Ladies of the Covenant

Lady Margaret Douglas
Marchioness of Argyll

Lady Margaret Douglas was descended from a noble family, of no inconsiderable antiquity and renown. Her great-grandfather, William Douglas, sixth Earl of Morton, was "a nobleman who inherited the magnanimity of the Douglasses, tempered by the milder virtues of his illustrious relative, the Regent Murray. His public conduct was marked by independence. While he maintained all the hospitality and even magnificence of the ancient barons, his domestic arrangements were conducted, and his fine family reared up, in accordance with the purity of his morals, and the strict regard which he uniformly showed to the duties of religion. - He was a warm and steady friend to the Presbyterian church. . . . . The sickness, which soon put an end to his days, prevented him from attending in his place at Perth; *[The reference is to the Parliament which met at Perth, in August, 1606, by which the bishops were restored to all their ancient dignities and prerogatives.]* but he expressed his strong disapprobation of the act restoring episcopacy, and with his dying breath predicted the evils which it would entail on the country." *[M'Crie's Life of Melville, vol. ii., p, 220. James Melville designates him "the guid auld Earle of Mortoune." - Melville's Diary, p. 560. See also Calderwood's History, vol. vi., p. 263.]* Her father, William, seventh Earl of Morton, who was born in 1582, and served heir to his father, on the 3d of July, 1605, was a nobleman of good natural talents, which were highly improved by a liberal education, and travels in foreign parts. Previous to the breaking out of the civil wars, occasioned by the disputes between Charles I and his Parliament, the Earl of Morton was one of the richest and greatest subjects in the kingdom; and such was the zeal with which he espoused the royal cause, that, to enable him to advance money for its support, he disposed of the noble property of Dalkeith, and other estates, to the value of not less than £100,000 Scots of annual rent. He died at Orkney, on the 7th of August, 1648, in the 66th year of his age. *[Douglas's Peerage, vol. ii., pp. 193, 274, 275. Row's History, p. 470.]* By his wife, Lady Anne Keith, eldest daughter of George, fifth Earl Marischall, he had a numerous offspring.

Margaret, the subject of this sketch, who was the second daughter, was born about the year 1610. Of her youthful years no memorials are known to exist; but at an early age she was married to Archibald, Lord Lorn, afterwards eighth Earl and first Marquis of Argyll, a nobleman of eminent piety, and a warm friend of the Presbyterian interest, to which he adhered with unwavering constancy, and for which he at last was honoured to die a martyr. She also was distinguished for piety, and held sentiments on ecclesiastical and religious questions similar to his. We are not exactly informed as to the time and circumstances in which either of them became the subject of serious religious impressions, but, in both cases, it appears to have been early. True religion shed its hallowed and ennobling influence over their domestic life, sweetening its enjoyments as well as lightening its trials, and rendered their whole deportment a living epistle of Christ, known and read of all men. It was the custom of the marquis to rise at five o'clock in the morning, and to continue in private till eight o'clock; and, besides family worship and private prayer in the morning and evening, he usually prayed with his lady at the same seasons, his valet and her maid servant being present. *[Wodrow's Analecta, vol. i., p. 22. Wodrow received, this information, May 9, 1702, from Mr. Alexander Gordon, who was minister of Inverary many years before the restoration of Charles II, and who had, therefore, the best means of knowing. Mr. Gordon also informed him that when the marquis went abroad, though but for one night, it was his practice to take with him his note-book and inkstand, with the English Notes Bible and Newman's Concordance. In another part of the Analecta, we find the following interesting notice relating to Argyll's conversion: - "Mr. James Stirling tells me that from good hands he had it, that during the Assembly at Glasgow, Mr. Henderson, and other ministers, spent many nights in prayer with the Marquis of Argyll, and that he dated either his conversion, or the knowledge of it, from these times."]* How beautiful an example of domestic piety! and how excellent a means of training that pious pair for acting a christian and a noble part amidst those tragic scenes through which they had afterwards to pass, and in which they acquitted themselves so well! Both of them, too, highly valued the preaching of the gospel, and the society of the eminent ministers of their day. As an instance of this, it may be mentioned that the well-known Mr. David Dickson, with his wife and children, resided two years in their family, at Inverary; during which time Dickson and Mr. Gordon, the minister of the parish,

divided the services of the Sabbath between them, the former preaching in the forenoon, and the latter in the afternoon, while Mr. Patrick Simpson preached on the Thursdays. *[Wodrow's Analecta, vol. i., p. 22. Mr. Gordon, to whom Wodrow was indebted for this fact, also told him that Argyll always took notes of the sermon.]*

The first family incident we meet with in the history of the Marchioness of Argyll is a dangerous illness with which she was attacked at the time of her first confinement. The physicians who attended her, when consulted, gave it as their opinion that her life could not be preserved without destroying that of the child. But from this proposal the heart of the mother recoiled, and on no consideration would she give her consent. In the good providence of God, however, the life both of the mother and of the infant was saved. This child was afterwards the Earl of Argyll, who suffered in 1685. *[Wodrow's Analecta, vol. ii., p. 138]*

During the subsequent part of her life, no important facts are known, till we come to the severe domestic trials which she was doomed to suffer. These we shall now proceed to relate. It has been said that every pathetic tale, in order to interest, must have a villain to boast of - a principle well understood by the masters of tragedy, who, while they excite our sympathies by the great and varied distresses of the personages they introduce upon the stage, almost never fail to bring prominently forward some character of deep depravity as the cause of these distresses; thus enhancing the interest of the scene, by stirring from their depths other emotions of our nature, such as horror and indignation, at hypocrisy, treachery, cruelty, and other forms of vice, which may be elicited in the drama. Of this element of interest the life of this lady is not destitute; and Charles II was the evil genius who broke in upon its peace and happiness.

The first of her domestic trials which we shall mention is the affecting case of her eldest daughter, Lady Anne. When Charles II arrived in Scotland in the year 1650, Argyll, though, during the second reformation and down to that year, he had acted a conspicuous part in the defence of the Presbyterian cause, and had been almost dictator of Scotland, yet welcomed him with the most devoted loyalty. He, however, at the same time, told him that he could not serve him as he desired unless he gave some decided evidence of his fixed determination to support the Presbyterian party, and that he thought this could be best done by marrying into some family of rank known to be entirely devoted to that interest, hinting that this would, in a great measure, remove the prejudices entertained both by Scotland and England against him on account of his mother, who was a papist, and suggesting his own daughter as the most proper match for him. *[Douglas's Peerage, vol i., p. 97]* How strangely does the ambition of worldly honour and power sometimes gain the ascendency over the better judgment of even wise and good men! Argyll must have known enough, and more than enough, of the profligate character of Charles, to convince him that in projecting such a matrimonial alliance, he was exposing to the highest peril the happiness of his daughter for the prospect of gaining her the glitter of a few short years in a corrupt court. But views of ambition, and not the happiness of his daughter, were the motives which appear to have guided him in this matter. Another influence bearing on his mind was the principle of self-preservation. Perceiving that should those men, whom he had unavoidably made his enemies when almost dictator of Scotland, be raised to places of power upon the accession of Charles, he would be in great danger of falling a sacrifice to their malice, he hoped in this way effectually to secure himself from all such peril.

