who had not yet forgotten Mary's assumption of the titles and arms of Queen of England, was now taught to dread her talents, and to be envious of her charms. She, therefore, under various pretences, and in violation not only of public faith, but even of the common rights of hospitality, kept her a close prisoner for nineteen years; encouraged her rebellious subjects to accuse her publicly of the murder of her husband; allowed her no opportunity of vindicating her honour; and even had the lowness to employ venial scribblers to blast her fame. Under this unparalleled load of complicated distress, Mary preserved the magnanimity of a Queen, and practised with sincerity the duties of a Christian. Her sufferings, her dignified affability, and her gentleness of disposition, gained her great popularity in England, especially among the Romanists; and as she made many attempts to procure her liberty, and carried on a constant correspondence with foreign powers, Elizabeth became at last so much afraid of her, that she resolved to take her life at all hazards. With this view, she prevailed upon her servile Parliament to pass an act which might make Mary answerable for the crimes of all who should call themselves her adherents; and upon that flagitious statute, she was tried as a traitor concerned in the conspiracy of

Babington. Though the trial was conducted in a manner which would have been illegal even if she had been an English subject, and though no proof appeared of her connection with the conspirators, she was, to the amazement of all Europe, condemned to suffer death. The fair victim received her sentence with great composure, saying to those by whom it was announced:—"The news you bring cannot be but welcome since they announce the termination of my miseries. Nor do I account that soul to be deserving of immortal happiness which can shrink under the sufferings of the body, or scruple the stroke that sets it free." On the evening before her execution, for which, on the succeeding morning, she prepared herself with religious solemnity and Christian resignation, she ordered all her ladies in waiting and servants to appear before her, and drank their health. She even condescended to ask their pardon for her omissions and neglects; and she recommended it to them to love charity, to avoid the unhappy passions of hatred and malice, and to preserve themselves steadfast in the faith of Christ the Saviour. She then distributed among them her money, her jewels, and her clothes, according to their rank or merit. She wrote her latter will with her own hand, constituting the Duke of Guise her principal executor, and to the King and Queen of France she recommended her son, provided he should prove worthy of their esteem. In the Castle of Fotheringay she was beheaded on the 8th day of February 1587, in the forty-fifth year of her age; and her body, after being embalmed and committed to a leaden coffin, was buried with royal pomp and splendour in the Cathedral of Peterborough. Twenty years afterwards the Queen's bones were, by order of her son James the I. of England, removed to Westminster, and deposited in their proper place among the Kings of England. The general character of Mary, which should now be laid before the reader, has furnished matter for controversy for 250 years. She is universally allowed to have had considerable talent, and a mind highly cultivated. By one party she is painted with more virtues and fewer defects than almost any other woman of the age in which she lived. By another she is represented as guilty of the grossest crimes. By all it is confessed that, previous to the unhappy connection forced upon her by Bothwell, her life as a Christian was exemplary, and her administration as a Queen equitable and mild; and it has never been denied, that she bore her tedious sufferings with such resignation and fortitude as are never found united with conscious guilt. These are strong presumptions of her innocence. Women, in general, are not less acute in their perceptions of right and wrong than men, nor more disposed to tolerate frailties; yet no female witnesses from her household ever came forward to bear testimony against her, when it was out of her power to purchase

secrecy, if they had been cognisant of her guilt. None of the ladies of her court, whether of the reformed religion, or the old faith—not even Lady Bothwell herself—lifted up her voice to impute blame to her. Mary was attended by noble Scotch gentlewomen in the days of her royal splendour; they claved to her in adversity, through good report and evil report; they shared her prisons, they waited upon her on the scaffold, and forsook not her mangled remains till they had seen them consigned to a long denied tomb. Are such friendships usual among the wicked? Is the companionship of virtuous women acceptable to the dissolute?—or that of the dissolute to the virtuous? The difficulties with which Mary had to contend when she returned, as a widow of eighteen, from the polished court of France to Scotland, a realm impoverished by foreign invasions, and convulsed with the maddening strife of warring creeds and parties, have been generally admitted; but their extent can only be understood by those who have had leisure and opportunity to penetrate deeply into the black mysteries of the Scotch correspondence in the State Paper Office. The fact that neither M. Mugnet nor M. Dargaud, the French biographers of Queen Mary, having examined that mass of diplomatic wickedness, may well account for the hasty conclusions formed by the one, and the perplexities confessed by the other in regard to her real conduct and character. A solution to *all* that appears enigmatical or inconsistent in her may be found in the tangible proofs of the wicked confederacy between Mary's cabinet ministers and Queen Elizabeth. Traced, as these documents are, in a fading fluid on the most fragile of substances, they have survived the massive walls of London and Edinburgh, and outlasted many of the stately palaces and strong castles from whence they are dated. Is this a mere coincidence, the effect of blind chance? or has the angel of truth kept guard over these incontrovertible evidences of the subtlety and treachery of the accusers of Mary Stuart in order that a correct judgment might be formed of the unfounded charges brought against her, and the motives by which her traducers were actuated in bringing them. It is not remarkable, in this perverse world, that the true, the good, the beautiful should be reviled, slandered, and persecuted; and can we suppose that Queen Mary, a young, beautiful, and accomplished Princess was to escape? No, verily, especially when we remember the formidable assailants against whom she had to struggle; against the Earl of Murray, her natural brother, who, aspiring to her throne, did all in his power to ruin her—who became a spy and an agent of Edward VI., and then of Queen Elizabeth—who raised the country against her, and reduced her to the necessity of fleeing for refuge to her jealous and suspicious rival Elizabeth, and who, during

