

1541, 8vo (this is the Frankfort oration referred to above). 27. 'Catechismus Christianus.' 28. 'Epistolæ tam ad me [Bale] quam ad alios.'

The translations from the Latin mentioned by Bale are Bucer's 'Ordinationes Anglorum Ecclesiæ,' among Bucer's 'Scripta Anglica,' Basel, 1577, fol.; 'Præfatio super obedientiam Gardineri; de mea [Bale's] vocatione.'

[The fullest account of Alesius is to be found in the Oratio de Alexandro Alesio, spoken by Jacob Thomasius at Leipzig on 20 April 1661, and printed as the fourteenth of his Orationes, Leipzig, 1683. (The quotations in the text are from a copy kindly lent by the Leipzig University Library.) This is chiefly based on Alesius's own writings; but Thomasius also refers to the brief eulogy of Alesius in the *Icones* of Theod. Beza, Geneva, 1580. See also the biographies in Bayle's *Dictionnaire*, ed. Des Maizeaux, 1740; *Biographical Dictionary of the Society for the Diffusion of Useful Knowledge* (by A. T. Paget); *Herzog's Real-Encyclopædie für protestantische Theologie u. Kirche* (by G. Weber); *Bale, Scriptorum Brytanniæ Post. Pars* (Basel, 1559), *Centuria* xiv. pp. 227-228; Wordsworth, *Ecclesiastical Biography*, vol. ii.; M'Crie's *Life of Knox*, note i.; Strype's *Memorials of Cranmer*.]

A. W. W.

ALEXANDER I, king of Scotland (1078?-1124), was the fourth son of Malcolm Canmore and Margaret, grandniece of Edward the Confessor, and was perhaps named after Pope Alexander II. Being too young to share in his father's campaigns, he received a careful training from his mother. After the death in 1093 of Malcolm and Margaret, Alexander, together with his brothers Edgar and David, and his sisters Matilda, afterwards wife of Henry I, and Mary, afterwards wife of Eustace, count of Boulogne, was protected by Edgar Atheling, his mother's brother, from the troubles caused in Scotland by the claim of Donald Bane, his paternal uncle, to the crown by the Celtic custom of tanistry. Through distrust of Rufus, Edgar is said to have concealed his nephews and nieces in different parts of England, and Alexander remained in that country during the reign of Donald Bane and the brief restoration of Duncan, son of Malcolm, and his Norse wife Ingebiorg. He probably returned, however, when, in 1097, his brother Edgar was placed on the throne by Edgar Atheling with the aid of Rufus. Nothing is recorded of him during the ten years (1097-1107) of his brother's peaceful reign, except that he was at Durham in 1104, when the corpse of St. Cuthbert, whose protection had been invoked when Edgar resumed the kingdom, was exhibited by the monks as a rebuke to the incredulous.

On his brother's death Alexander succeeded to the old kingdom of Scotland north of the Forth and Clyde, but its newer conquests, under the name of Cumbria, which seem in this instance to have included not merely Strathclyde but a considerable part of the eastern borderland and portions of Lothian, were, by a deathbed gift of Edgar, erected into an earldom or principality in favour of David, who bore the title of Comes, and was almost an independent sovereign. Alexander opposed the division of the kingdom, but the Norman barons supported David, as they reminded him at the battle of the Standard (1138), and it had to be acquiesced in. Possibly the motive of the gift was to interpose a barrier between Scotland and England. More probably the grant of independence was intended to satisfy the inhabitants of the southern districts of modern Scotland, between whom and the northern Celtic population there was no goodwill. About the time of his accession Alexander married Sibylla, a natural daughter of Henry I, and the union of the two countries, thus cemented by a double bond of affinity, secured uninterrupted peace between them during the whole of Alexander's reign. A letter of Anselm records the fact that the archbishop's prayers were asked by Alexander for his brother's soul. Anselm, in return, counselled the king to preserve the religious habits he had acquired in youth and to protect the monks who had been sent to Scotland at Edgar's request. To the see of St. Andrews, rendered vacant by the death of Fothad, the last Celtic bishop, Alexander appointed Turgot, prior of Durham, the confessor, and perhaps the biographer, of his mother; but the consecration was delayed till 1109 through a dispute between Anselm and Thomas, archbishop of York, and then the latter prelate performed the ceremony with a salvo of the authority of Canterbury—a compromise obtained by Henry I. This appointment, made with the object of furthering reforms in the Celtic church which Queen Margaret had begun, and of introducing diocesan episcopacy on the Roman and English model, did not fulfil its promise. Probably Turgot may have shown an inclination to subject the Scottish church to York, as his successor Eadmer did to Canterbury. After several years of dispute with Alexander, Turgot's health failed, and he returned to Durham, where he died in 1115.

The separation of Cumbria threw the centre of the Scottish kingdom further north, and while Alexander retained Edinburgh and Dunfermline, the chief residences of his parents, we find him more frequently at

Invergowrie, Perth, Scone, and Stirling. The exact date of the war with some northern clans, which probably gave him the name of 'The Fierce,' cannot be fixed, but as he founded a church at Scone in commemoration of his victory in 1114 or 1115, it was probably shortly before that he was suddenly attacked at Invergowrie by the men of Moray and Mearns. He escaped, and collecting an army pursued and defeated them in their own country, either on the Spey or the Moray Firth. This was a continuation of the opposition of the pure Celts of the north to the introduction of English customs through the union of Saxon and Scottish blood in the persons of Margaret and her children.

Canons regular of St. Augustine were brought by Alexander to his new foundation at Scone from St. Oswald's, near Pontefract, and the names of Gregory, bishop of Moray, and Cormac, bishop of Dunkeld, in a charter granting the right to hold a court to the prior and canons of Scone show that Alexander had laid the basis for the diocesan episcopate which David was to complete. The same foundation-charter proves by the names of Beth, Mallus, Madach, Rothri, Gartnach, and Dufagan, who are each designated 'comes,' the transition from the Celtic mormaers to the earls—a step in the direction of normanising and feudalising the civil government, similar to that which had been taken with regard to the ecclesiastical government, by introducing diocesan bishoprics, with chapters of regulars, in place of the monastic Celtic establishments, chiefly Culdee. It is in this reign that we have the first recorded evidence of the existence of the offices of chancellor and constable, which were held respectively by Hubert, abbot of Kelso, and in David's reign bishop of Glasgow; and by William, a brother of Queen Sibylla; the office of sheriff (vice-comes) is also met with for the first time in Scotland within David's earldom, although not in Scotland proper. The origin of parishes is also marked by the foundation of Ednam in Roxburghshire by Thor the Long, who built the church on waste lands given him by king Edgar. To the same period are attributed the earliest known Scottish coins.

In the year of the foundation of Scone, 1115, Alexander applied to Ralph, Anselm's successor, for a qualified person to fill the vacant see of St. Andrews, and from the fortunate circumstance of Eadmer, the friend and biographer of Anselm, having been selected, a fuller account has been preserved of this than of any other incident in the reign. With boldness of assertion Alexander informed the archbishop that in ancient times the

bishop of St. Andrews had been consecrated by the pope or the archbishop of Canterbury, and this had only been broken by Lanfranc, who had yielded to the claim of York. Notwithstanding the opposition of Pope Calixtus II, who supported the pretensions of York, Ralph sent Eadmer, with the consent of Henry I, in 1120, that he might learn whether the king's request was consistent with the honour of God and of the see of Canterbury, advising that he should return as quickly as possible for consecration. Eadmer was accordingly elected, but the day after his election he found that Alexander would not consent to subject the church of St. Andrew to that of Canterbury, and possession of the lands of the see being given to a monk who had administered it during the vacancy, Eadmer was preparing to return when he was with difficulty persuaded to accept the ring of investiture from the king and to take the staff, the symbol of the pastoral office, from the altar as if from the hand of God. This compromise, like so many others between church and state in the great controversy as to investiture, broke down, and Eadmer, having surrendered the ring to Alexander and the staff to the altar, retired to Canterbury, as Alexander informed Archbishop Ralph, because he would not comply with the customs of the country, but, as he himself represented it, because he would not yield to the temporal power. Eadmer, two years afterwards, distracted by contradictory advisers—the pope directing him to go to York for consecration, the Archbishop of Canterbury to remain at Canterbury till Alexander yielded, one of his friends suggesting that he should go to Rome, and another that it was his duty to return to St. Andrews, as he had been duly elected bishop—seems to have yielded to the last advice and offered to submit, but Alexander, distrusting his submission, did not accept the offer. On Eadmer's death, in January 1124, Robert, the prior of Scone, was chosen bishop of St. Andrews, but before the difficulty as to his consecration could be settled Alexander himself died. The importance of this dispute to Scottish, as distinct from ecclesiastical history, is that it was a forerunner of the graver contests with regard to the independence of Scotland in the following centuries which were only decided by the ultimate issue of the war of independence and the long-deferred grant of the pall to St. Andrews in the reign of James III. Throughout Alexander showed himself, notwithstanding his English education and connections, and his evident desire to benefit his church by the superior learning of the English ecclesiastics, a deter-