But his hopes of aggrandisement or safety from this source were castles built in the air, and they were destined to suffer a severe disappointment. To the proposal Charles indeed consented, and promised all fidelity. But he was too much of the cavalier; he had too strong a liking for the malignant party ever to think seriously of wedding with a Presbyterian's daughter. His promise he never fulfilled, and he never intended to fulfil it. The consequences to the accomplished young lady were very distressing. With the simple and unsuspecting confidence of inexperienced youth she relied upon his honour and sincerity. Her parents had not taught her to doubt or mistrust him; at least her father had not done so; and, if her mother had warned her of her danger, she heeded it not; and when Charles disappointed her, when he appeared to her in the stern reality of his true character, a heartless deceiver, faithless to her as he proved to the religion he had sworn to maintain, her mental agitation and distress became great; all her enchanting and fondly cherished prospects of becoming the wife of Charles and Queen of

Britain, which had been the dream of her young imagination, were dissipated; her tenderest affections were cruelly lacerated by the object around which they were entwined; her earthly hopes and happiness seemed extinguished for ever; her spirits sunk, and her health became impaired; yea, under the extreme mental agitation she daily and hourly experienced, her reason itself began to reel, and she at last became quite insane, fit only "to point a moral or adorn a tale."

In the calamity which befell his daughter, Argyll had too much reason for self-reproach. His worldly policy, which true wisdom condemned, while it accomplished the ruin of his daughter, was defeated in its every object. Kirkton, after stating that the marquis was moved to strike up this match from the hope of securing himself from his enemies, and that all the "poor family had by the bargain was a disappointment so grievous to the poor young lady, that of a gallant young gentlewoman, she lost her spirit and turned absolutely distracted," quaintly, but justly adds, "so unfortunately do the back wheels of private designs work in the puppet plays of the public revolutions in the world." *[Kirkton's History, p. 50.]*

This was a severe and a continued living trial to the marchioness. Whether she was favourably disposed towards the match we are not informed, although there is reason to believe she was not, and that she entertained fears that it might be far from issuing in the happy consequences which the marquis anticipated. We know, at least, that plausible and insinuating as the manners of Charles were, she formed a very low opinion of his character at an early period, indeed long before its dark features were fully developed or discovered, regarding him as at once unprincipled, hypocritical, and revengeful. This will appear from the following anecdote, which rests on good authority.

Charles, after he came to Scotland and was crowned, in 1650, became so flagrantly lewd in his conduct, spent so large a part of his time in drinking, and favoured malignants so much, notwithstanding his having sworn the Solemn League and Covenant, that the religious people about the court urgently requested Argyll to take the liberty of freely remonstrating with him. Argyll, who had waited long for such an opportunity, did so one Sabbath night at Stirling. After supper, he went in with his Majesty to his closet, and there, with much freedom, but, at the same time, with much humility, laid before him the sinfulness of his conduct. Charles, so far from appearing to be offended, seemed serious, and even shed tears; and so earnest did the matter to all appearance become, that they prayed and mourned together till two or three o'clock in the morning. The marquis, charitably entertaining the most favourable opinion of the character and professions of Charles, was disposed to congratulate himself upon his success; and when he came home to his lady, who was surprised at his absence, and told him she never knew him stop from home till so late an hour, he said that he had never passed so pleasant a night in the world, and informed her of all that took place. But she put a very different construction upon the adventure, and drew very different conclusions from it. She believed that Charles was both insincere and vindictive; that it was not safe to remonstrate with him, and that her husband had committed an offence which the monarch would never forgive. Such was her belief, and she freely expressed it. No sooner did she hear of Charles's professions of sorrow, and of the tears he shed, than she said that they were "crocodile tears," and that what the marquis had done that night would cost him his head. Nor was she mistaken. When offended at liberties taken to reprove him for his conduct, Charles possessed, in no small degree, the power of suppressing the manifestation of his feelings, and of seeming even grateful to his monitor; but freedoms of this sort he was not accustomed to forgive, and only waited his opportunity to take revenge. From that moment he bore an irreconcilable hatred to the marquis, though the royal hypocrite, in addressing him, still continued to call him "father;" and so deeply did he cherish a vindictive spirit for this honest admonition that, after his restoration, he expressed his resentment of it to some, and resolved to make his reprover the first victim of his mortal vengeance. *[Wodrow's Analecta, vol. i., p. 67. Wodrow introduces this and another anecdote given, thus: - "November 11, 1705. - My brother tells me that he has thir accounts of the Marquis of Argyll from Mr. Hastie, who had them from Mr. Neil Gillies, who was in the family of Argyll, and had them both from the Marchioness." See also Analecta, vol. ii., p. 145.]* Upon what grounds the marchioness came to such a conclusion respecting the character of Charles, we do not know; but from the accuracy of the judgment she pronounced upon it, she must have discovered facts concerning him, which, painful as it might be to her to entertain such suspi-

cions and feelings concerning him, con-firmed all that she had said.

Argyll remonstrating with King Charles II.

After this she was visited with a severe illness, which threatened her life, as appears from the following quotation: - "When the king resolved to march into England, in June, 1651, the resolution was opposed by Argyll, with reasons of no inconsiderable strength. But, notwithstanding this disapprobation of the measure, he would have gone along with the king, had not his lady been lying at the point of death. This induced him to ask permission to remain behind, which was graciously accorded, and he took leave of the king at Stirling." *[Douglas's Peerage, vol. i., p. 98.]* From this illness, however, the marchioness recovered.