Mary's captivity, disclosed to Elizabeth the plan for her deliverance formed by the Duke of Norfolk, and thus made his sister's fate worse; and who, in 1569, was assassinated in Linlithgow by an English gentleman, James Hamilton, whose wife he had insulted; and had she not also to struggle against John Knox, a fiery opponent of her religion? Buchanan, too, wrote defamatory libels against her; and the cruel and deceptive conduct of Queen Elizabeth has been declared infamous by posterity, and has left an indelible stain on the memory of that Princess. In the year 1563 Queen Mary visited St Andrews when she was twenty-one years of age. In 1564 she again took up her abode in that city, and occupied, as is supposed, one of the two massive dwelling-houses next the Pends in South Street. Here she was waited upon by Randolph, Queen Elizabeth's ambassador, who, in a letter to Elizabeth, gives the following account of the simple mode of her life:—“Her Grace lodges in a merchant's house, her train are very few, and there is small repair from any part. Her will is, that for the time I did stay, I should dine and sup with her. Your Majesty's health was often times drunk by her at dinners and suppers; very merrily she passeth her time; after dinner she rideth abroad. It pleaseth her the most part of the time to talk with me.” When the ambassador touched on his errand, however, Mary became grave and would say:—“I see now, well, that you are weary of this company and treatment. I sent for you to be merry, and to see how like a *bourgeois* wife I could live with my little troop; and you will interrupt our pastime with your grave and heavy matters. I pray you, Sir, if you be weary here, return to Edinburgh and keep your gravity until the Queen come thither, for I assure you you shall not find her here, nor do I know myself what has become of her; you see neither cloth of State nor such appearance that you may think there is a Queen here; nor would I have you think that I am she at St Andrews that I was at Edinburgh.” Never was ambassador so gracefully balked of his message.

STUART, CHARLES, the first King of his name in England, was born at Dunfermline on the 19th November 1600. He was the third son of James I., and of Anne, daughter of the King of Denmark. His brothers having died—one in infancy, and Prince Henry in 1612 at the age of nineteen—Charles became heir-apparent to the Crown, but was not created Prince of Wales till the 19th November 1616. On the death of his father in 1625, he ascended the throne, his kingdom being engaged in war with Spain. It unfortunately happened for Charles I. that he had to the full as high and exacting a notion of the royal prerogative as either his father or Queen Elizabeth, while he had to deal with an entirely different state of public opinion. The Parliament impeached his friend Buckingham, and the