ined vindicator of the national independence of Scotland. His wife Sibylla de-
 ased before him in 1121, and he founded
 an island in Loch Tay a church to her
 emory, as a cell of Scone. His gifts to
 unfermline, where he was buried, the erec-
 on of the chapel royal at Stirling and a
 onastery on Inchcolm in gratitude for an
 cape from shipwreck, and the restoration of
 e lands called the Boar's Chase (Cursus
 pri), formerly granted by a Pictish king,
 unqus, to the church of St. Andrew's, prove
 m to have been almost as great a benefactor
 the church as his brother David. In con-
 ction with the last of these benefactions
 e register of St. Andrews and the poet
 yntoun describe a ceremony which, as il-
 strating the customs of the age and Alex-
 der's liberality, may be given in the latter's
 rds :—

Before the lordys all the kyng
 Gert them to the awtars bryng
 Hys cumly sted off Araby
 Sadelyd and brydelyd costlyky

Wyth hys armwys of Turkey
 That princys than oysid generally
 And chesyd maist for thare delyte
 With scheld and speir of silver quhyt

With the regale and all the lave
 That to the Kirk that time he gave.

ie gift of the Arab steed and Turkish arms
 ggests the question whether Alexander
 ay not have gone with his uncle Edgar
 id Robert of Normandy on the first crusade,
 it there is no record that he did. His
 aracter is thus described by the Scottish
 storian, Fordun: 'A lettered and godly
 an, very humble and amiable towards
 e clerics and regulars, but terrible beyond
 easure to the rest of his subjects; a man
 large heart, exerting himself in all things
 yond his strength. He was most zealous
 building churches, in searching for relics
 saints, in providing and arranging priestly
 stments and sacred books; most open-
 nded, even beyond his means, to all new-
 mers, and so devoted to the poor that he
 emed to delight in nothing so much as in
 pporting them.' He died on 27 April
 24, leaving no children, and was succeeded
 his brother David.

[Liber de Scone, Bannatyne Club; Eadmer, *His-
 ria Novorum*; National MSS. of Scotland;
 rdun's *Scotichronicon*; Wynthoun's *Chronycle*;
 illiam of Malmesbury; Simeon of Durham.
 odern authorities—Robertson, *Scotland under
 r early Kings*; W. F. Skene, *Celtic Scotland*;
 eeman, *Norman Conquest and Reign of William
 ifus*. In Stubbs and Haddan's edition of the

Concilia, ii. part i., the most important original
 documents of Alexander's reign are printed,
 pp. 169-209.] Æ. M.

ALEXANDER II (1198-1249), king
 of Scotland, son of William the Lion and
 Ermengarde, daughter of Richard, viscount
 of Beaumont, was born at Haddington on
 24 Aug. 1198, to the joy of the people, who
 had seen the kingdom for twelve years after
 the king's marriage without a male heir.
 The nobles swore fealty to him at Mussel-
 burgh when he was three years old, a custom
 of the age designed to give stability to the her-
 ditary succession. By the treaty of Norham,
 1209, a threatened war between England and
 Scotland was averted, upon the conditions
 that the English castle at Tweedmouth should
 not be rebuilt, and Margaret and Isabella,
 the daughters of King William, married to
 Henry and Richard, the infant sons of the
 English King John, with a considerable
 dower, to be paid in two years. Homage was
 also to be rendered to John by Alexander for
 the lands which his father held, and which
 were resigned in his favour into the hands of
 the English king. This was done at Alnwick
 in the same year, and three years later, in
 London, Alexander was knighted by John.
 At a great council in 1211, the barons and the
 burghs of Scotland granted the requisite aid
 for the stipulated dowry, but the marriages
 were never accomplished. The elder princess
 became, in the reign of Henry III, the wife
 of Hubert de Burgh, earl of Kent, and the
 younger of Roger, son of Hugh Bigod, earl
 of Norfolk, two of the greatest nobles of
 England, alliances which mark the connec-
 tion between the Scottish royal house and the
 English barons. On the death of William
 the Lion in 1214, Alexander was crowned at
 Scone (6 Dec.), just in time to take part in
 the constitutional struggle which resulted in
 Magna Charta. Alexander, as might have
 been anticipated from the disputes between
 the two kingdoms raised by the question
 of homage, and his position as an English
 baron in respect of his English fiefs, was
 for the barons and against the king. Prob-
 ably soon after the meeting at Edmunda-
 bury (20 Nov. 1214), an agreement was
 made between the barons and Alexander
 by which Carlisle was to be rendered to the
 Scottish king, along with the county of
 Northumberland, and, if we may conjecture
 from what followed, the engagement on the
 part of the English king's sons to marry the
 king's sisters was renewed. The precise date
 of this agreement we cannot determine, for the
 documents recording the facts were amongst
 those seized by Edward I in 1291, and now
 lost. But, in accordance with the arrange-

ment in the articles of the barons and in Magna Charta, it was provided: 'Nos faciemus Alexandro regi Scottorum de sororibus suis et obsidibus reddendis et libertatibus suis et jure suo secundum formam in qua faciemus aliis baronibus nostris Angliæ, nisi aliter esse debet per cartas quas habemus de Willelmo patre suo quondam rege Scottorum; et hoc erit per judicium parium suorum in curia nostra.' While Scotland had no original share in the rights guaranteed by the Great Charter, the fact that its monarch was one of the barons in whose favour the charter was granted had a reflex effect. The Scottish kings of the thirteenth century, unlike the English, were not enemies but friends of their barons and people, and under Alexander and his son Scotland enjoyed a measure of individual and national freedom and prosperity such as it had never known before, and did not again know until after the union. In fulfilment of his part of the agreement, Alexander in the winter of 1215 besieged Norham, and Eustace de Vesci in the name of the barons gave him seisin of the county of Northumberland. In the following year John with an army of mercenaries reduced the northern counties of England, and, advancing into Scotland, stormed Berwick and burnt Roxburgh, Haddington, and Dunbar. On his return his mercenaries pillaged Coldingham Abbey, and, before leaving Berwick on 22 Jan., set fire to the town, John with his own hand kindling the flames which burnt the house he had lodged in. 'Let us bolt,' he said, 'the little red fox out of his covert,' a lively image of the person of Alexander, who might, like William II, have been called Rufus, had he not received from his countrymen the epithet of the Peaceful. Scotland was too wide a covert, and Alexander having kept safe in the Pentlands, as soon as the English king retreated, crossed the western border, wasting the king's lands as far as Carlisle. Some of his Celtic followers burnt Holm Cultram Priory, but those who escaped the vengeance of God, by which 1,900 were drowned, according to the Chronicle of Melrose, were punished by Alexander. He did not then take Carlisle, but, returning in August with a larger army, reduced the town without taking the castle; then traversing England he met and did homage at Dover to Louis, the son of Philip Augustus, who had been called to their aid by the English barons. His homeward march would have been intercepted by the destruction of the bridges on the Trent but for the death of John at Newark on 19 Oct. 1216, and he at last succeeded in taking the castle of Carlisle and the fort at Tweedmouth. In the following