No additional particulars of importance occur in her history till the restoration of Charles II. That event, which was hailed with unbounded joy by almost all Scotland, she could hardly contemplate with any other feelings than those of alarm. While others were giving way to the most extravagant rejoicings, she must have felt, from what she knew of Charles, that she, at least, had rather cause to mourn than to rejoice. Aware that her husband was the object of his mortal hatred for the reason stated before, as well as on other accounts, she appears to have entertained some degree of anxiety about his safety; to have felt some forebodings that the restoration might be, what it actually turned out to be, the cause of the most poignant affliction of her life. When many noblemen and gentlemen from Scotland went up to London, in 1660, to congratulate his Majesty upon his happy and safe return to his hereditary throne, the marquis sent up his eldest son, Lord Lorn, but did not proceed to London himself till he got information of the favourable reception of his son, when he was encouraged to repair to the capital. From this it is evident that the family had the impression that the marquis had incurred the displeasure of the monarch, and entertained some apprehensions that he was in danger. Nor were these apprehensions unfounded. *[As a curious instance of the superstitious regard paid to omens at that time, we may quote the following passage from Baillie's Letters. Speaking of Argyll, he says, "My good-son, Mr. Robert Watson, was with his lady in Roseneath, the night the king landed in England.*

He told me all the dogs that day did take a strange howling, and staring up to my lady's chamber window for some hours together." - Quoted in Kirkton's History, in a Note by the Editor, p. 107] No sooner did Argyll arrive at Whitehall, which was on the 8th of July, than, "with an angry stamp of the foot," Charles gave orders for his imprisonment. He was instantly hurried to the Tower, where he was kept close prisoner till towards the close of the year, when he was sent down from London, by sea, to Edinburgh, to be committed prisoner to the Castle, and tried before the Scottish Parliament for high treason. His trial commenced on the 13th of February, 1661, when his indictment, consisting of fourteen different articles, was read, in which he is charged with calling or causing to be called the convention of estates, in 1643, and entering into the Solemn League and Covenant with England; with protesting in Parliament against the engagement of 1648, for relieving his Majesty Charles I; with raising an army to oppose the engagers; with corresponding with Cromwell, and submitting to the commonwealth; together with other crimes, which were either a perversion or misrepresentation of facts, or direct calumnies, as, for instance, that he had been accessory to, or acquainted with, the design of the murder of Charles I. These were the ostensible grounds of the proceedings against him; but it was private and personal reasons, not avowed, which impelled the actors in this tragedy. Charles II, as we have seen, hated him for the freedom of his admonitions, as well as because he was opposed to the malignants, and the main support of the Presbyterian interest, of which he proved himself the uncompromising champion; and this hatred was deepened from the wrong which Charles was conscious of having done to him and his family in violating his promise of marrying Lady Anne, for unprincipled men uniformly hate those whom they have injured. This throws a flood of light upon the conduct of Charles towards him; it explains "the angry stamp of the foot;" and warrants the assertion that he "died a sacrifice to royal jealousy and revenge." *[Kirkton's History, pp. 69, 70.]* Middleton, too, who was his Majesty's Commissioner at the Parliament, being at once poor and avaricious, expected to obtain a grant of the estates of the martyr, and hence his anxiety, in order to get them forfeited, and thus wrested from the lawful heirs, that the marquis should suffer as a regicide. It is also to be added, that Middleton's associates in the Scottish government desired to divide the estates among themselves. *[Douglas's Peerage, vol. i., p. 99. Wodrow's History, vol. i., p, 131.]* Thus it was determined on all hands to make this nobleman a sacrifice.

When the marquis was lying a prisoner in the castle, the marchioness entertained the worst apprehensions as to the intentions of his enemies. She was persuaded that they would be satisfied with nothing less than his life, and she, therefore, with a number of spirited gentlemen, entered into a plan for effecting his escape. In the execution of this plan she herself was to act the principal part. On visiting him she was to put on his clothes and remain in prison, while he was to put on her's, and, thus disguised, make his escape, which could be the more easily effected as they were of the same stature. In order the more effectually to remove suspicion, he kept bed for some days, as if he had been unwell, and one day when she came in a chair to visit him, they resolved to make the attempt. Being left alone, they proceeded to undress and exchange each other's clothes. This done, she was ready to remain in his place, whatever she might suffer from the resentment of the government. But her purpose was defeated by the marquis himself, who, when about to be taken out in the chair, on a sudden changing his mind, said he would not flee from the cause he so publicly owned, and throwing aside his disguise, put on his own clothes, resolving to suffer the uttermost. *[Kirkton's History, p. 103. Wodrow's History, vol. i., p. 152. Burnet's History, vol. i., p. 124. Burnet says, that "when the marquis was going into the chair, he apprehended he should be discovered, and his execution hastened, and so his heart failed him."]* Thus she left the prison without having effected the object which lay so near her heart. What she dreaded was soon realized. On Saturday the 25th of May he was sentenced to be beheaded at the cross of Edinburgh for high treason on Monday the 27th, and his head to be fixed on the west end of the tolbooth, where the head of the Marquis of Montrose had formerly been exhibited as a spectacle. He was then sent to the tolbooth among the ordinary prisoners for the two short days allowed him to prepare for death. *[Wodrow's History, vol i., p. 150. Sir George M'Kenzie's Memoirs of the Affairs of Scotland, p. 40.]* The distress of the marchioness on hearing of this sentence is not to be described. On learning where he was to be confined during the brief period he had to live, she hurried to the prison in order to meet him. She was there before he reached it, and on his entrance a most affecting interview took place between them. "They have given me till Monday," said he, on seeing her, "to be with you, my dear, therefore let us make for it." The afflicted wife, in the agony of grief, burst into a flood of tears, and, embracing him, exclaimed, "The Lord will require it, the Lord will require it." On her

uttering this appeal to the justice of heaven, which we conceive was nothing but the simple, unpremeditated and instinctive outburst of nature under a sense of such unmerited and grievous wrong, and which neither christian principle nor christian feeling condemned, a minister present, doubtless with the best intentions, gently reminded her that we should not be revengeful; to whom she replied, "We need not be so," alluding to the words of Paul, "Dearly beloved, avenge not yourselves, but rather give place to wrath; for it is written, Vengeance is mine, I will repay, saith the Lord." *[Wodrow's History; vol. i., p. 153. Wodrow MSS., vol. xxvii., folio no. 53.]* Her distress, in these painful circumstances, was so deeply affecting that even the bailie who accompanied the marquis to the prison, though no great friend to him, was softened into tears, and none in the room could refrain from giving vent in a similar way to their feelings. Meanwhile the marquis, though at first he wept himself, soon became perfectly composed, and endeavoured to comfort his beloved and sobbing wife. "Forbear, forbear," said he affectionately to her; "truly I pity them; they know not what they are doing: they may shut me in where they please, but they cannot shut out God from me: for my part I am as content to be here as in the Castle, and as content in the Castle as in the Tower of London, and as content there as when at liberty; and I hope to be as content upon the scaffold as any of them all." He added, "that he remembered a scripture cited to him by an honest minister lately in the Castle, and endeavoured to put it in practice. When Ziklag was taken and burnt, and the people spake of stoning David, he encouraged himself in the Lord his God."