King supported him ; war with France was declared against the popular wish, and while the Parliament was vexatious in its resistance, the King was impolitic in his enforcement and extension of the royal prerogative. To detail the events consequent upon the disputes between the King and his people belongs rather to history than to biography. It may suffice, therefore, to say that previous to, and during the civil war, King and people seemed to have been pretty equally in the wrong—the former closing his ears to the increased power of the public voice, and the latter exerting that power vexatiously and gratuitously, rather than with a just and wholesome reference to sound moral and political principle. The first battle between the King's forces and the Parliamentary army was at Edgehill, in which neither party had much to boast of. For some time, however, the Royalists were generally successful, but the battles of Marston Moor, Newbury, and Naseby were all signally unfavourable to the royal cause. Indeed, after the defeat at Naseby, the King was so powerless that he took the resolution of throwing himself upon the good feeling of the Scottish army—then lying before Newark—and by that army he was basely sold, and delivered into the hands of the Parliament. For a time he was treated with much outward respect, but becoming alarmed for his personal safety he found means to make his escape from Hampton Court. On arriving on the coast, whither he went with the intention of quitting the kingdom, he could not obtain a vessel to go abroad, but crossed over to the Isle of Wight, where the Governor Hammond confined him in Carisbrook Castle. While there negotiations were carried on between him and the Parliament ; but the dominant party commanding the army, and, as it would seem, anything but sincere in wishing a reconciliation between the King and his people, cleared the House of Commons of the moderate and just members, and erected a court for the trial of the King. Insulted by the rabble, and brow-beaten by the self-erected court, he was condemned to death, and on the 30th of January 1649 beheaded at Whitehall ; his last word to Bishop Juxon being a charge to him to admonish Prince Charles, his son, to forgive his father's murderers. Charles was a man of polite taste and cultivated understanding, and a liberal encourager of literature and the arts. In private life he was temperate, affable, and religious. A list of his works is given in "Walpole's Royal and Noble Authors." These consist of letters and state papers, with the work entitled "Eikon Basilike," which first appeared after his death, and the fact of the royal authorship is indisputably proved by the publication of Dr Wordsworth, Master of Trinity College, Cambridge. While we reprobate the doctrine of the first formation of government out of a general consent, we maintain that in Great Britain the sovereign

is under the obligation of an express contract with the people ; it is explicit, patent, precise ; it is summarily expressed in the coronation oath ; it is drawn out at length, and in detail in *Magna Charta*, and the corroborating statutes, in the Petition of Right, in the *Habeas Corpus Act*, in the Bill of Rights, and in the Act of Settlement. Nor shall we scruple to assert that our kings and queens, in the exercise of their sovereignty, are held to the terms of this express and solemn stipulation which is the legal measure of their power and rule of their conduct, and our constitution has secured the monarch's performance of his engagements by two peculiar provisions of a deep and subtle policy—the one in the form, the other in the principles of the government. The one is the judicious partition of the legislative authority between the sovereign and the two houses of Parliament, and the other the responsibility attaching to the advisers and the official servants of the crown. It was a signal instance of divine mercy, that the goodly fabric of the British constitution was not crushed in 1649, ere it had attained perfect accomplishment as it now stands, by the frenzy of that fanatical banditti which took the life of the First Charles. In the madness and confusion which followed the shedding of that royal blood, our history holds forth an edifying example of the effects that are ever to be expected. In that example it gives warning of the effects that are ever intended by the dissemination of those principles and maxims, that kings are the servants of the people, punishable by their masters. The same lesson is confirmed by the horrible example which was exhibited in the unparalleled misery of France in 1789-90. Her Government demolished—her King and Queen murdered—her fields uncultivated—her streets swarming with assassins, filled with violence, deluged with blood. Let Britain read the horror of her own deed in the heightened imitation of France ; and let her lament and weep that this black French treason should have found its example in England's unnatural sons. Let our sorrow for our guilt that stained our land, our gratitude to heaven which so soon restored the Church of England, and the English monarchy—let our contrition and gratitude, we say, be shown by setting the example of dutiful submission to Government in our own conduct, and by inculcating upon our children and dependents a loyal attachment to a Queen who, in many public acts, has testified her affection for the free constitution of this country—a Queen of whom, or of the Princes who have issued from her loins, and trained by her example, it were injurious to harbour a suspicion that they will ever be inclined to use their power to any other end than for the support of public liberty.

STUART, CHARLES, the Second of that name, King of England, was the son of Charles I., and was born on the 20th of