May Alexander again invaded England, but the defeat of Louis at Lincoln forced him to make peace with the young Henry III, restoring Carlisle, and receiving, on renewal of homage, his hereditary fiefs in England. He was also released from the excommunication which Innocent III had by his legate, Cardinal Gualo, declared against the barons and their allies in the contest with John for the liberties of England. Three years later, at York, the peace between England and Scotland was confirmed by a treaty which stipulated that Alexander was to marry an English princess, Joan the elder, or Isabella the younger, daughter of John, and that Henry should provide suitable husbands for the Scottish princesses Margaret and Isabella. In accordance with these arrangements, Alexander married Joan on 19 June 1221, and Margaret Hubert de Burgh, then the chief minister of the young king. In 1225 Isabella was united to Roger Bigod. The effect of these alliances and the prudent character of Alexander was to preserve peace between England and Scotland. This settlement left him free to enlarge and strengthen his own kingdom by reducing the lawless outlying districts, of which the population was still mainly Celtic, and whose chiefs were only nominally subject to the Scottish crown. Already, in the year of his accession, an attack on Moray under Donald Bane, son of Mac William, and Kenneth Mac Heth, aided by an Irish provincial king, had been quelled by Ferquhard Mac-in-Sagart of Ross, who was rewarded by a knighthood; and the year before his marriage Alexander turned his attention to the reduction of Argyll, which he accomplished in 1222 after a preliminary attempt in the autumn of 1221. Instead of generally forfeiting their estates, he took oaths of fealty from the chiefs who submitted, and gave them the lands of those who did not. The creation of a new sheriffdom out of Argyll (except Lorne, which remained under the immediate rule of its chief, the representative of the elder line of Somerled, Lord of the Isles), and of a new bishopric at Lismore, separated from the diocese of Dunkeld, were the marks of the introduction of royal authority and civil and ecclesiastical order in the mainland of the western highlands, and in the islands of Bute and Arran at the mouth of the Clyde. In 1222 the burning of Adam, bishop of Caithness, in revenge for an exorbitant exaction of tithe gave Alexander the opportunity of asserting his power in the east. John, earl of Caithness, suspected of connivance, was forced to give up part of his lands and pay compensation, and the immediate perpetrators were exe-

cuted. In 1224 Gillescop, a dispossessed chief in the west, and in 1228 another chief of the same common Celtic name in Moray, rose, but the former without difficulty, and the latter in a second campaign, were overcome and put to death. The next events of Alexander's reign brought him into contact with an external enemy, the Norse king Haco, whose possession of the Orkneys and the Sudreys or Hebrides and connection with the kings of the Isle of Man menaced the Scottish coasts. In 1230 Haco associated himself with Olaf of Man and Ospacr, a chief of mixed Celtic and Norse blood, but Ospacr was killed in an attack on Bute and his Norse allies driven back from Cantyre by the inhabitants without the personal intervention of the Scottish king, who kept the Christmas of that year at York with his brother-in-law Henry of England. Next year he spent Christmas in Elgin, and after visiting Montrose came to St. Andrews, where he created Walter, the son of Alan, then steward of Scotland, justiciar. In 1235 Alan, lord of Galloway and constable of Scotland, died, leaving no legitimate son and three daughters, Helen, wife of Roger de Quincey, earl of Winchester, Devorguill, wife of John de Baliol of Barnard Castle, and Christian, wife of William des Forts, a son of the Earl of Albemarle; and his death gave rise to one of those cases of doubtful succession which at this time so often led to war. The Galwegians first asked Alexander himself to take possession of the district, or to support the claim of Thomas, a natural son of Alan, and, on his refusal to comply with either request, rose in arms, but with the aid of Ferquhard Mac-in-Sagart, now Earl of Ross, Alexander defeated them. Thomas was forced to fly to Ireland, and Galloway was divided between the three coheirresses.

The fall of Hubert de Burgh and the succession of Peter des Roches, bishop of Winchester, to the chief place in the councils of the English king, changed the attitude of the two courts. Renewed claims of homage for Scotland on the part of Henry, backed by the pope, Gregory IX, were met by counter claims on the part of Alexander to the northern counties of England, but a peaceable solution was effected by Otho, the legate, at York, in 1237. Alexander, in lieu of all claims, received lands of the yearly value of 200*l.*, for which he did homage, and the demand of homage for the kingdom was not pressed. His wife accompanied her brother, Henry III of England, on his return home, and died without issue near London in 1238. In little more than a year, 15 May 1239, Alexander married a second wife,

Mary, daughter of Ingelram de Couci, in Picardy, one of the feudal families which vied and allied themselves with kings. Of this marriage was born on 4 Sept. 1241 Alexander III, who was betrothed to Margaret, daughter of Henry III, in the following year. In 1244 a serious rupture broke out between Alexander and Henry, no longer united by marriage, which was prompted by Walter Bisset, an exile from Scotland, in consequence of a blood-feud caused by his slaughter of Patrick of Galloway, earl of Athole. The causes of the quarrel were the alleged intention of Alexander to ally himself with the French king, the erection of castles by Walter Comyn and others which threatened the English border, and the reception of English exiles. The armies of the two kingdoms in great force confronted each other at Newcastle, but the efforts of Richard, earl of Cornwall, and the Archbishop of York averted a contest, and a treaty was made at Newcastle on 14 August by which Alexander bound himself to enter into no alliance with the enemies of England nor to invade it unless unjustly dealt with. There is reason to believe that the engagement was mutual, but the Scottish counterpart of the treaty was amongst the documents seized by Edward I, and only the English has been preserved.

Relieved from anxiety on the side of England, Alexander now undertook the more congenial task of strengthening his own kingdom. In 1247 he put down a rising in Galloway and restored the authority of Roger de Quincey, and in 1248 he determined on attempting a cherished project to wrest the Hebrides from Norway, which he had unsuccessfully attempted to do by negotiation and purchase. Ewen, the son of Duncan, lord of Argyle, having refused to acknowledge Alexander as sovereign of the islands for which he had done homage to Haco, Alexander gathered a fleet to compel him, but as he passed Kerrera, the island in the bay of Oban, he was seized with fever and died there on 8 July, in the 51st year of his age and 35th of his reign. He was buried at his own request at Melrose, a church he had befriended, having founded, along with his mother Ermengarde, an abbey for its monks at Balmerino in Fife. Fordun quotes a poem in his memory, in which he is described as

Ecclesie clipeus, pax plebis, dux miserorum,

a panegyric Fordun himself confirms. An English contemporary chronicler, Matthew Paris, is not less emphatic, calling him 'a good, upright, pious, and liberal-minded man, justly beloved by all the English as well

as his own people.' His protection of the church probably refers to the right of holding provincial councils under a conservator, which, in spite of the opposition of the see of York and the English king, was granted by Pope Honorius in 1225, but Alexander failed to obtain from the same pope and his successor Gregory IX the coveted honour of coronation at the hands of a legate of the Holy See, a circumstance which may account for his unwillingness to allow the legate Otho to enter Scotland. His foundations were chiefly in favour of the Dominican and Franciscan friars. Monasteries of the former were established at Edinburgh, Berwick, Ayr, Perth, Aberdeen, Elgin, Stirling, and Inverness, and of the latter at Berwick and Roxburgh. The richer Cistercians obtained only Balmerino, and their reformed rule of Vallis Caulium Pluscardine in Moray. Possibly to this favour to the mendicant friars he owed the title of 'dux miserorum,' but it may refer also to the laws preserved in the scanty collection of his statutes by which he substituted trial by an assize or jury for the ordeal, recognised the protection of the girth or sanctuary, and regulated trial by battle with special provision for those who could not fight—the clergy and widows. The name of Peaceful can have been given him only in respect of his relations to England, for he was a warlike monarch strenuously enforcing the feudal levy, able, according to Matthew Paris, to raise 100,000 foot and 1,000 horse-men, and successfully resisting by force of arms all risings within or on the borders of Scotland. His character must be read in his deeds, for the chroniclers contribute little otherwise to enable us to individualise it. In the maintenance of order in Caithness, Moray, Galloway, the subjection of the mainland of Argyle, the alliance with the Celtic ruler of Ross, the attempted but unsuccessful annexation of the Hebrides, the wise policy which under some provocation preserved peace with England, the relations established between the papal see and the Scottish church and state, the strict enforcement of justice amongst his own subjects, there is sufficient evidence of a prudent king anxious to consolidate his small kingdom, to raise its rank, and to rule it well.

[Matthew Paris; Chronicles of Melrose and Lanercost, Bannatyne Club; Chronicle of Man (Munch's Notes); Saga of King Haco; Concilia Scotiæ (Joseph Robertson's Notes, Bannatyne Club); Statuta Alexandri I; Act. Parl. Scot. i.; Wyntoun, Cronykil; Fordun, Scotichronicon; Hailes's Annals; Robertson's Early Scottish Kings; W. F. Skene's Celtic Scotland; Grub's Ecclesiastical History of Scotland.] Æ. M.