After this interview on the same day, the marchioness went down to the Abbey to Middleton, his Majesty's Commissioner, to endeavour to obtain a reprieve. The object in asking this reprieve, no doubt, was to get time to apply to the king for a pardon. But when it is considered that the Parliament, of which Middleton was the moving spring, refused to accede to the request which the marquis made when at the bar and about to receive his sentence, that the sentence should not be executed till ten days after it was pronounced, there was little ground to hope that his Lady would succeed in obtaining for him what she sought. But where his life was involved she determined to make an appeal to Middleton's pity, if not to his sense of justice. She accordingly went down with a heavy heart to Holyroodhouse, and was admitted to see him. He had been drinking hard, but was in the full possession of his reason, and received her with extreme courtesy and kindness, which was far from his usual manner of receiving supplicants, and it seemed as if there was no favour which he would be unwilling to grant at her request. Her courteous and respectful reception might perhaps awaken in her for a moment hopes that he would commiserate her case; but she had a man to deal with whose heart was never softened by compassion and who was not accustomed to show mercy. When she proceeded to tell him her errand, pathetic as was the appeal she made in behalf of her condemned husband, he told her that he could not serve her in that particular; that to do so would be as much as his life was worth; and that though he should grant her what she so earnestly desired it would be fruitless, for he had received three instructions from the king which he was imperatively required to carry into effect: first, to rescind the covenants; secondly, to behead the Marquis of Argyll; and, thirdly, to sheath every man's sword in his brother's breast. The proverb is, *Post vinum veritas*. Middleton had thus imprudently betrayed the intentions of his master to the marchioness; and the following day, remembering, after having slept off his night's debauch, what he had said to her, he became so dejected, that for several days he was not to be spoken with, and told some of his friends that he had discovered a part of his secret instructions to the Lady of Argyll which would ruin him. But she took no advantage of him, having told this only to Mr. Gillies, who, as Wodrow thinks, was waiting on her at that time; and accordingly it went no farther. *[Wodrow's Analecta, vol. i., pp. 67, 68. See Appendix, No. II.]*

From what Middleton said to her all her hopes of the life of the marquis were lost. She perceived that his death had been resolved upon, and that nothing was to be expected either from the justice or the compassion of the men who were now at the head of affairs, and who were carrying things with such a high hand. Hastening to the prison, she communicated to him the unsuccessful result of her visit to the palace. But painful as was this deathblow to her hopes of his life, it was in some degree consoling to her that he was prepared for the fate awaiting him. She found him not agitated with fear, nor sinking beneath the abject influence of conscious guilt, but, though surrounded by prison walls, and soon to undergo an ignominious execution, yet enjoying that serenity and joy of mind which conscious innocence and the peace of God never fail to impart; and this was the more

remarkable from his being naturally of a timorous disposition. She continued with him, it would appear, till Sabbath night, when at his own desire, she took a last farewell. *[Wodrow's History, vol. i., p. 153.]*

In this season of deep distress, the marchioness, like a genuine child of God, betook herself to the throne of grace; and it is an interesting trait in her character to find her there imploring from Him, who "is a present help in the time of trouble," support and comfort, not so much for herself, as for her beloved husband, who, though guilty of no crime, was so soon to suffer a traitor's death. On the forenoon of the day on which he was to be executed, she and Mr. John Carstairs were employed in wrestling with God in his behalf, in a chamber in the Canongate, earnestly pleading that the Lord would now seal his charter by saying to him, "Son, be of good cheer, thy sins are forgiven thee!" It is a striking circumstance that, at the very time of their being thus employed, the marquis, while engaged in settling some worldly affairs, a number of persons of quality being present with him, was visited in his soul with such a sense of the divine favour, as almost overpowered him; and, after in vain attempting to conceal his emotions by going to the fire and beginning to stir it with the tongs, he turned about, and melting into tears, exclaimed, "I see this will not do; I must now declare what the Lord has done for my soul! He has just now, at this very instant of time, sealed my charter in these words, 'Son, be of good cheer, thy sins are forgiven thee!'" This comfortable state of mind he retained to the last, and to this scene he alluded in his dying speech on the scaffold. Can it be doubted that the bestowment of the very blessing, prayed for by this devout lady and that godly minister to the dying martyr, at the very instant in which it was sought, was a signal answer to their believing prayers? *[Woodrow's Analecta, vol. ii. p. 148.]*

Surviving friends have naturally a concern that due honour be paid to the dead in the form of a decent and respectable funeral; and after the execution of this noble martyr, the marchioness was anxious that due homage should be paid to his mortal remains. Her wishes in this respect were to a certain extent gratified. After he was beheaded his headless corpse was delivered to those friends, noblemen and others, who, at his desire, were permitted to accompany him to the scaffold and be present with him on it; and they carried it to the Magdalene Chapel, where it was prepared for interment. From the chapel it was attended by a numerous company of friends, in funeral procession, to Kilpatrick, thence transported, by water to Dunoon, and finally deposited in its last resting place, in the family burying vault at Kilmun. *[Sir George M'Kenzie's Memoirs of the Affairs of Scotland, p. 47. Aikman's History of Scotland, vol. iv., p. 187.]* But it was distressing to the marchioness to think, that the head of the marquis was exposed as a public spectacle; and she was extremely desirous that it should be removed, and interred with the rest of the body. With this view her daughter, Lady Mary, Countess of Caithness, went to Middleton, to supplicate that this favour might be granted to her mother and the family. But he received her in a different manner from that in which he had received her mother. When she was on her knees before him, begging, with all the tenderness of filial piety, her dead father's head to be buried, he brutally threatened to kick her with his foot if she did not rise and depart from his presence. *[Kirkton's History, p. 156.]* What a picture of a man, (if we may call him a man,) who could thus treat with cruel and wanton insult a lady, in circumstances which, one might think, would have excited compassion in the breast of a monster! Argyll's head continued fixed on the west end of the tolbooth till 1664, when a letter came from the king to the privy council, commanding them to take it down, that it might be buried with his body. It was accordingly taken down quietly in the night time. *[Row's Life of Robert Blair, p. 169.]*