May 1630. On the breaking out of the civil war in 1642, the Prince of Wales, then only twelve years of age, was appointed to a command in the army. After the battle of Nazeby the Prince retired successively to Sicily, Jersey, Paris, and the Hague, where he took up his residence, and where he was living a refugee when the inhuman sentence on his father was carried into execution, upon which he immediately assumed the title of King; and finding that the Scots had proclaimed him at Edinburgh, he left the Hague for Scotland, and was crowned at Scone on 1st January 1651. Cromwell, on hearing that Charles had ascended the throne, marched toward Scotland to give him battle; and Charles took the spirited course of passing by forced marches into England. Cromwell, however, discovering the manœuvre, retrograded in pursuit, and the royal army was overtaken at Worcester and utterly routed. After difficulties and escapes which have rather the air of romance than of stern matter of fact, Charles escaped to France, where he resided for some years, keeping up the appearance of a court, but frequently reduced to great distress. Charles made his principal residence at Bruges and at Brussels, and at Brussels he received the news of Cromwell's death in September 1658. The death of Cromwell, the general discontent of the people, with the narrow-minded bigotry which had thrown gloom over the whole land, and the dexterous policy of General Monk, restored Charles to his crown and kingdom on the 1st May 1660. We can only give a general sketch of the progress of events during this reign. It commenced with a complete restoration of the ancient order of things, both in Church and State. The regicides were hung; Dunkirk was sold to the French; war declared against the Dutch, and in 1665 against France; but both were terminated for a time by the peace of Breda, concluded on the 10th of July 1667. This event was followed by the dismissal of Clarendon. In January 1668 the treaty of triple alliance was concluded between England, Holland, and Sweden, with a view of opposing the schemes of France, an act which was highly meritorious. An alliance having been formed with France in March 1672, war was again declared against Holland, but the violent opposition expressed against this compelled the King to conclude a peace in February 1674. The most memorable affair of the following years was the announcement in 1678 of the Popish plot. In 1679 an alarming insurrection of the Scottish Covenanters was suppressed by their defeat at Bothwellbridge on 22d June that year. From the year 1681 Charles governed without Parliaments, and not in the most constitutional manner. During his reign the capital was visited by heavy calamities—the plague in 1665, and the great fire of London in the following year. As to the character of Charles II. it cannot be denied that he

was inclined to irregular habits, but at the same time he continued to preserve a degree of popularity with the multitude from the grace and easiness of his manners. Notwithstanding the unfavourable character of his reign many of his legislative enactments were of great importance. The Habeas Corpus Act was passed in 1679. By a statute in the twelfth year of King Charles the old military tenures were abolished, and one tenure of free and common socage was established for all the freehold lands of the laity. The right of wardship of infant heirs to lands held by military tenure was also abolished. Charles II. was married on 21st May 1662 to Catherine, daughter of John IV., King of Portugal, who long survived him, but he had no children by his Queen. He was suddenly seized with apoplexy on the 2d February, and expired on the 6th in 1685. In the year 1651 Charles passed through the burgh of Pittenweem on a visit to the laird of Anstruther, and the following extract from the minutes of the Town Council of Pittenweem shows the kind reception given to His Majesty by the Magistrates and Council on that occasion:—"14th February 1651.—The Ballies and Counsell being convenit and having receavit information that His Majesty is to be in progress with his court along this coast to-morrow and to stay at Anstruther House that night, have thought it expedient, according to their bounden deutie, with all reverence and due respect and with all the solemnitie they can to wait upon His Majesty as he comes through this His Majesty's Burgh, and inveit his Majesty to eat and drink as he passes, and for that effect have ordaiuit that ye mornes afternoone the Townes Collers be put up on the bartizan of ye steeple, and that at thrie o'clock the bell begin to ring and ring on still until His Majesty come hither and be past to Anstruther and sidlike; that the minister be spoken to, to be with the Ballies and Counsell, who are to be in their best apparell, and with ane guard of twentie-four of the ablest men with partisans, and other twenty-four with musquettes, all in their best apparell. Wm. Sutherland, commanding as captain of ye guard, and to wait upon His Majesty and receive His Majesty at the West Port, bringing His Majesty and his court through ye town until he comes to Robt. Smythe's yeatt, whan ane table is to be coverit with ane of my Lord's best carpets; and that George Hedderwick have in reddiness of fine flour some great bunnes and other wheat bread of the best order baiken with sugar, cannell, and other spyes fitting, and that James Richardson and Walter Airth have care to have reddie eight or ten gallons of good strong aill, with canarie, sack, Rainsche wyne tent, whytt and claret wynes, that sae His Majesty and his court may eatt and drink; and that in the mean tyme whyle His Majesty is here the guard doe diligently attend about his court, and so



soon as His Majesty is to goe away, that a sign be made to Andro Tod, who is appyntit to attend the cullers on the steeple head, so that he may give signs to those who attend the cannons of His Majesty's departure, and then the haill threttie sex cannons to be all schott at once. It is thoct best fitting that the minister, and thereafter James Richardson, the oldest Ballie, when His Majesty comes to the table schew the great joy and sense this burgh hes of his Majesty's condescension to visite the same, with other expressions of loyaltie which was actit."