ALEXANDER III (1241–1285), king of Scotland, son of Alexander II and Mary de Couci, succeeded to the throne when a boy of eight on his father's death (8 July 1249). The troubles of a minority commenced at his accession, but the attempt of Alan Durward, the justiciar, to prevent his consecration on the pretext that he had not yet been knighted, was frustrated by Walter Comyn, earl of Menteith, and on 13 July he was solemnly placed on the coronation stone at Scone, in the presence of seven lords and seven bishops and a great multitude of the people, the Bishop of St. Andrews performing the ceremony. At its close a highland senachy hailed him in Gaelic as king of Alban, and recited his descent through a chain of real and imaginary ancestors to the eponymous hero of the race, Iber, the first Scot, son of Gathel Glas, the son of Neorlus, king of Athens, and Scota, daughter of Pharaoh, king of Egypt, an acknowledgment that the descendant of the Saxon Margaret, in whose veins so much Norman blood had mingled, was also the descendant in the paternal line of the ancient Celtic royal family whose origin, lost in antiquity, was supplied by the fictitious genealogy. The translation in the following year of the corpse of Margaret at Dunfermline from her grave into a shrine set with gold and precious stones, with almost equal solemnity to the consecration of the young king, was probably intended to mark with equal emphasis his descent from the Saxon princess whose memory was dear to the church and people of the Lowlands. In 1251 Henry III requested from Innocent IV a declaration that the Scottish king was, as his vassal, not entitled to be anointed or crowned without his consent, and the inclusion of Scotland in the grant made to him of a tenth of the ecclesiastical revenues for a crusade, but the pope declined both requests. Baffled in this, he reverted to the marriage of Alexander, already betrothed to his daughter Margaret, and it was celebrated at York on 26 Dec., when Henry knighted Alexander and demanded homage for his kingdom. Matthew Paris records that Alexander answered 'he had come peacefully and for the honour of the king of England, that by means of the marriage tie he might ally himself to him, and not to answer such a difficult question, for he had not held full deliberation on the matter with his nobles or taken proper counsel as so difficult a question required,' a reply which must have been given, not without advice, by the boy king. It was not the less a decided refusal that it was couched in polite terms. The detection of a plot by Alan Durward to obtain from the pope the

legitimation of his wife Marjory, a natural daughter of Alexander II, which would have made his children heirs to the throne, led Alexander, by the advice of Henry III, to remove him and the chancellor Robert, Abbot of Dunfermline, from their offices; in their place the Earl of Menteith and his brother-in-law the Earl of Mar, and Gamelin, bishop of St. Andrews, became the chief ministers of the young king, who retired with his bride and her household. English counsellors, it was, however, promised at the time, would be shortly sent to advise him. Geoffrey of Langley, keeper of the royal forests, who came in fulfilment of this promise, was expelled by the Scottish barons, and from 1251 to 1255 the chief power in Scotland was in the hands of the Earl of Menteith and the Comyns. A secret mission in 1254 of Simon de Montfort, earl of Leicester, who was to play so great a part in the barons' war, the complaints of Henry's daughter as to her treatment at the Scottish court, and the restoration of Alan Durward to the favour of the English king through his services in the Gascon war, paved the way to a change in the government of Scotland in 1255 at the hands of the English king.

Henry, after a preliminary meeting with Alexander at Werk castle, crossed the border, and they again met at Kelso, where the regency of the Comyns was put an end to. Bishop Gamelin of St. Andrews, Alexander Comyn, earl of Buchan, and William, earl of Mar, were deprived of the offices of chancellor, justiciar, and chamberlain, which were bestowed on the Bishop of Dunkeld, Alan Durward, and David de Lyndsay. John Baliol and Robert de Ros, two other members of the late regency, forfeited their property as traitors. Fifteen new regents were at the same time appointed—the Bishops of Dunkeld and Aberdeen, the Earls of Dunbar, Fife, Strathern, and Carrick, Alexander the Steward, Robert de Bruce, Alan Durward, Walter de Moray, and five other barons. They were to hold office for seven years, when Alexander would attain his majority. The Chronicle of Melrose ascribes this revolution to English influence, and mentions with evident sympathy that the Bishops of Glasgow and St. Andrews and the Earl of Menteith refused to set their seal to an accursed deed in which there were many things contrary to the honour of the king and kingdom. The concurrence of Wyntoun, although Fordun takes a different view, renders it probable that this is a true account, and that the Comyns represented the national Scottish party adverse to foreign intervention. Next year (1256) Alexander and his queen visited

London, and the Scottish king received a renewal of the grant of the Honour of Huntingdon. He returned accompanied by John Mansel, a favourite of Henry. But about the same time the Bishop of St. Andrews went to Rome to settle a dispute as to the possession of his see, and was so successful in conciliating the papal favour, that not only was his see restored, but a sentence of excommunication against his enemies, the party of Durward and the English regents, was pronounced in 1257 and published by the Bishop of Dunblane and the Abbots of Melrose and Jedburgh. Emboldened by the success of their chief supporter amongst the bishops and the return to Scotland of the queen mother Mary de Couci and her husband, John de Brienne, the party of the Comyns seized the young king when asleep in Kinross, carried him off to Stirling Castle, and forced Durward to take refuge in England. In 1258 yet another change in this period of sudden alterations in the government of Scotland took place. In a conference held at Jedburgh the Earls of Hereford and Almarle and John de Baliol, on the part of the English king, arranged with the Comyns and Alexander that there should be a joint regency consisting of the queen mother and John de Brienne and four members of each of the two parties which had since the king's accession divided Scotland. The Earl of Menteith and Alan Durward, their leaders, were both members of this heterogeneous council of state, but the chief power remained with the former, whose partisans filled the great offices. The death of Menteith in the following year may perhaps have facilitated what the approaching manhood of Alexander completed, the close of those continual contests for the supreme power of which an outline only has here been given. In 1260 Alexander and his queen again visited London in response to an invitation sent but declined in the previous year, and the queen, being left behind on Alexander's return home, gave birth at Windsor (February 1261) to a daughter, Margaret, afterwards married to Eric, king of Norway. Prior to his departure Alexander received the assurance of Henry that if he and the queen died the expected infant should be entrusted to the custody of the Scottish nobles. At last, emancipated from the control of his own nobles and no longer afraid of English intervention, for the year 1261 was the commencement of the barons' war caused by Henry's refusal to observe the provisions of the parliament of Oxford, Alexander resumed the project, cut short by his father's death, of uniting the Hebrides to his king-

dom. Following his father's example, he first tried negotiations, but Haco detained the Scottish envoys, instead of listening favourably to their mission, and in the late summer of 1263 equipped a great fleet to overawe his island vassals and ravage the Scottish coast. A storm on 1 Oct. destroyed a considerable part of this earlier armada, and the defeat on the following day at Largs of those who landed there, though exaggerated by the Scottish historians, contributed to the discomfiture of Haco, who retired to the Orkneys, where he died at Kirkwall on 15 Dec. The adhesion of Ewen of Argyle to his fealty to the Scottish king aided in this repulse, and early in 1264 Magnus Olafson, king of Man, did homage to Alexander at Dumfries. The Earls of Buchan and Mar and Alan Durward were sent by Alexander in the same year to reduce the island chiefs who had sided with Haco. Two years later the negotiations which Magnus, Haco's son, had commenced immediately on his accession were concluded by the treaty of Perth, by which Man and the Sudreys were surrendered to Alexander for a payment of four thousand marks and an annual rent of a hundred, but the ecclesiastical jurisdiction of the see of Drontheim was reserved. Man was a precarious possession, but the whole mainland and islands of Scotland, with the exception of the Orkneys and Shetland, were now for the first time united under one sceptre. In the contest between Henry and his barons Alexander aided his father-in-law, and the troops he sent shared in the defeat of Lewis (14 May 1264), where their leaders, John Comyn and Robert Bruce, were taken prisoners. In the course of the next three years Alexander proved that he had inherited in another direction his father's policy by asserting the independence of the Scottish church. He refused entrance to the kingdom of the legate Ottoboen, and would not allow Henry to collect a grant for the crusades which the pope had guaranteed to him out of the Scottish benefices; and in 1269 a provincial council was held at Perth, which declared, under the authority of the bull of Honorius, the right to hold such assemblies annually, over which the bishops were to preside in rotation with the title of Conservator. In 1272 Henry III died, and on the return of Edward I from the Holy Land Alexander attended his coronation, where his retinue and the splendour of his gifts surpassed that of all others. Early in the following year he lost his wife, who left three children, Alexander, David, and Margaret. In 1275 Boiamund de Vesci, canon of Asti, made a new valuation of the ecclesiastical benefices in Scotland, for the