Under this heavy trial the marchioness was very generally and sincerely sympathized with throughout the country; *["All did compassionate his religious lady and children." - Row's Life of Robert Blair, p. 385.]* and her case was well calculated to excite sympathy. What must she have suffered in her mind from the time that the marquis was thrown into the Tower of London, to the time when he was beheaded as a traitor, at the cross of Edinburgh? Can it be doubted that she was made to taste, drop by drop, more than the bitterness of death, in the protracted agony which these proceedings inflicted on her soul? The tragic scene of his execution could not fail often to present itself to her imagination, piercing the heart with the bitterest anguish; and when she turned from that scene to reflect on her own condition, she must have found herself "a widow indeed." But severe though the trial was, she rebelled not against the Supreme Disposer of events, but acquiesced in his determinations, from a persuasion that though

these, in some respects, might be mysterious and incomprehensible to her, they were yet the determinations of her heavenly Father, who doeth all things well. The exemplary resignation she displayed, and which everybody admired, is fully attested by contemporary writers. Law, for example, in his Memorials, when recording the death of the marquis, says, "His lady; Lady Margaret Douglas, a lady of singular piety and virtue, bore this sad stroke with other both personal and domestic afflictions, with great patience and incredible fortitude, giving herself always to prayer and fasting, and ministering to the necessity of the saints." *[Law's Memorials, p. 10.]* Various circumstances connected with the death of the marquis would, no doubt, contribute to produce this desirable state of mind. It was comforting to her to reflect that no evil deed of his had merited such cruel treatment; that he died, not as a traitor to his country or his king, but in reality as a martyr in the cause of Christ. It was comforting to her also to know that he met death with a heroism which has never been surpassed in the annals of martyrdom; a heroism not inspired by a passion for earthly renown, like that of the patriots of Sparta, Rome and Athens, but by the peace of God which dwelt in his soul, and the hope of eternal glory, with which he was animated. *[Sir George M'Kenzie, one of his counsel, having told him, a little before his death, that it was believed he was a coward, and would die timorously, he replied that he would not die as a Roman braving death, but that he would die as a Christian, without being affrighted. In proof of his mental tranquillity on the scaffold, it may be stated that he addressed the spectators without the least apparent agitation, using his ordinary gestures; and that his physician, who touched his pulse, found it beating at the usual rate, calm and strong. - Sir George M'Kenzie's Memoirs of the Affairs of Scotland, p. 47. Burnet's Own Times, vol. i., p. 179.]* Her pious friends, both ministers and others, would also contribute much, by presenting to her mind the various sources of consolation opened up in the gospel, to allay the bitterness of her grief, and to produce submission to the divine will. Among those who were thus useful to her, we must not omit to mention Mr. John Carstairs, a man of strong sympathies, to whom it was always a pleasing duty to condole with, and comfort the suffering, the sorrowful, and the bereaved. Writing to her in reference to this dispensation, he says, "He [God] hath given the highest security 'that all things (having a special look at all their afflictions, as the context, in the confession of most, if not all, judicious commentators putteth beyond debate) shall work together for good to them that love God, and are the called according to his purpose,' where he hath, to speak so with reverence to his Majesty, condescended some way to abridge his own sovereignty and absolute dominion, engaging himself by covenant, that though he may do what he will, yet he shall will to do nothing but what shall be for his people's good; so that in all his dispensations towards them, his absolute dominion and his good will shall be commensurable and of equal extent, the one of them never to be stretched one hair's breadth beyond the other. And even in the most dark, involved, intricate, abstruse, and mysterious providences wherein they can read and take up least of his mind, and wherein he (seeming to walk either in the greatest absoluteness of his dominion, or in the sharpest severity of his justice) refuseth to give a particular account of his matters and motions, he hath wonderfully stooped and condescended to give this general, sweetly satisfactory account, That they shall work for good, even their spiritual good and profit, to the purging of sin, and their further participation of his holiness."* The same writer further says to her,

*Carstairs' Dedication of Mr. James Durham's Posthumous Treatise on the Ten Commandments "to the right honourable, truly noble, and renownedly religious lady, my Lady Marchioness of Argyll." In this dedication Carstairs also says, "Madam, being fully persuaded that this savoury, sound, solid, soul-searching, and soul-settling treatise will be acceptable to and improved by your ladyship, for furtherance of this your spiritual good and advantage, beyond what it will be to and by most others, I find no need of any long consultation with myself to whom to address its dedication, you having, in my poor esteem, on many accounts, the deserved preference of many (to say no more) ladies of honour now living; and since, withal, I nothing doubt, had the precious and now perfected author been alive, and minded the publication of it with a dedication to any noble lady, yourself would have been the person; of whom, I know, he had a high esteem, having himself, before his death, signified his purpose of dedicating his piece on the Canticles to your ladyship's noble and much noted sister-in-law, my Lady Viscountess of Kenmure. It needs no epistles of commendation to you, who was so thoroughly acquainted with its author; the reading of it will abundantly commend itself, and as a piece, though posthumous, of his work, commend him in the gates."

"What possible loss or want is it that cannot be made up in Him, who is God all-sufficient, and in whom, whatever is desirable and excellent amongst the creatures, is to be found in an eminently transcendent and infinitely

more excellent way; and from whom, as the inexhaustibly full fountain, and incomprehensibly vast, immense, storeless, boundless, and bottomless ocean of all delightful, desirable, imaginable, and possible perfections, the small drops and little rivulets of seeming and painted perfections, scattered amongst the creatures, issue forth." *[Carstairs' Dedication of Mr. James Durham's Posthumous Treatise on the Ten Commandments.]*

Not much longer than a year after the execution of the marquis, she met with another trial in her eldest son, Lord Lorn, who, like his father, was tried before the Scottish Parliament, and condemned to be beheaded, but the sentence was not executed. *[See Appendix, no. iii.]*

It may be proper here to say something concerning the worldly circumstances of the marchioness, on her becoming a widow. A little before going out to the place of execution, the marquis wrote and subscribed a letter to the king, in which he casts the desolate condition of his poor wife and family upon his Majesty's royal favour; "for," says he, "whatever may be your Majesty's displeasure against myself, these, I hope, have not done any thing to procure your Majesty's indignation. And since that family have had the honour to be faithful subjects and serviceable to your royal progenitors, I humbly beg my faults may not extinguish the lasting merit and memory of those who have given so many signal proofs of constant loyalty for many generations. Orphans and widows, by special prerogative and command from God, are put under your protection and defence, that you suffer them not to be wronged." *[Wodrow's History, vol. i., p. 154.]* But notwithstanding this letter, there is reason to believe that had it been left entirely to Charles himself, who cared nothing about orphans and widows, the marchioness and her fatherless children would have remained in poverty, and dependent upon the bounty of others; while Middleton would have been revelling on the rental of their estates. Lauderdale, however, whose lady's niece, as has been observed before, was the wife of Lord Lorn, the eldest son of Argyll, succeeded in obtaining for the noble widow and her family their rightful property. A writer on that period, speaking of the condemnation, forfeiture, and execution of the marquis, says, "Nor could all the great power and interest that the Duke of Lauderdale had at court ward off this terrible blow, though he procured a gift of the forfeiture from his Majesty to the Earl of Argyll and his creditors, to be applied in the following manner: - l. £15,000 of free yearly rent was granted to the Earl himself; 2. Allowance was made for payment of mortgages or proper wadsetts; 3. For such debts as were owing by the Earl himself, or for which he was bound jointly with his father; 4. For my lady marchioness's provision by her marriage settlement, and for the portions of the younger children of the family; and the remainder of the estate was appointed to be equally divided among the late marquis's children." *[Memoirs of Sir Ewen Cameron of Locheill, by Mr. John Drummond, pp. 167, 170, 195.]*

The Marchioness of Argyll was thus placed in such circumstances as rendered her independent, and put it in her power to exercise liberality to others to a considerable extent.

