

he resigned the recordership 'because of his great age, and impotency to travel, and failing of sight.' He married Catharine, daughter of Sir William Wigston, his predecessor in the office of recorder of Warwick.

Aglionby is the translator of 'A notable and maruailous epistle of the famous Doctor Mathewe Gribalde, professor of the law in the vniuersitie of Padua: concerning the terrible iudgement of god vpon hym, that for feare of men denyeth Christ, and the knowen veritie: with a Preface of Doctor Caluine. Translated out of Latin intoo English by E. A.' Worcester (printed by John Oswen), 1550. It was republished at London, without date, by Henry Denham, for William Norton: 'Now newly imprinted, with a godly and wholesome preseruative against desperation, at all tymes necessarie for the soule: chiefly to be vsed when the deuill dooeth assualte vs moste fiercely, and death approacheth nighest.' That Aglionby was the E. A. of the title-page is clear from the acrostic contained in 'An Epigram of the terrible example of one Francis Spera an Italian, of whom this booke is compiled.'

[Cooper's *Athenæ Cantabrigienses*, ii. 21, 543; Nichols's *Progresses of Queen Elizabeth* (1823), i. 309, 310.] T. C.

**AGLIONBY, JOHN, D.D.** (*d.* 1611), a native of Cumberland, was sent to Queen's College, Oxford, in 1583, where in due time he became a fellow, and after he was ordained became a distinguished preacher. Whilst travelling abroad he made the acquaintance of the celebrated Bellarmine. He took the degree of D.D. on 17 June 1600, and became rector of Islip, where he died on 6 Feb. 1610-11; he held the office of principal of St. Edmund Hall, which is still in the gift of Queen's College, since 4 April 1601. He was chaplain in ordinary to Elizabeth as well as to James I, and is said to have been a man of great learning, but has left no publication, though he is said by Anthony à Wood to have had a considerable share in the authorised version of the New Testament, which was published the year after his death.

[Wood's *Athenæ and Hist. Antiq. Univ. Oxon.*] N. P.

**AGNEW, SIR ANDREW** (1687-1771), lieutenant-general, fifth baronet of Lochnaw, co. Wigton, N.B., and twelfth and last of the hereditary sheriffs of Galloway, was the eldest of the twenty-one children of Sir James, the fourth baronet of Lochnaw, and was born in 1687. He joined Marlborough's army as a volunteer imme-

diately after the battle of Blenheim, and on 11 May 1705 was commissioned as cornet in Major Andrew Agnew's troop of Lord John Hay's 'Royal Scottish dragoons'—now the Scots Greys—with which he fought bravely at Ramillies, Oudenarde, and Malplaquet. At the peace of Utrecht he was reduced as captain on half-pay of the Scots Greys. Soon after he eloped with a kinswoman, the daughter of Captain Thomas Agnew of the same regiment. This lady, to whom he was married in London, bore him eighteen children. She survived her husband, and died at the age of eighty-seven. At the time of the rebellion of 1715-16 the young laird of Lochnaw was on full-pay in Colonel Pocock's regiment, which was disbanded in Ireland in 1718, when he was removed to the 21st Royal Scots fusiliers, with which corps he served upwards of a quarter of a century, becoming lieutenant-colonel in 1740, and commanding it with distinction at the battle of Dettingen. He held brigade commands under the Duke of Cumberland in Flanders, at Bruges, Ghent, and Ostend, and at the head of his Scots fusiliers accompanied the army sent to Scotland in 1746, when he was detached to Blair Castle, and with miserable resources made a gallant stand against the rebels there from 17 March until relieved at the end of the month. For this service he received the special thanks of the Duke of Cumberland. An account of the transaction was published long after by the late General Melville, who was present as an ensign, under the title, 'Original and Genuine Narrative of the remarkable Blockade and Attack of Blair Castle by the Forces of the Rebels in the Spring of 1746. By a Subaltern Officer of H.M. Garrison' (Edinburgh, 1808). After the battle of Culloden, Agnew accompanied his Scots fusiliers to Glasgow, where he left them on promotion to the colonelcy of the 10th marines. There is preserved at Lochnaw a banner of rich crimson silk, worked with the Agnew arms, which is said to have been carried, as a regimental colour, by the Scots fusiliers at Dettingen. An old popular tune, 'The boatie and the wee pickle row,' once the favourite regimental quick-step, is still called after him 'the Sheriff's march.' But despite his long and popular connection with the regiment, it is a curious fact that Sir Andrew Agnew's name is never once mentioned in the 'Historical Record, 21st Fusiliers,' compiled some years ago by the late Mr. Cannon, of the Adjutant-general's Office, Horse Guards. The colonelcy of the 10th marines appears to have been no sinecure, as Sir A. Agnew, M.P., the eighth baronet, in his very curious