STUART, JAMES, the Second King of that name of England, and the second son of Charles I. and of Henrietta of France, was born in 1633, and immediately declared Duke of York. After the capture of Oxford by the Parliamentary army he escaped, and was conducted to his sister the Princess of Orange. At that time he was fifteen years of age. He soon after joined his mother at Paris, and when he had reached his twentieth year served in the French army, under Turenne, and subsequently entered the Spanish army in Flanders, under Don John of Austria, and the Prince of Conde. At the Restoration he returned to England, and married secretly Anne Hyde, daughter of the Earl of Clarendon, by whom he had two daughters, who afterwards became Queens of England, Mary and Anne. In the Dutch war he signalised himself as commander of the English fleet, and showed great skill and bravery. On the death of Charles II. in 1685, the Duke succeeded, under the title of James II.; and, from the time of his ascending the throne, seems to have acted with a steady determination to render himself absolute, and to restore the Roman Catholic religion. After disgusting the great majority of his subjects by attending mass with all the ensigns of his dignity, he proceeded to levy the customs and excise without the authority of Parliament. He even sent an agent to Rome to pave the way for a solemn re-admission of England into the bosom of that church, and received advice on the score of moderation from the Pope himself. By virtue of his assumed dispensing power, he rendered tests of no avail, and filled his army and council with Roman Catholics; while, by a declaration in favour of liberty of conscience, he also sought to gain the favour of the dissenters, who were, however, too well aware of his ultimate object to be deluded by this show of liberality. Thus he proceeded by every direct and indirect attack to overthrow the Established Church; but these innovations, in regard both to the religion and government, gradually invited opposing interests, and a large body of the nobility and gentry concurred in an application to the Prince of Orange, who had been secretly preparing a fleet and army for the invasion of the country. James, who was long kept in ignorance of these transactions, when in-

formed of them by his minister at the Hague, was struck with terror equal to his former infatuation, and immediately repealing all his obnoxious acts, he practised every method to gain popularity. All confidence was, however, destroyed between the King and the people. William arrived with his fleet in Torbay on the 4th November 1688, and being speedily joined by several men of station, his ranks swelled, while the army of James began to desert by entire regiments. Incapable of any vigorous resolution, and finding his overtures of accommodation disregarded, James resolved to quit the country. He repaired to St Germain, where he was received with great kindness and hospitality by Louis XIV. In the meantime the throne of Great Britain was declared to be abdicated, and William and his consort Mary (the daughter of James), were unanimously called to fill it conjointly. Assisted by Louis of France, James was enabled, in March 1689, to make an attempt for the recovery of Ireland. The battle of the Boyne, fought in June 1690, compelled him to return to France. All succeeding projects proved equally abortive, and he spent the last years of his life in ascetic devotion, dying at St Germain on the 16th September 1701, aged sixty-eight.

STUART, MARY, daughter of James the II., married William, Prince of Orange, who, although a Dutchman, has a claim to enrolment among the Royal Stnarts, because his mother was a daughter of Charles I., and his wife was a daughter of King James, as above mentioned, of which kingdom he afterwards became sovereign himself in right of his wife. William was born at the Hague in 1650, and was the son of William II. of Nassau, Prince of Orange, and of Henrietta Mary Stuart, King Charles' daughter. In 1672 he was elected Stadtholder of Holland, under the name of Prince of Orange, and commanded the troops of the Republic, then at war with Louis XIV. The Prince of Orange, though often conquered in this contest, always showed bold face to the enemy, manifested great courage, prudence, and skill, and concluded with France an honourable peace in 1678. Prince William married, as already stated, Mary, king James' daughter. James, by his extreme zeal for Catholicism, every day irritated the English more and more. His son-in-law profited by this state of matters, made a powerful party in England, and, at last, in 1688, throwing of the mask, disembarked on the shores of Great Britain. He soon found himself surrounded by numerous partizans, at the head of whom was the celebrated Duke of Marlborough. William also soon obliged the feeble James to withdraw to France, and caused himself to be proclaimed King, under the name of William III. He also preserved his title of Stadtholder. His fleet beat that of the French at La Hogue in 1692. William, soon after his arrival in England, passed over to Ireland, where he defeated King James at the battle

of the Boyne. The associations connected with this battle remain till this day. We have most unhappily seen, very recently, proofs that in Ireland the differences of religion, which occasioned the battle of the Boyne, have led to most disastrous outbreaks at Belfast in 1864. Perhaps these sad events, however, may be partly ascribed to long established feuds, as should be looked upon rather as political demonstrations than as uncharitable feelings in regard to the Protestant and Romanist religions of the two parties who have come into hostile contact. In 1691 William headed the confederated army in the Netherlands, took Namur in 1695, and in 1697 he was acknowledged King of England by the treaty of Ryswick. On the death of Mary in 1693, the Parliament confirmed to him the royal title. William died in 1702, leaving Britain powerful and peaceable. He left no children, and Anne, his sister-in-law, was his successor.