She survived the marquis nearly seventeen years, preserving during that period both the form and spirit of widowhood. Taking up her residence at Roseneath, and living for the most part in retirement, she spent the remainder of her days in devotion and good works, conducting her family on the strictest principles of religion, attending the public and private means of grace with great regularity, ministering to the necessities of the diseased, the poor and the persecuted, with affectionate liberality, bearing all the afflictions which befel her with exemplary patience, and giving evidence by her whole deportment that she was under the influence of pure and undefiled religion. We are furnished with an account of the manner in which her widowhood was spent, by Mr. Neil Gillies, indulged minister of the parish in which she resided*, in a letter to a friend after her death. The chief design of the letter is to give some account of the circumstances connected with her last illness; but it is preceded by the statement of a few facts relating to her life. After observing that his purpose was not to give any large account of the Lord's dealing with this lady, whom he designates the "truly noble and worthy, now glorified Lady Marchioness of Argyll," in her last sickness, but only some brief hints, the writer goes on to say, "Neither shall I stay to tell you before this what is so well known to all who knew or heard tell of her, how much the Lord had enabled her to bear many a heavy cross, through a long tract of time during her widowhood, besides what had passed the rest of her life, which seldom wanted some remarkable cross. Of her it might well be said that she had

*Mr. Neil Gillies had become indulged minister of Roseneath previous to the year 1679. He was afterwards removed to Cardross, upon a petition of the heritors and inhabitants of that parish to the Privy Council. (Wodrow's History, vol. iii., pp. 24, 156.) He continued in Cardross till 1690, when he was translated to the Inner High Church of Glasgow. In their reasons for his translation, the people of Glasgow urge his peculiar fitness on these grounds: - "1st. The acceptableness of his ministerial gifts to the people here, who have often heard him. - 2d. His converse since he left the college, these 30 years past, has been not only with the best but also the greatest, and those in most public employments both in this kingdom and England, and so he must be more fit for such a public place as this. - 3d. His prudence, patience, meekness, and healing temper, which the animosities and difficulties of this place call so long for." They add, "that upon the foresaid accounts, the late faithful, now glorified Mr. Rogers, who knew both him and this
place so well, did move vigorously for him, while he lived, and on his death bed, and very near his end, being consulted by the eldership about his successor, did seriously recomend him as the fittest he could think upon." Wodrow MSS., vol. xxviii., 4to, no. 32. Mr. Gillies died in 1701. He was a very serious and impressive preacher, as may be gathered from the two following anecdotes which Wodrow has preserved: - "One time Mrs. Luke heard him either preaching on these words, 'Good will to men,' or he, cited them, and enlarged on them in a holy rapture; and was running out upon the infinite love and condescension in good will to men, and repeated it once or twice: - 'Good will to men, and good will to me! O! how sweet is this!' A woman long under distress, but serious, cried out, 'And to me also!' - and this was the beginning of her gracious outgate," [her deliverance from despondency.] - Wodrow's Analecta, vol. iv., p. 45. At another time, "when he heard, betwixt sermons on a Sabbath day, that Mr. Robert Langlands, about a year previous transported from the Barony to Elgin of Moray, was dead; after singing, when he began prayer, he said to this purpose: 'Lord, what wilt thou do with us? It seems Thou art resolved to flit from among us, when Thou art packing up some of thy best plenishing!' And the tears dropped down from his cheeks on Mr. Simon Kelly, minister at -----, then precentor, who relates this. It was in 1697 or 1698." - Wodrow's Analecta, vol. ii. p. 336.

endured a sore, a tedious, and constant fight of afflictions (old ones continued and new ones frequently superadded), yet was she enabled to bear through with that faith, patience, submission, and, Christian magnanimity that were very visible, commendable, and exemplary, and (which I cannot forget, being a thing that I often admired) such diligence and assiduity in following the duties of praying, reading, hearing, praise, all the acts of worship, a constant waiting upon all ordinances and duties, public and private, and even upon the weekly catechising, at which she delighted to be present, and by which she confessed that she had ever profited much; all these she so attended that it was a rare thing to find her in an omission as to any of them. And as if a child under the inspection of a teacher, or one put to task (and indeed she did task herself), so did she follow and keep close to these duties, being conscious that she had one who stood over her head always, that was witness to all her ways, to whom she must ere long give an account of herself.

"The rest of her time she did spend in overseeing her children or grandchildren (of which there were still a number about her), and christian entertainment of such as came to visit her, with such exemplary gravity and sobriety, and other good entertainment, as was much observed and commended; and moreover, her cheerfully welcoming and helping such as came for help or advice for their bodily diseases. For this she was so famous that they came frequently and in great numbers. Of such she never wearied, nor was dissatisfied with their coming, except in so far as they did disappoint themselves (as she in her humility deniedly expressed it) by putting such confidence in her skill, which she said was no skill; yet the experience that so many had, of the Lord's blessing, with good success, the advices and helps she gave brought so many to her, who seldom missed of the intent of their coming, and diverse of them would have within some time returned to show what the Lord had done to them by her means, and to give her thanks, for which she was very thankful to Him who had so blessed what she did. And that she might be the more useful this way, she had always good store of medicaments beside her; many of them brought from the apothecaries, but most of them she caused make herself, never adventuring to give anything but what she knew was safe, and could do no hurt.