and exhaustive family history alludes to a pile of correspondence still extant, dealing with the minutest details of the interior economy of that corps, which had its headquarters at Southampton and was disbanded in 1748. Sir Andrew Agnew was not afterwards actively employed. About 1748 the heritable offices of constable and sheriff of the province of Galloway (the present counties of Wigton and Kirkcudbright), with which the lands of Lochnaw had been invested since the time of King David II, were abolished, Sir Andrew receiving 4,000*l.* as compensation. In 1750 he was appointed governor of Tynemouth Castle, Northumberland, in succession to the Duke of Somerset, a post worth 300*l.* a year. He became a major-general in 1756, and lieutenant-general in 1759. He died at Lochnaw in 1771, in the eighty-fourth year of his age. As a military officer 'the Sheriff,' as he was popularly known, his father having resigned the shrievalty in his favour as early as 1723, appears to have been skilful as well as brave, and as a magistrate shrewd, kindly, and true-hearted, despite his eccentricities. Sir Walter Scott describes him as 'a soldier of the old school, stiff and formal in manner, brave to the last degree, and something of a humourist' (*Hist. of Scotland*); and Dr. Chambers says of him that he was 'a skilful and accomplished officer, distinguished by deeds of personal daring, as well as by an eccentric personal manner that long made him a favourite in the fireside legends of the Scottish peasantry' (*Chambers, Lives of Eminent Scotsmen*).

[Agnew's Hist. Hereditary Sheriffs of Galloway, London, 1864; Chambers's Lives of Eminent Scotsmen, vol. i.] H. M. C.

**AGNEW, SIR ANDREW** (1793-1849), of Lochnaw, baronet, and promoter of Sabatarian legislation, was born at Kinsale, Ireland, 21 March 1793. He was seventh baronet of Lochnaw, and head of an ancient and distinguished family in Wigtonshire. His mother was the eldest daughter of John, twenty-sixth Lord Kinsale, premier baron of Ireland. His education was received chiefly from private tutors, but partly at the university of Edinburgh; and he came in his youth under very deep religious impressions. Succeeding his grandfather when only sixteen, he spent his early years chiefly in the improvement of his ancestral castle and estate, and in 1830 he was unanimously elected member of parliament for his own county, Wigtonshire, in the character of 'a moderate reformer.' It was after his third election, in 1832, that the Sabbath movement began to

attract public attention, mainly through the efforts of an English association termed the 'Lord's Day Society.' When it was resolved to prosecute measures in parliament for the protection of the Lord's Day, Sir Andrew Agnew in 1832 took charge of the movement.

The first step to be taken was the appointment of a committee of the House of Commons to procure information on the facts of the case, and the next the introduction of a bill to remedy the evil. Sir Andrew Agnew's bill prohibited all open labour on Sunday, excepting works of necessity and mercy. Sir Andrew Agnew encountered intense and varied opposition on account of the thoroughgoing nature of his bill, but he firmly refused to modify it. The bill was introduced on four several occasions. On the first, the second reading was rejected by 79 votes to 73; on the second, by 161 to 125; on the third by 75 to 43; while on the fourth (in 1837) it was carried by 110 to 66. Having thus at length passed into committee, the clauses were about to be discussed when the death of King William IV caused a dissolution of parliament. To the new House of Commons Sir Andrew was not elected, and no further attempt was made to pursue the movement in parliament.

In a private capacity Sir Andrew continued to advocate the cause in many ways, and not without success, and he threw his energies with much ardour into many of the other religious and philanthropic movements of the time. Of genial and kindly nature, he was much beloved and esteemed among those who knew him. An attack of scarlet fever terminated his life, at the age of 56, on Thursday, 12 April 1849.

[Life, by Thomas McCrie, jun., D.D., LL.D., London, 1850; Hansard's Debates.] W. G. B.