STUART, ANNE, Queen of Great Britain, second daughter of James II. by his first wife, Anne Hyde, was born in 1664, was married to Prince George of Denmark in 1683, and succeeded to the crown on the death of William III. in 1702. Her Majesty died in 1714, aged fifty. The contention of parties during the reign of Anne was extremely violent, in consequence of the hopes entertained by the Jacobites that she would be induced by natural feelings to favour the succession of her brother. Her reign was also much distinguished for learning; and the number of eminent writers who flourished under her, several of whom rose to high stations, has rendered it a sort of Augustian age of English literature, to which her own disposition and acquirements may have had some share in contributing.

STUART, CHARLES EDWARD LOUIS PHILLIPPE CASSIMER, was the grandson of James II., the exiled King of Great Britain, and son of the titular chevalier St George, by his wife, the Princess Clementina Sobieski, grand-daughter of the celebrated King John Sobieski of Poland. Charles Edward was born on the 1st December 1720. He was skilled in manly exercises; but his intellectual training was not equally attended to, and he was allowed to grow up uninformed of the constitution of the country which he aspired to govern. Various projects for the restoration of the Stuart dynasty had been entertained by the French Government, and afterwards laid aside. At length in the spring of 1745 Charles Edward determined to undertake an expedition to Scotland on his own resources, with such pecuniary assistance as he was able to obtain from private individuals. Charles landed on the 25th July at Moidart, Inverness-shire, with a train of only seven persons. The general rendezvous of his adherents was appointed to be at Glenlinnan, a desolate sequestered vale about fifteen miles from Fort William, and there on the 19th of August 1745 the Jacobite standard was first unfurled

by the old Marquis of Tullibardine. The Macdonalds, Camerons, M'Phersons, M'Gregors, and other Jacobite clans flocked to the camp in considerable numbers, and Charles in a short time found himself at the head of several thousand men, ill armed many of them, and slenderly provided with warlike equipments, but all of them brave, active, hardy, and skilled in the use of their own weapons. Sir John Cope having left the low country and marched to Inverness, Charles promptly took advantage of his absence, and at once began his march to the south. On the 17th of September he was in possession of Edinburgh, and next day took up his quarters in Holyrood Palace. Cope, meanwhile, had transported his troops by sea from Aberdeen to Dunbar, and was on his march towards the city. On receiving intelligence of his movements, the Highlanders marched out to meet him on the 20th of September, and found his forces encamped near the village of Prestonpans, a few miles to the east of Edinburgh. Next day a battle took place, which terminated in the complete destruction of the royal army. This victory made Charles master of the whole of Scotland, with the exception of the Castles of Edinburgh and Stirling, and a few insignificant Highland forts. He was eager to march immediately into England, but his proposal was over-ruled by his council, and he spent several weeks in the Palace of his ancestors discharging the functions of royalty, issuing proclamations, exacting loans and contributions, holding levees, giving balls, and exerting himself to the utmost to render his entertainments attractive, and to secure the public favour. His prepossessing personal appearance, well-formed and regular features, dignified mien, and easy, graceful manners, contributed not a little to increase the popularity of his cause. On the 31st of October the Prince quitted Edinburgh, and began his romantic march towards London at the head of between five and six thousand men. He entered England by the western border on the 8th of November, and took the town of Carlisle after a feeble resistance. He then resumed his march through the northern counties without meeting any opposition, but also without obtaining much countenance from the people. On the 4th of December the Prince's army reached Derby, only 127 miles from London, but their condition had become exceedingly perilous, opposed as they were by three armies, each more numerous than their own, with no prospect of succour from France, and no symptoms of any important rising in their favour among the people of England. The chiefs were unanimously convinced of the necessity of a retreat, and in spite of the resistance of Charles, they commenced a retrograde movement on the 6th of December. They crossed the Scottish border on the 20th, and marching through the south-western counties they entered Glasgow on Christmas Day. After