"Neither was she behind any in the generation for charity to the poor distressed, especially to such as were of the household of faith. Great numbers of poor people did flock to her; nor could the coldest weather and most dangerous storms hinder them to come to her from afar, although they knew they were to pass over ferries, (the place of her residence being surrounded with waters,) and it was the observation of neighbours about, that her being there brought multitudes on them; but to these she was so liberal as I need only say, that I am persuaded she gave with as much christian compassion as any, 'drawing out the soul to the hungry,' *[Isaiah, lviii.10]* &c., and that the receivers themselves were ofttimes astonished when they got so largely, as that in many miles, they got not so much from all as from her alone, and it was the admiration of many how this could hold out with her; but God blessed all. And when sometimes it was told her that many of those she gave to were but cheats and rogues, (as indeed many of them were,) she would freely answer, While we have opportunity let us do good to all men, but especially to the household of faith, and that she gave what she gave to them, not as to cheats, but as to needy persons; and that if she gave with a single eye she would be accepted, whatever they were, and whatever sue they made of what she gave; *[It is obvious that this does not mean that she intended by her liberality to encourage the idle, who, if willing, might have supported themselves, or to furnish the vicious with the means of dissipation; but simply, that when she saw men in misery she felt herself bound to relieve them, although she could not in every case prevent them from making a bad use of what she gave. Liberality ought, no doubt, to be exercised with discretion as well as with kindness, - an important principle to be observed in this department of well-doing; for to give without reflection, or capriciously, may do more harm than good; may make the idle still more indolent, and the vicious still more depraved, and may thus increase wretchedness in the attempt to relieve it. But still, even the profligate and abandoned, when in misery, must not be left to perish.]* yet did she little regard profane randy beggars, though even these still got something by her order; and when she met with any whom she had ground to believe were of the household of faith, to these she was most liberal, and gave them with such compassion and kindness as did show what a living member of Christ's body she was.

"While she was daily exercised for most part as I have now hinted, she did not trouble herself with household affairs, (except in causing provide things necessary for house keeping,) having laid over these matters entirely on some whom she trusted, of whose skill and fidelity she had long experience, and her being exonered of this care and burden she often acknowledged as a great ease to her, and a great help to her, being taken up with things of another nature, which was her main work and delight." *[Wodrow MSS., vol. xxvii., 4to, no. 27. This document is in the handwriting of Mr. Gillies, as appears from comparing it with another paper, which Wodrow marks as in the handwriting of that minister.]*

Such is the description given of the ornamental character of this Lady, by a contemporary who knew her well. Baptized into the Spirit of Jesus Christ, who went about doing good, she was not only attentive to the duties of personal piety, but unwearied in the performance of the great duties of charity and benevolence. When the ear heard her, then it blessed her; and when the eye saw her, it gave witness to her; because she delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon her; and she caused the widow's heart to sing for joy. Imitating Him who "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust," she made it her business to minister to the welfare even of the undeserving. Such was the temper and conduct inspired by the religion which she professed, and such was the spirit of the religion which Charles and his government misrepresented as fanaticism, sedition, rebellion, and laboured, by the violence of persecution, to crush and extinguish. It thus appeared how eminently instrumental all the afflictive events which had befallen this noble widow, had been in promoting her spiritual improvement. Accompanied by the divine blessing, they were in her case productive of those happy fruits, which, left to themselves, they will never naturally produce. Another minister, Mr. John Carstairs, who was also personally acquainted with her, addressing her only four years previous to her death, bears testimony in like manner to the distinguished progress she had made in Christian excellence, through the influence of adverse dispensations. In the document from which we have before quoted, *[Carstairs' Epistle Dedicatory prefixed to Durham's Posthumous Exposition of the Ten Commandments.]* after observing that the King of Saints "has imposed upon every cross that his people meet with, not excepting (to say so), vessels of the greatest, burden of affliction that sail up and down the sands, as it were, of the troublesome sea of this world, the toll and custom of some spiritual good to be paid to them," and after giving expression to a wish, "that all the graciously sincere lovers of

God, and the effectually called according to his purpose, might be persuaded and prevailed with, to set themselves down at the *receipt of these customs*, from the many crosses and afflictions that come in their way, with a fixed resolution to suffer none of them to pass without paying the *custom* imposed by the King," Carstairs goes on to say, "It is now, noble madam, a long time, not far from towards thirty years, (whatever was before,) since your ladyship was known by some to be helped, through grace, seriously to sit down at the receipt of these customs from the cross and afflicting dispensations which then occurred to you, whereby ye did observably improve, better and increase your spiritual stock and state, some way to the admiration of standers-by; and since that time, for most part of it, you have been, in the holy providence of God, tried with a tract of tribulations, each of them more trying than another, and some of them that, I think, (as once the blest author of this treatise, on occasion of a sad and surprising stroke, the removal of the desire of his eyes, his gracious and faithful wife, after a whiles silence, with much gravity and great composure of spirit, said, 'Who could persuade me to believe that this is good if God had not said it?') if all the world had said and sworn it, they could, very hardly, if at all, have persuaded you to believe that they were good. But since God, that cannot lie, hath said it, there is no room left to debate or doubt of it; let be to deny it. And if your Ladyship (as I hope you have,) hath been all this while gathering up the *customs* of spiritual good and gain, upon these, many, various and great tribulations, wherewith the Lord, no doubt in a blessed design of singular good to you, hath thought fit to exercise you beyond most persons living at least of your noble station and extraction, O! what a vast stock and treasure of rich and soul-enriching precious experiences of the good and profit of all these afflictions and tribulations, must you needs have lying by you!" He further says, "I could, from my own particular certain knowledge and observation, long ago and of late, (having had the honour and happiness to be often in your company, and at some of the lowest ebbs of your outward prosperity,) and from the knowledge of others more knowing and observing than I, say more of your rich incomes of gain and advantage, of your improvements, of the countervailings of your damage, and of the upmakings of all your losses this way, than either my fear of incurring the construction of a patterer with such as do not know you as I do, will permit; or your christian modesty, sobriety, and self-denial will admit: And to undertake to say all that might truly, and without complimenting, be said to this purpose, would be thought by your Ladyship as far below you to crave or expect, as it would be above me suitably to perform."

In private intercourse the conversation of the marchioness was both edifying and interesting. Her acquaintance with the Sacred Writings, and with the subordinate standards of the Church of Scotland, enabled her to speak intelligently on questions of theology, and she was able to give a pleasing account of events which had befallen her family, as well as of those which had befallen the church and nation, during the stirring period in which she had lived. "I must not," says Mr. Gillies, "forget to tell that her acquaintance with the Scriptures, and with our Confession of Faith, (the book which, next to the Bible, she was most versed in,) did sufficiently witness how well she was stored with the knowledge of divine mysteries; and although she was no great reader of polemic divinity, yet when any head of controversy fell to be spoken of in her presence, she would, upon the sudden, from the Bible and Confession, adduce such allegations and testimonies as were apposite to the things then spoken of, so that the most judicious that were about her were often and much edified by her. She was also well able to give a good account of things that had passed during the late troubles, and many remarkable passages of Providence that fell out in these times, towards the church and kingdom, and towards her own family, to the great satisfaction of those that conversed with her." It is to be regretted that neither she herself, nor Mr. Gillies, has chronicled these "remarkable passages."