purpose of levying the tenth decreed by the council of Lyons in aid of a crusade. This valuation, unsuccessfully resisted and at first ill paid, was vulgarly called Bagamund's roll, and continued to regulate ecclesiastical taxes until the Reformation. The copies preserved are not quite complete, but they afford an authentic record of the wealth of the Scottish church, fostered with almost too much care by Malcolm and Margaret, and their descendants. At the time of Edward's coronation no claim for homage seems to have been made; but in 1278 Alexander was recalled under a safe conduct, and at Westminster on 28 Oct. tendered his homage for all the lands which he held in England for which homage was due, saving always his own kingdom. The Bishop of Norwich having interposed, 'And saving also the right of my lord king Edward to homage for your kingdom,' Alexander declared 'To that none has a right save God alone, for of Him only do I hold my crown.' The events were now hastening which were to enable Edward to dispute this claim, and even the driest chroniclers appear to have felt the tragic character of the closing years of Alexander. In 1280 his youngest son, David, died. In 1283 there followed the death of his daughter Margaret, married two years before to Eric, king of Norway, leaving an only child, Margaret, the Maiden of Norway; and his eldest son, Alexander, who had married Margaret, daughter of the Earl of Flanders, died in the same year. The estates at Scone, on 5 Feb. 1284, bound themselves to acknowledge the Maiden of Norway as heir, failing any children Alexander might have. On 1 Nov. 1284-5, in the hope of securing a male heir, he married Joleta, daughter of the Count de Dreux, at Jedburgh, when, according to the tale of one of the later chroniclers, amidst the figures of a masque in honour of the marriage, suddenly one appeared which could not be distinguished whether it was man or ghost. It was deemed a presage of death, and on 16 March 1285 Alexander was killed by falling over a cliff while riding in the dark between Burntisland and Kinghorn.

The chroniclers differ according to their mood or bias in estimating the character of Alexander, but no difference seems to have existed amongst his subjects, who preserved his memory in some of the earliest verses of the Scottish dialect which have come down to us:—

Quhen Alysander oure king was dede
That Scotland led in luwe and le,
Away was sons off ale and brede,
Off wyne and wax, off gamyn and gle;

Oure gold was changed into lede.

Cryst born into virginyte,
Succour Scotland and remedye
That stad in its perplexte.

How far the sentiment here expressed may have been heightened, as in the parallel case of Edward the Confessor, by the calamities which followed—the disputed succession and the English wars—it is not possible to say. The monks, the only historians of these times, rarely aid us by details, leaving the facts to speak for themselves, or making reflections in which the prejudices of superstition, their country, or their order warp their judgment. It must, however, have required a strong character, after so long a subjection to rival factions and the influence of the English king, to restore the royal authority and maintain the independence of the kingdom. While Henry's contest with his barons and the storm which dispersed Haco's fleet seconded Alexander's efforts, his continued prosperity during the decade after the accession of Edward I, and his care in the administration of justice for which all writers give him credit, are proofs of wise government; and, on the whole, we may accept as free from much exaggeration the panegyric of Wynthoun, one of the most trustworthy of our authorities, who wrote within a century from his death:—

Scotland mournyd hym than full sare,
For undyr hym all his leges ware
In honoure, qwiete, and in pes;
Forthi cald pessybill king he wes,
He honoured God and holy kirk,
And medfull dedys he oysed to werk.

A splendid architecture, of which the monuments still remain in the Scottish cathedrals of the Early English style, and the purity of the coinage, are real witnesses of the well-being of Scotland during the reigns of Alexander and his father.

[Chronicles of Melrose, Lanercost, and Dunfermline, Bannatyne Club; Matthew Paris; Chronicle of Man (Munch's Notes), Manx Soc.; Wynthoun, Cronykil; Fordun, Scotichronicon; Exchequer Rolls Record Edition, i.; Concilia Scotiæ (Joseph Robertson's Notes, Bannatyne Club); Hailes's Annals; Tytler's History of Scotland; Robertson's Scotland under her Early Kings; W. F. Skene's Celtic Scotland.] Æ. M.

ALEXANDER (d. 1148), bishop of Lincoln, was a Norman by birth, the son of the brother of that famous Roger, bishop of Salisbury, 'nepos ejus ex patre' (WILL. MALM. *Hist. Novell.* lib. ii. p. 102), who, from being a humble parish priest in the suburbs of Caen, had risen through the favour of Henry I to be bishop of one of the chief sees of England, and, as chancellor and

finally justiciar, had become the most powerful man in the realm. The name of Alexander's mother, we learn from the Lincoln obit book, was Ada. Alexander was adopted by his uncle, and brought up by him in the utmost luxury, 'nutritus in summis deliciis' (HEN. HUNT. p. 226, ed. Twysden), imbibing from him that pride of place and love of lavish display, 'superbiæ non tepidus æmulator' (WYKES, *Chron. Rer. Anglic. Scriptores*, ed. Gale, ii.), which caused him to be known in after days as 'Alexander the Magnificent.' Alexander and his cousin Nigel, afterwards bishop of Ely, received a liberal education, such as to qualify them for the dignities they were destined to fill (WILL. MALM.), to which their uncle's all-powerful influence with Henry I speedily raised them. On the elevation of Everard to the see of Norwich in 1121, Alexander was appointed by Roger to the archdeaconry of Sarum. He only held this dignity two years. Bishop Robert Bloet of Lincoln was struck with a fatal apoplectic fit in January 1123, while riding with the king and Roger of Salisbury, and the latter obtained from Henry without delay the promise of the vacant see for his nephew. Alexander's official nomination took place the following Easter at Winchester, where Henry was holding his court, and on 22 July he received consecration at Canterbury from the newly appointed archbishop, William of Corbeuil, who had just returned from Rome with his pall. The gatehouse of Eastgate in the city of Lincoln with the tower over it was granted to him as his episcopal residence by Henry I (DUGDALE, *Monast.* (1830), viii. 1274, No. xliii.) Two years later, 1125, Alexander, probably for the purpose of receiving investiture at the hands of the pope, accompanied the two archbishops, William of Canterbury and Thurstan of York, and John the bishop of Glasgow, on that momentous visit to Rome, when the Archbishop of Canterbury, with the view of securing the subordination of the see of York, condescended to receive legatine authority from Honorius II, from which event, writes Dr. Inett, 'we are to date the vassalage of the church of England.' On his return to England we find Alexander taking part in the councils held during this period, chiefly directed against the marriage of the clergy. He and his uncle Roger were present at the council of Westminster in 1127, when the sentence of deprivation was pronounced against every parish priest who was guilty of the crime of matrimony (FLOR. WIGORN. *Contin.* p. 85, published by Eng. Hist. Soc.), a sentence which, though solemnly renewed

in 1129, was rendered ineffective by the connivance at the married clergy by the king, unwilling that 'the good old customs of England should be changed.' As one of the chief ecclesiastics of the realm, Alexander was present when, on 4 May 1130, the 'glorious choir of Conrad,' added to the cathedral of Canterbury, was consecrated by Archbishop William in the presence of Henry I and his brother-in-law, David, king of Scotland (EADMER, *Historia Novorum*, c. 26). In 1134, Henry being then in Normandy, Alexander and Archbishop William crossed the Channel to lay before the king some dispute relating to their diocesan rights 'pro quibusdam consuetudinibus parochiarum suarum' (HEN. HUNT. ut supra, p. 220), of which we know nothing definitely.

Alexander, like his far greater uncle Roger, presents an example of the secular type of ecclesiastics, to which the greater part of the bishops of that day belonged, displaying far more of the temporal potentate than of the spiritual dignitary, rather barons than bishops. Holding their lands by military tenure, surrounding themselves with armed retainers, builders and fortifiers of castles, they were distinguished from the wealthy and powerful laymen by little more than their spiritual powers and clerical immunities, and a celibacy which was too usually merely nominal. The contemporary author of the 'Gesta Stephani' gives us this portrait of Alexander (the translation is from Canon Perry's *Life of St. Hugh*, p. 73): 'He was called a bishop, but he was a man of vast pomp and of great boldness and audacity. Neglecting the pure and simple way of life belonging to the christian religion, he gave himself up to military affairs and secular pomp, showing, whenever he appeared in court, so vast a band of followers that all men marvelled' (*Gest. Steph.* (Eng. Hist. Soc.), p. 47). The immense revenues he derived from his ecclesiastical estates were insufficient for his profuse expenditure, and he is charged by his contemporaries with abusing his power to extort money by unjust means to maintain his splendid retinue and ostentatious living. Henry of Huntingdon, writing after his death of a patron whom in his lifetime he had styled 'pater patriæ, princeps a rege secundus,' 'flos et cacumen regni et gentis,' says: 'Desirous to excel other nobles in his magnificent gifts and the splendour of his undertakings, when his own resources did not suffice he greedily pillaged his own dependents to bring his smaller means to a level with the larger means of his rivals. But yet in this he failed, since he was one who was ever squandering more and more' (HEN. HUNT. p. 226, ed. Savile).