levying contributions on that staunch Whig and Presbyterian city, the Highlanders proceeded to Stirling. On the 17th of January 1746 they out-maneuvred and defeated on Falkirk Moor the royal army under the incompetent General Halley, and captured his cannon, military stores and baggage; but this was the last of their triumphs. The approach of the Duke of Cumberland at the head of a greatly superior force compelled them to abandon the siege of Stirling Castle on the 1st February, and to retreat towards their Highland fastnesses. They spent two months at Inverness, suffering great privations from the scarcity both of money and provisions. At length on the 16th of April they gave battle on Drumossie Moor, near Culloden, to the Duke of Cumberland, under every disadvantage as regards inferiority in their numbers, equipments, arrangement, and condition of their forces; and even the locality of the fight, and after a brief but fierce struggle were defeated with great slaughter. The conquerors behaved with shocking cruelty to the prisoners and the wounded, as well as to the defenceless inhabitants of the surrounding country, leaving neither house, cottage, man nor beast within the compass of fifty miles. The interesting and romantic adventures of Charles after the battle of Culloden form one of the strangest chapters in history. For upwards of four months he wandered from place to place in constant peril of his life, subjected to almost incredible hardships and privations. Sometimes he found refuge alone in caves and huts, sometimes he lay in forests or on mountain tops with one or two attendants. Frequently he was compelled to pass the night in the open air exposed to every vicissitude of the weather, suffering from hunger and thirst, often barefooted and with clothes worn to tatters. In the course of his wanderings he had occasion to trust his life to the fidelity of a great number of individuals, many of whom were in the humblest walks of life, and yet not one of them could be induced to betray him even by the offer of a reward of £30,000. At length a privateer of St Maloe's, hired by his adherents, arrived in Loch Naunnagh, and Charles embarked on board that vessel for France, accompanied by Loechel and a few other friends, and on the 29th September 1746 landed at Brittany. After his compulsory removal from France in 1748, on the conclusion of peace with England, Prince Charles Edward went first to Venice and then to Flanders. He continued for years to be the object of the hopes of the Jacobites and the centre of their intrigues, and in 1750 ventured to pay a visit to London for the purpose of promoting a scheme which was soon found to be impracticable. In 1766 he laid aside the title of Prince of Wales and assumed that of Count D Albany. He died at Rome on the 31st January 1788 in the sixty-eighth year of his age, and was interred in the

Cathedral Church of Friscati. His brother Henry, a Cardinal and titular Duke of York, the last male heir of the line of Stuart, survived till 1807. He was a Prince of a mild and amiable character, and during the latter years of his life was supported by an annuity of £4000 assigned him by the British Government.

SWAN, WILLIAM, Kirkcaldy, died suddenly on the 27th March 1859 in the full vigour of manhood. An active partner of a leading firm, that of Swan Brothers—a firm that would be accepted, even in the greatest marts of commerce, as the type of all that is upright and honourable in the character of the British merchant—Mr Swan was necessarily widely known, and it is only repeating the general sentiment to say that he was as widely respected. He took at all times a lively interest in the welfare of the numerous hands in the employment of the firm, and in his intercourse with them there was an unrestrained kindness seldom to be witnessed in similar relations. The humblest amongst them felt no diffidence in making their little difficulties known to him; and those in charge, who were brought into more immediate contact with him, found the master and friend gracefully blended. Mr Swan gave special attention to the shipping department of the business, and was warmly loved and respected by the captains and crews of the several vessels owned by the firm, his personal attention to their wants and comforts being unceasing. For every case of charity, public or private, Mr Swan, like his brothers, had the free hand and open heart; indeed with him the assisting of the unfortunate was a daily habit, and with all this giving there was a characteristic absence of the least appearance of ostentation.

SYME, JAMES, Professor of Clinical Surgery in the University of Edinburgh, was born in Fifeshire in 1799. His education was received at Edinburgh University, where he early manifested a taste for scientific pursuits. He studied anatomy under Liston. Having passed his examination as a surgeon in London, he returned to Edinburgh, and soon became eminent as an anatomist and lecturer. He published in 1831 his "Treatise on the Excision of Diseased Joints," and in 1833 became Professor of Clinical Surgery, and subsequently Surgeon to the Royal Infirmary. He was chosen Professor of Surgery at University College, London; but after being a short time there, he returned to Edinburgh, and resumed his Professorship. He is considered by the profession as one of the most expert of living operators. The man who is much occupied in the practice of surgery, and who has had the advantage of having been early nominated as surgeon to a large hospital, incurs an obligation that he should from time to time faithfully communicate to the profession the results of his experience, and Professor Syme has faithfully fulfilled this obligation. He has told us that