The marchioness lived to a considerably advanced age. In her last illness she exhibited the same pious spirit with which she was animated during her past life, and her latter end was peace. Only a few facts, however, relating to her death-bed scene, and the protracted sickness preceding it, have been preserved, and these we shall give in the words of Mr. Gillies, by whom they have been recorded. "Her disease," says he, "of which she died, commenced in April, 1677, and continued during the period of eleven months, till her departure. Yet from April till November she kept her feet, always waiting on duties in public and private, as she was wont to do, bearing the burden of her disease so patiently that none but those that were nearest her and most intimate with her could almost know that anything ailed her. She, however, had death still in view, and her strength was still diminish-

ing gradually till November, at which time there was the accession of a great cold to her former disease, which forced her to take bed, November 11th. After some days she got up again, having recovered from the effects of that cold; but her old disease still continued and increased, so that from that time forth she never went out of her chamber to the gallery, where she used to appear in public. She therefore appointed the daily worship to be performed in her chamber, where also was performed the Sabbath day's work and week day's sermon, admitting there all that pleased to come, as she had done in the gallery, never shutting her gates or doors upon any all these times, whatever might be the hazard. During this time she contracted a great cold in the left side of her head, which was caused by the leaving a window open to help the chimney that does not vent well when the wind is at east. This cold brought that side of her head to such a distemper as never left her, and did not a little molest her, while her main sickness did still increase, yet without impairing her judgment, memory, or sense (which were fresh and entire almost unto the last), and without pain or heart sickness, which was a great wonder to herself, and oft acknowledged as God's great mercy to her in his loosing the pins of her tabernacle so gently, that she was yet able to attend and go about any ordinary duty: for all this while she waited on every duty, most part sitting up (and but seldom lying) on her couch in the chamber, going to bed and rising almost at the ordinary times as when in health, continuing to join in all acts of worship, and holding out, in the Sabbath day's work, without wearying, to the admiration of all who saw her weakness, and to her own admiration. And although a heavy disease" ---------- *[Wodrow MSS., vol. xxvii., 4to, no. 27.]*

Here Mr. Gillies's account of her last sickness and death abruptly stops. We, however, gather a few facts respecting the subsequent stages of her trouble, from a long poetical tribute to her memory, of his composition, embodying the particulars contained in his prose account of her, the most of which we have extracted, and carrying the narrative down to the moment in which she expired. From this poem we learn, that after this she was afflicted with severe and tedious bodily distress, which she bore with a patience and meekness that beautifully harmonized with the bright exemplification she had given of these graces under the multiplied afflictions of her life. We also learn from it, that after this she suffered severe mental distress. Satan has often been permitted to disturb the peace of the most eminent of God's people on their death-beds, and by setting their sins, as it were, in array before them, he has tempted them to yield to the despairing imagination, that it is presumptuous for them to expect forgiveness and salvation from a God of infinite purity and justice. Such was the temptation with which this pious lady was assailed in the prospect of eternity. But looking away from everything about herself, and trusting to the righteousness of Christ as the only foundation of her hope of eternal life, she was at last relieved; and becoming victorious over temptation and fear, she said, "O my ease is great; great, great is my ease." After this she again endured severe and protracted inward bodily agony. These agonies, says Mr. Gillies, can hardly be "set forth" but as they "expressed her worth, and how much her Saviour had trusted to the grace which he had strongly planted in her noble heart." Bystanders were astonished to see one who had suffered so much during life, tried so severely by her heavenly Father to the last. But the days of her mourning were now near an end. Her strength gradually sunk, and on the 18th of March, 1678, after a long experience of the trials and vicissitudes of human life, she breathed out her spirit into the hands of her God and Saviour, with the greatest peace and tranquillity, in the 68th year of her age, bearing testimony with her dying breath to the goodness of the Lord. *[Wodrow MSS., vol. xxvii., folio, no. 80.]*

Among the Wodrow MSS., besides Mr. Gillies's long poem to her memory, from which these particulars are drawn, there is another by a different hand, but it is too long to be here inserted, nor has it any claims to poetical merit. It commemorates her as distinguished by a "strong heart, a sound judgment, an active liberal hand," and "a mind most noble." It celebrates the attractions of her person, as well as her "parts, virtues, graces," and her rare exemplary character as "a friend, sister, consort, and mother;" and pronounces her "a public blessing, an universal good." The following lines may be quoted as a specimen: -

And let us never lose the memory
Of that rich pattern thou wast seen to be
To great and small, he who thy life should view

Saw clear it did the Bible transcript shew,
And who thy steps will follow hard behind
The way to endless bliss is sure to find.
* * * * * * * * *
"You must acknowledge here a light,
A shining star quite carried from our sight,
Never again t'adorn our sphere, whose rays,
While here it shone with us, made gladsome days,
Glad were our hearts: how many warmed by thee,
Esteemed thy presence a felicity.
But thou wilt yet once more return again,
As one of the Redeemer's glorious train."
[Wodrow MSS., vol. xxvii., folio, no. 80.]

These notices of the Marchioness of Argyll's character we cannot conclude more appropriately than in the words of Mr. Gillies, who has summed it up in a sentence or two. "Her life," says he, "is well known to have been filled with godliness, righteousness, sobriety, charity, and all christian virtues, with a constant adherence to the truths and ways of God, without any fall or stain upon any part of her life. Yea, which is admirable, she lived to the age of sixty-eight, without ever being slurred through her whole life with any scandal or crime; which the most blameless saints are liable to, and have been sorely afflicted with; yet did none of the worst of her enemies ever adventure to asperse her with any shameful thing, nor did they ever tax her with anything but her principles and avowed profession and practice, her constant open adherence to which was her glory." How few the number over whose graves such a high encomium can with truth be pronounced! How few, through their whole life, from youth to advanced age, have so conspicuously displayed the christian virtues, and kept themselves so unspotted from the defilements of the world, as that their greatest enemies could find nothing against them except in the matter of their God!

Besides her eldest daughter, Lady Anne, and her eldest son, Archibald, ninth Earl of Argyll, formerly noticed, the marchioness had issue to the marquis: 1. Lord Neil Campbell of Ardmaddie, who, on his brother's invasion, was committed prisoner to the castle of Edinburgh. 2. Lady Jean, who was married to Robert Kerr, first Marquis of Lothian, to whom she had ten children. 3. Lady Mary, who was married, first at Roseneath, on the 22d of September, 1657, to George sixth Earl of Caithness, by whom she had no issue; and who, after his death, was married on the 7th of April, 1678, to Sir John Campbell, first Earl of Breadalbane, *[Douglas's Peerage, vol. i., p. 298.]* to whom she had one son. These are all her children by the marquis enumerated in Douglas's Peerage; *[Vol. i., p.100.]* but besides these she had to him a daughter named Lady Isabella, who resided with her sister, the Countess of Caithness, and who is sometimes mentioned in the epistolary correspondence of that lady. *[Law's Memorials, note by the Editor, p. 10.]*