The Normans were mighty builders. Alexander shared to the full in the passion of his age and rank. He emulated his uncle Roger, celebrated as the greatest builder of his age, in the extent and magnificence of his architectural works. These were first military works. At the three chief points of his episcopal domains, Sleaford, Newark, and Banbury, he raised strong castles, on the plea—'ut dicebat'—that such fortresses were absolutely necessary in a time of lawlessness and violence for the protection and dignity of his see, 'ad tutamen et dignitatem episcopii' (WILL. MALM. *Hist. Novell.* lib. ii. p. 102; GIRALD. CAMBR. *Vit. Remig.* cap. xxii. vol. vii., Rolls Series). Then, when the tide of fortune was turning, and he was made to feel, as William of Newbury has reported (c. vi.), 'that that sort of building was not looked on as altogether suitable to the episcopal character, he began to build religious houses, as it were to expiate his fault, erecting as many monasteries as he had erected castles, and filling them with religious men.' The earliest of these foundations was the Cistercian house of Haverholme, near Sleaford, established in 1137 and transferred to Louth Park in 1139, Haverholme being made over to the newly established order of Gilbertines of Sempringham. In 1138 Alexander erected another Cistercian monastery at Thame, and in 1140 a house of Austin canons at the deserted seat of the bishopric at Dorchester-on-Thames. He also rebuilt the chancel of the mother church of Lindsey St. Mary's at Stow, in the best style of the day, vaulting it with stone; and on the partial destruction of his cathedral at Lincoln by fire, we are told that he restored it with such wonderful skill that it was 'more beautiful than before and second to none in the realm;' and to guard against a second conflagration he roofed the whole edifice with a stone vault, one of the earliest examples in England of what had long been a common feature on the other side of the Channel (GIR. CAMBR. *Vit. S. Remig.* ubi supra; HEN. HUNT. ut supra, p. 225). It is noted, however, by Giraldus that these 'works of satisfaction' were built out of the revenues of the church, not out of Alexander's private means, so that he was 'robbing one altar to clothe another,' and depriving himself of all merit in what he did.

The chief crisis in Alexander's career took place in 1139, in the early years of Stephen's reign. The oath imposed by Henry I on the bishops and chief men of the realm at the Westminster Council, held Christmas 1126-27, had been taken by Alexander, following the lead of his uncle Roger, and they

had sworn later again and again with every religious safeguard, that, on Henry's death without a male heir, they would receive his daughter, Maud, as 'lady of England and Normandy.' Nevertheless the uncle and nephew had not scrupled to transfer their allegiance to Stephen. When very early in his reign, in 1137, Stephen crossed to Normandy to defend his duchy, which had been invaded by Geoffrey of Anjou, Bishop Alexander was in his train, and was probably present when Stephen received investiture of the province from Lewis, and his young son Eustace did homage and became the man of the king of France (HEN. HUNT. p. 222; *Annal. Waverl., Annal. Monast.* (Rolls Ser.), ii. 226). In the civil anarchy which followed, the loyalty of Alexander, as of his powerful kinsmen Roger and Nigel of Ely, became strongly suspected. The possession of castles, so many and so strong, placed these prelates in a position of independence which rendered them dangerous to the crown. Stephen's suspicions were carefully fomented by his lay advisers, jealous of the overweening power of the churchmen. Unwisely listening to their persuasions, he resolved to make himself master of the three bishops and their castles. The occasion taken was the sitting of a great council at Oxford in the summer of 1139. The bishops, when cited to the council, obeyed reluctantly. A fray which arose between their men and the followers of Count Alan of Richmond about their quarters, which had ended in bloodshed, offered the desired pretext for action. Stephen arrested Alexander and his uncle, the former in his lodging, the latter in the court itself, together with the bishop of Salisbury's son and namesake, 'Roger the Poor,' the king's chancellor—Nigel, bishop of Ely, managed to effect his escape—and threw them into prison until they should have surrendered the castles which he asserted they were fortifying against him. The bishops' claim to have the matter judicially investigated, and their offer to render any satisfaction which might be legally due, were contemptuously rejected. Their only hope of enlargement lay in giving up their castles and all they contained. Roger's strong castle of Devizes, after a vigorous defence by Nigel of Ely and Maud of Ramsbury, Roger's mistress, the chancellor's mother, was surrendered to Stephen on his threat of starving the elder Roger and hanging the younger. The king then hastened with his army across England to Alexander's castle of Newark-on-Trent, dragging with him its builder, whom, meanwhile, he had kept in harsh imprisonment, 'sub vili tugurio,' with

the assurance, when the siege was laid, that he should taste no food till the fortress was surrendered. It needed all the tears and prayers of the famished bishop to induce the garrison who were holding the castle to surrender. Alexander's other castles of Sleaford and Banbury speedily followed, leaving Stephen master of the situation (*Gesta Stephani*, 50; WILL. MALM. *Hist. Novell.* ii. 20; ORD. VIT. 920; FLOR. WIGORN. *Contin.*; HEN. HUNT. 223; HOWEDEN, 277; WYKES, ii. 23).

This outburst of indiscreet energy, so alien to Stephen's general mildness, was the turning-point in Stephen's reign, after which his fortunes steadily declined (STUBBS, *Early Plantagenets*, p. 18). Such illegal violence had arrayed the whole church against him. In less than two months from the seizure of Alexander and his uncle, a great ecclesiastical council was held at Winchester (29 Aug.), under the presidency of Stephen's brother, Henry of Blois, as papal legate, to take cognisance of their sovereign's crime. Stephen was actually summoned before the synod. No formal sentence was passed, but, according to the author of the '*Gesta Stephani*' (§ 51), Stephen made satisfaction for his ecclesiastical offence by laying aside his royal insignia and submitting to some form of penance. But no submission could undo Stephen's rash act. The day after that on which the council was held, 30 Sept. 1139, Maud landed in England; and the horrible period of anarchy and civil war began. Alexander espoused neither side openly, prudently waiting the turn of events to declare himself for the winner. We may hope that his diocese was the gainer, and that he gave heed to the weighty words of the council held at this period, that bishops should not possess castles, but devote themselves to the spiritual care of their flocks (FLOR. WIGORN. *Contin.* ut supra, iii. p. 116). The next time we see Alexander, he is performing his religious functions as bishop in his own cathedral. This was on Candlemas day, 2 Feb. 1141, at the solemn mass which preceded the 'battle of Lincoln,' from the field of which Stephen was carried off a prisoner to Bristol castle, in punishment, some said, for his previous violence to God's ministers, and for having converted the western part of the holy house of St. Mary of Lincoln into a fortress furnished with engines of war for the purpose of attacking the neighbouring castle, then held by the rebel Earls of Lincoln and Chester (WILL. MALM. *Hist. Novell.* iii. 39). The holy service, we are told, was disturbed with portents of coming misfortune. The huge

wax taper, 'cereum rege dignum,' offered by the king, broke in two, as he put it in Alexander's hands, an omen of the crushing of the king's power. The chain by which the pyx hung above the altar suddenly snapped asunder, and the sacred wafer fell to the ground at the bishop's feet. A month later we find Alexander at Winchester, taking part in the solemn reception in the cathedral of the Empress Maud by the legate, Bishop Henry of Blois, 3 March 1141, and in the synod which followed, in the presence of Archbishop Theobald (7 April); he was one of those who, having, it is recorded, previously obtained the king's leave, bent to the times and swore allegiance to his rival ('impetrata venia ut in necessitate temporis transirent,' WILL. MALM. *Hist. Novell.* lib. ii. 105). A terrible accusation is brought against Alexander, together with his brother bishops of Winchester and Coventry, by the author of the 'Gesta Stephani,' of having helped to aggravate the miseries of those days of anarchy, not only by conniving at the acts of cruelty and rapacity of the barons and their retainers which were turning the land into a hell, 'fearing to strike with the word of God those children of Belial,' but even by openly imitating their evil deeds, extorting money by torture and imprisonment.