**AGNEW, PATRICK ALEXANDER VANS** (1822-1848), an Indian civil servant, whose murder at Multán by the retainers of Mulráj led to the second Sikh war and to the annexation of the Punjáb as a British province, was the second son of Lieutenant-colonel Patrick Vans Agnew, a Madras officer of considerable reputation, and afterwards a director of the East India Company. After a very successful career at Haileybury College, where he gave evidence of superior talent and of judgment and force of character in advance of his years, Agnew joined the Bengal civil service in March 1841, and in the following year commenced his official life as assistant to the commissioner of the Delhi division. In December 1845 he was appointed assistant to Major Broadfoot, the superintendent of the Cis-Sutlej states, and was present at the

battle of Sobraon early in 1846. He was subsequently employed in settling the boundaries of the territory of Maharaja Gholáb Sing, the new ruler of Cashmere, and in a mission to Gilgit, and in the spring of 1848, being then assistant to the resident at Lahore, was sent to Multán with instructions to take over the government of that province from Mulráj, the dewán or governor, who had applied to be relieved of it, and to make it over to Khán Sing, another Sikh official, remaining himself in the capacity of political agent to introduce a new system of finance and revenue. On this mission he was accompanied by Lieutenant W. A. Anderson, of the Bombay army, who had been his assistant on his mission to Gilgit, and also by Khán Sing, the dewán designate, and an escort of Sikh troops. The mission reached Multán on 18 April 1848. On the following day Agnew and Anderson were visited by Mulráj, and some discussion, not altogether harmonious, took place as to the terms upon which the province should be given over, Agnew demanding that the accounts for the six previous years should be produced. On the 20th the two English officers inspected the fort and the various establishments, and on their return to their camp in company with Mulráj were attacked and wounded (Anderson severely) by the retainers of the retiring dewán, who immediately rode off at full speed to his country residence. The two wounded Englishmen were placed by their attendants in an idgah, or fortified temple, where, on the following day, their Sikh escort having gone over to the enemy, they were brutally murdered by the adherents of Mulráj.

This tragic incident, so important in its political results, produced a profound sensation throughout India. Both the murdered officers, though young in years (Agnew would have been twenty-six had he lived one day longer), had already established a high reputation in the public service. Anderson had some time previously attracted the favourable notice of Sir Charles Napier in Sind, and the duties upon which Agnew had been employed, including his last most responsible and, as the event proved, fatal mission, sufficed to show the high estimation in which his services were held. Nor was it only as a rising public servant that Patrick Vans Agnew's death was mourned. In private life his brave, modest, and unselfish nature had won the esteem and affection of all who knew him. 'If,' wrote Sir Herbert Edwardes to one of his nearest relatives, 'few of our countrymen in this land of death and disease have met more untimely

ends than your brother, it has seldom been the lot of any to be so honoured and lamented.'

[Bengal Civil List; Edwardes's Year in the Punjab; Kaye's History of the Sepoy War; Marshman's History of India.] A. J. A.

**AGUILAR, GRACE** (1816-1847), novelist and writer on Jewish history and religion, was born of Jewish parents, of Spanish descent, at Hackney, in June 1816. Of delicate health from infancy, she was chiefly educated at home, and rapidly developed great interest in history, especially in that of the Jews, besides showing much aptitude for music. In her youth she travelled through the chief towns of England, and resided for a long time in Devonshire, whither her family removed in 1828. At an early age she first attempted literary composition. Before reaching her twelfth year she produced a drama on 'Gustavus Vasa,' and in her fourteenth year she began a series of poems, of no particular merit, which were published in a collected form in 1835, under the title of the 'Magic Wreath.' She never completely recovered from a severe illness by which she was attacked in the same year, and when the death of her father soon afterwards forced her to depend on her writings for a portion of her livelihood, her health gradually declined until her death, twelve years later. At first she devoted herself to Jewish subjects. The 'Spirit of Judaism,' her chief work on the Jewish religion, after being printed for private circulation in England, was published in America in 1842, with notes by an American rabbi who dissented from her views, and it met there with a warm welcome. In the treatise she boldly attacked the formalism and traditionalism of modern Judaism, and insisted on the importance of its purely spiritual and high moral aspect, as indicated in much of the Old Testament. Four years later she produced a work with a similar aim for general reading in this country, entitled 'The Jewish Faith, its Spiritual Consolation, Moral Guidance, and Immortal Hope.' And about the same time (1845) she published a series of essays on biblical history, called 'The Women of Israel.' Her occasional contributions to periodical literature on religious questions were collected after her death, under the title of 'Sabbath Thoughts and Sacred Communings,' 1851. But Grace Aguilar is better known as a voluminous writer of novels, most of which were, however, published posthumously under the editorship of her mother. 'Home Influence, a Tale for Mothers and Daughters,' alone appeared in her lifetime (1847). It met at once with a good reception, and, after having