"for a long period of years he has been engaged in teaching surgery with the advantage of a great hospital as a field of instruction." He has also, we know, been engaged daily in giving oral lectures to a large class of young students at Edinburgh, and he has published practical works which students of surgery of all ages can read in every part of the world. He has worked zealously and profitably. His large work in 1841, entitled, "Principles of Surgery," has been in the libraries and consulted by the profession for many years. Among various works and memoirs the following have gained him great reputation, viz:—his "Treatise on Diseases of the Rectum;" "Contributions to Pathology;" "The Practice of Surgery," &c.; and in his recent work, "Observations in Clinical Surgery," 1861, he has given graphic accounts of many important surgical operations, some of which not only do credit to Professor Syme himself, and to the county of his birth, but to Scotland and to the age we live in. Allusion is specially made to his operations in desperate cases of large axillary and carotid aneurisms, in which, no other resource appearing available, he had boldly recourse to the nearly hopeless operation of cutting. He ventured to make incisions into the large aneurismal sacs, and dexterously succeeded in securing both ends of the large arterial trunks, rescuing the patient from impending death, and finally curing the disease.

## T

TAYLOR, Rev. ANSTRUTHER, minister of Carnbee, expired, after a severe and lingering illness, at the manse there on the 28th October 1863. Mr Taylor was born in 1793; and on the death of his father, the Rev. Joseph Taylor, he was appointed to succeed him as parish minister of Carnbee in 1816, by the patron, Sir Robert Anstruther, Baronet of Balcaskie. While at College Mr Taylor distinguished himself as an ardent and laborious student, and such he continued through life. Not only were his attainments solid and extensive on those branches of learning more immediately connected with his own profession, but on all subjects likely to engage the attention of a vigorous and inquiring mind, his knowledge was thorough and complete. His studious and retired habits, however, prevented to a great extent his talents and accomplishments from being generally known; but those who knew him best, and were competent to estimate the real value, speak of them with unqualified praise. He was intimately acquainted with the history and constitution of the church, and in all matters relating to the forms and procedure of her courts he was justly esteemed an authority; but that which secured for Mr Taylor's name its wide celebrity was its connection with that of Dr Ferris, of Kilconquhar, in those memorable proceedings several years since

before the Presbytery of St Andrews. However diversified opinions might be as to the merits and demerits of those celebrated discussions, few doubted—even amongst those who were opposed to him—such was the skill and ability which Mr Taylor evinced as a debater—that if fortune had placed him at the bar, he would have raised himself to the highest honours and dignities of that profession.

TAYLOR, ROBERT SUTHERLAND, Esq., Sheriff-Substitute of Fife, was born in December 1805 at Darnoch, Sutherlandshire, and was educated at the Royal Academy of Tain, at King's College, Aberdeen, and the University of Glasgow. He studied law in Glasgow and Edinburgh, and then held almost all the public county offices in Sutherlandshire, in succession to his father, from 1829 to 1842, when he was appointed Sheriff-Substitute of Rosshire, and administered that office with acceptance for fifteen years. When he left Tain he was, on account of the universal feeling of respect and esteem entertained for him, presented with a valuable gift of plate by the gentlemen of the district. In October 1857, Mr Taylor was appointed to the office of Sheriff-Substitute of Fife, and during the nine years which have since elapsed, he has given the highest satisfaction to the public, and in private life has enjoyed the warm regard of the community.

TAYLOR, GEORGE, parochial schoolmaster of Liberton, is a native of Largo, Fifeshire, and was educated at the Parish School there, and at St Andrews University. After being engaged in teaching several subscription schools he became successively parochial schoolmaster of Anstruther-Wester, to which he was elected in 1836; of Ceres in 1844, and of Liberton, near Edinburgh, in 1845, which last position he still holds. In 1837 Mr Taylor published "Pontia, a Tale, and other Poems," a volume which was favourably noticed, and some of the smaller pieces in which found a place in the "Book of Scottish Song," "Chambers' Journal," and other collections. Besides contributing verses and tales to various periodicals, and several articles to M'Phail's Magazine, Mr Taylor edited "The Scottish Educational Journal," the organ of the Educational Institute of Scotland, from October 1853 to November 1855, when it was discontinued. In 1862 he published a pamphlet entitled "The Bible: its Printers and Readers," advocating the advantage of printing the Bible in paragraphs; and in 1865 "The Analytical Bible Class Book," which has been well received. Mr Taylor is an artist of some ability, and his paintings have appeared in the exhibitions of the Royal Scottish Academy. The authorities of the parish of Liberton have not been slow to acknowledge and avail themselves of the professional and general abilities of Mr Taylor—a circumstance to which he was indebted for special mention in Parliament under the pseudonyme of his imaginary predecessor in