Alexander, having replenished his coffers by suchlike acts of barefaced rapacity, in 1145 paid a second visit to Rome. A new pope had just taken his seat on the throne of St. Peter, Eugenius III, the friend of St. Bernard. As on his former visit, when his prodigal liberality procured for Alexander the title of 'the Magnificent,' he lavished money with the utmost profusion, both in his private expenditure and in his gifts. His welcome was in accordance. He was received with the utmost honour by the pope and the whole court, who, after his prolonged stay—for he did not leave Rome till the following year—pursued their open-handed guest with grateful memories and vain regrets (HEN. HUNT. lib. viii. 225.) During his absence the conflagration of his cathedral had occurred, to which reference has already been made, and the first work of the bishop on his return to his diocese, where he was received with the utmost reverence and joy, was to restore the blackened and roofless walls of the stern Norman church of Remigius to more than its original beauty and to add a stone vault (*ibid.*) It was at the close of the year 1146 that Stephen, having at last got his powerful subject, the Earl of Chester, into his hands by treachery and obtained the surrender of the castle

of Lincoln and other strongholds as the price of his ransom, feeling himself for the first time a king in fact, kept his Christmas at Lincoln, and, in defiance of an ancient prophecy denouncing disaster to any monarch who should thus adopt full regal state within its walls, was crowned there anew. Neither the place where, nor the person by whom, the ceremony was performed, is recorded; but we can hardly be wrong in concluding that it took place in the renovated cathedral at the hands of Bishop Alexander. Alexander's career was now nearly at an end. The summer of the following year he started for Auxerre to pay a visit to Pope Eugenius, who was sojourning in that city. He was again honourably received by the pontiff, but the excessive heat of the season injuriously affected his health, and on his return to England he brought with him the seeds of a low fever, which proved fatal at the beginning of the next year, 1148 (HEN. HUNT. p. 226). He was buried in his cathedral on Ash Wednesday, but no monument marks his grave, and its place is unknown. Henry of Huntingdon, whose patron he was, and who dedicated to him the history he had written at his request, though not sparing his faults, gives this attractive description of Alexander's person and character: 'His disposition was always kind; his judgment always equal; his countenance at all times not only cheerful but joyous.' A letter is extant addressed to him by St. Bernard of Clairvaux on the occasion of one of the canons of his cathedral entering the Cistercian order. The saint's warnings 'not to lose the lasting glory of the next world for the sake of the transient glory of a world of shadows, nor to love his possessions more than his true self, lest he thereby lose both,' afford an instructive comment on the notorious worldliness of his life (BERNARD, *Ep.* lxiv.) Alexander's relatives profited by his episcopal patronage. He made his brother David archdeacon of Buckingham, and his nephew William archdeacon of Northampton. The last-named appears to have been his uncle's executor, handing over to the dean and chapter the books bequeathed to them by Alexander, viz. Genesis (imperfect), the Gospels of St. Luke and St. John, and the Book of Job, all glossed, the canonical Epistles and Apocalypse, and a volume containing Proverbs, Ecclesiastes, and Canticles.

[*Annales Monastici* (Rolls Series); William of Malmesbury's *Historia Novella*; Henry of Huntingdon's *Historia Anglorum*; Florence of Worcester's *Continuation*; Ordericus Vitalis, *Historia Ecclesiastica*; *Gesta Regis Stephani*;

Roger of Hoveden's *Chronica*; Giraldus Cambrensis, *Vita S. Remigii*; John de Schalby's *Martyrologium*; Freeman's *Norman Conquest*; Stubbs's *Early Plantagenets*; Perry's *Life of St. Hugh of Lincoln*; Hook's *Lives of the Archbishops*.
E. V.

ALEXANDER OF ASHBY (fl. 1220), prior of the Austin priory at Ashby, Northamptonshire, has been variously stated to have been a native of Somersetshire and Staffordshire. He wrote a number of theological tracts, chronicles, and Latin poems. His name, according to Wood, appears in a legal document, dated about 1204, belonging to the priory of St. Frideswide's, Oxford. The chief work ascribed to him is a manuscript in Corpus College library, Cambridge, entitled '*Alexandri Essebiensis Epitome Historiæ Britanniaæ a Christo nato ad annum 1257.*' It is mainly an abridgment of Matthew Paris. Fuller, in his '*Church History*' (ed. Brewer, i. 157), quotes some lines from his '*De Fastis seu Sacris Diebus*,' an elegiac poem in imitation of Ovid's '*Fasti*,' the manuscript of which is in the Bodleian. Other works, the names of which are given by Bale, Pits, and Tanner, are verse lives of St. Agnes, a history of the Bible, and a treatise on the art of preaching.

[Dugdale's *Monasticon* (1830), vi. 442; Hardy's *Descriptive Catalogue*, iii. 145, Rolls Ser.; Tanner's *Bibliotheca*, pp. 29-30.] S. L. L.

ALEXANDER OF CANTERBURY (fl. 1120?), a monk of Christ Church, Canterbury, is known as the author of a work, '*Dicta Anselmi archiepiscopi*,' which has been also ascribed to Eadmer. He was employed as a messenger from the Countess Matilda to St. Anselm, and was sent by St. Anselm to Pope Paschal II for his instruction on various points.

[*Epistolæ S. Anselmi*, lib. iv. ep. 37; Pape Paschal. 90; Tanner's *Bibliothec.* p. 29.] H. R. L.

ALEXANDER OF HALES (d. 1245), a celebrated theologian, and one of the first of the christian philosophers of the thirteenth century, was born in Gloucestershire at a town or village called Hales. Of the events of his early life there remain only the scanty traditions that he was trained for the church, held in succession various ecclesiastical appointments, and finally arrived at the dignity of an archdeaconry. In this position he acquired wealth, without, as Roger Bacon is careful to intimate, losing his honesty. Like many other Englishmen at the time, he resigned his career in his native country in order to prosecute his studies in Paris, the great school of theology and metaphysics. At Paris he occupied a chair, and lectured with much success. In 1222, the first date

in his history established by any authority, he again resigned his career, and entered the order of the Franciscans. Although the mendicant friars were, from principle and from accidental circumstances, averse to philosophical training, they could not forego the opportunity afforded by the presence of a distinguished teacher among them. Alexander assumed the place of lecturer among the Franciscans, and it was largely owing to his ability that the order was enabled to establish its existence as a teaching body in opposition to the secular professors of the university. Full of years and honours, Alexander resigned his chair in 1238, to be succeeded by his pupil, John of Rochelle, and retired in the position of brother of the order. He died in 1245.

Alexander has acquired a place in the roll of mediæval writers mainly by the accidents of his historic position. He was among the first to approach the labour of expounding the christian system with the knowledge not only of the whole Aristotelian *corpus*, but also of the Arab commentators. He thus initiated the long and thorny debates which grew out of the attempt to amalgamate the christian faith with a radically divergent metaphysical view. He was also the first to give to the teaching of the orders an authority that could only have been secured by the overwhelming ability of individual members. The character of his teaching may be learned from the vast '*Summa Theologiæ*'—*quæ est plus quam pondus unius equi*, in the contemptuous language of Roger Bacon—a work undertaken at the request of Innocent IV, vehemently approved by a conclave held under Alexander IV, and completed by the conjoint labours of other members of the order. The '*Summa*' was first printed in 1475 in folio, and passed through several editions, the last being issued at Cologne in 1611 in four folio volumes. Alexander's reputation secured for him the honourable titles of '*Doctor Irrefragabilis*,' '*Doctor doctorum*,' '*Theologorum monarcha*,' and the like, but his operose work has only historic value. On no point of general interest does it furnish any hint that was fruitful for after-thinkers, nor was it of much effect as stimulating discussion even in its own age. Roger Bacon sarcastically remarks that the very Franciscans did not concern themselves with it, but allowed the huge manuscript to rot and corrupt.

[There is no monograph of Alexander of Hales. The best notices in the various histories seem to be those of Hauréau, *Philosophie Scolastique*, 2nd ed. 1880, part ii. i. 131-141; Stöckl, *Gesch. d. Phil. d. Mittelalters*, 1865, ii. 317-

326; I. E. Erdmann's *Grundriss d. Gesch. d. Phil.* 3rd ed. 1878, i. 324-329.] R. A.

ALEXANDER, DANIEL ASHER (1768-1846), architect, was born in London and educated at St. Paul's School. In 1782 he became a student at the Royal Academy, where after two months' study he gained a silver medal. He found ample employment as soon as he was out of his articles. He had special constructive genius, which is evidenced by many of his works. One of the earliest of these was the widening, at Rochester, of the bridge over the Medway. He accomplished a most difficult task in forming the two middle arches of that bridge into one. In 1796 he was made surveyor to the London Dock Company, and until 1831 all the buildings in the docks were from his designs. He was surveyor also to the Trinity House, and in that capacity built lighthouses at Harwich, Lundy Island, and other places. The Dartmoor prisons and the old county prison at Maidstone were from his designs. He attained great eminence in his profession, and had many pupils. Several writers insist upon the great constructive skill of Alexander's, work, and upon those qualities of sound sense and sure knowledge which gained for him his high place amongst the architects of the century. A writer in the *'Gentleman's Magazine'* (August 1846) says, 'a characteristic fitness of purpose was prominent in every building, whether a principal or a subordinate one, and in his hands the architecture, whatever it was, was ever made to grow out of and to form an inherent necessity of the structure. . . . He ever distinguished between the sense of an original architectural feature and the nonsense of a false adaptation of it.'

He was publicly complimented by Sir John Soane from the chair of the Royal Academy for the finely conservative spirit he had shown in repairing two works of Inigo Jones—the Naval Asylum at Greenwich, and Coleshill House, Berks. He died at Exeter on 2 March 1846, and was 'buried at Yarmouth in the Isle of Wight' in a church 'the tower of which he had raised at his own expense the better to mark the channel at that part.'

His eldest son Daniel practised as an architect, but in 1820 gave up that profession for the church, and died vicar of Bickleigh, in Devonshire, in 1843.

[*Gent. Mag.* Aug. 1846; *Dictionary of Architectural Publication Society*, 1853.] E. R.

ALEXANDER, HELEN (1654-1729), heroine of the Scottish covenanters in the unequal struggle between the adherents of

ancient presbyterianism and prelacy, is still to-day a 'household name' in the west of Scotland. In the mountain glens and moors of Ayrshire and Galloway and the Pentlands, chap-books still tell her marvellous story of courage and devoutness. Towards the end of her life she dictated many of her experiences to her husband, and the manuscript was published by the Rev. Dr. Robert Simpson, of Sanquhar, in his *'A Voice from the Desert, or the Church in the Wilderness'* (1856). It is entitled *'A Short Account of the Lord's Dealing with Helen Alexander, spouse first to Charles Umpherson, tenant in Pentland, and thereafter to James Currie, merchant in Pentland; together with some remarkable passages, providential occurrences, and her support and comfort under them, and deliverance out of them. All collected from her own mouth by her surviving husband.'* It is scarcely possible to imagine a more artless or a more absolutely truthful narrative of the events of 'the killing time,' as it is still called, in Scotland. All the leading covenanters cross and recross the stage; for in and out of prison Helen Alexander was brought into the closest relations with them all, especially John Welsh, Donald Cargill, David Williamson, Andrew Gullon, James Renwick. Of the last she writes: 'In the year 1683 the reverend and worthy Mr. James Renwick came home from Holland, an ordained minister. At first I scrupled to hear him, because it was said he was ordained by such as used the organ in their worship. But being better informed by himself, according as it is recorded in his *Life and Death*, printed some years ago, I heard him with all freedom, and to my great satisfaction, at Woodhouselee old house, being called there by friends about Edinburgh and Pentland. After this he frequented my house, with several worthy christians, even in the very heat of persecution; and I judged it my duty, in all these hazards, to attend the ordinances administered by him.' And this: 'In the year 1687, November 30, I was again married unto James Currie, by the renowned Mr. James Renwick. . . . Some months after this, Mr. Renwick being taken, I went and saw him in prison. . . . And when he was executed, I went along to the Greyfriars' churchyard, took him in my arms until stripped of his clothes, helped to wind him in his graveclothes, and helped to put him into the coffin. This was a most shocking and sinking dispensation, more piercing, wounding, and afflicting than almost any before it' (pp. 358, 360). There are many kindred pathetic notices of these humble martyrs of the Scottish persecution.

Helen Alexander was born at Linton in 1654, and from her youth up was an earnest Christian. She resolutely avowed her adherence to presbyterianism and 'the covenant' before the lordliest of the land. She 'ministered' dauntlessly to the fugitives. She stood by the friendless at the bars. She spent days and nights in prison with 'the suffering remnant.' She died in March 1729, aged 75.

[Dr. Simpson's Voice from the Desert, and his traditions of the Covenanters.] A. B. G.

ALEXANDER, JOHN (d. 1743), presbyterian minister, was a native of Ulster, but connected with the Scottish noble family of the Alexanders, earls of Stirling. He was educated at Glasgow, and settled in England. Wilson identifies him with the John Alexander who was pupil of Isaac Noble and congregationalist minister at Gloucester 1712-18. It is certain that he was presbyterian minister at Stratford-on-Avon, where he educated students for the ministry. He afterwards removed to Dublin, where he was installed minister of Plunket Street presbyterian congregation in November 1730. He was moderator of the general synod of Ulster, 1734, and died 1 Nov. 1743. He was an excellent linguist and patristic scholar; he published 'The Primitive Doctrine of Christ's Divinity . . . in an Essay on Irenaeus . . .' 1727. He left two sons, John and Benjamin; the former is noticed below; the latter, who died in 1768, was a doctor of medicine, and translated J. B. Morgagni's *De Sedibus* ('The Seats and Causes of Disease, investigated by Anatomy,' 1769).

[Funeral Sermon by Rev. Robert Macmaster, 1743; Witherow's Historical and Literary Memorials of Presbyterianism in Ireland, 1st series, 879; Wilson's MSS. at Dr. Williams's Library; Monthly Repos. 1816, p. 93.] A. G.

ALEXANDER, JOHN (1736-1765), commentator, born in Dublin 26 Jan. 1736, was the son of John Alexander, M.A., and Hannah, who died 5 Oct. 1768, aged 63. His mother was the daughter of Rev. John Riggs, of Evesham, who died in September 1728. He entered Daventry Academy in 1751, where he occupied the same room with Priestley; and the two, sensible of the linguistic deficiencies of Daventry [see ASHWORTH, ALEXANDER], became hard students of Greek together. Alexander became one of the best Greek scholars of his time. He studied biblical criticism under Dr. George Benson in London. He became presbyterian minister of Longdon, twelve miles from Birmingham. He died suddenly on the night of Saturday,

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28 Dec. 1765, just after finishing a sermon (afterwards published) on death. He contributed to 'The Library,' a magazine edited by Kippis (1761-2), essays of some humour on 'Defence of Persecution,' 'Dulness,' 'Common Sense,' 'Misanthropy,' 'Present State of Wit in Britain,' &c. Posthumously were published his 'Paraphrase on 1 Cor. xv.' and 'Commentary on Rom. vi., vii., viii., with Sermon (Ecc. ix. 10),' edited by Rev. John Palmer, 1766. A sermon of his appears in J. H. Bransby's 'Sermons for the Use of Families,' vol. i. 1808.

[Biog. Brit. (Kippis) ii. 207; Priestley's Autobiog. incorporated in Rutt's Memoirs and Correspondence of Priestley, 1831; Beale's Memorials of Old Meeting House, Birmingham, 1882, p. 38, app. 113; Christ. Reformer, 1852, p. 609.]

A. G.

ALEXANDER, MICHAEL SOLOMON, D.D. (1799-1845), the first Anglican bishop of Jerusalem, was born of Jewish parents in May 1799 at Schönlanke, or Trzonka, a small manufacturing town in the grand-duchy of Posen. He was brought up from his infancy in the strictest principles of Talmudical Judaism, and at the age of sixteen became a teacher of the Talmud and of the German language among his brethren in Germany. In the year 1820 he repaired to London, and settled as private tutor in a country town. He soon began to study the New Testament in a polemical spirit; but the perusal, after more than four years' study, resulted in his conversion, and on Wednesday, 22 June 1825, he was baptised, in the presence of over a thousand people, at St. Andrew's Church, Plymouth, in which town he had settled as reader or officiating rabbi to the Jewish congregation, after one or two changes, including a residence at Norwich in the same capacity. Soon afterwards Alexander removed to Dublin, where he became a teacher of Hebrew, and was ordained by the archbishop of the diocese, Dr. William Magee, to a small charge in Dublin on 10 June 1827. On 8 July following he delivered his first discourse at the Episcopal Jews' Chapel, Palestine Place, London, with which he was afterwards to be long connected.

Alexander soon entered into engagements with the London Society for Promoting Christianity amongst the Jews, and in December 1827 received priest's orders from the Bishop of Kildare, and proceeded to Danzig, as his fixed station and head-quarters from which to evangelise the Jews of West Prussia and Posen. In May 1830 he returned to England, where for nearly twelve years he

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acted as a home missionary of the society. He also took a lively interest in the affairs of the Operative Jewish Converts' Association. In 1832 Mr. Alexander was appointed professor of Hebrew and rabbinical literature in King's College, London, and entered upon his duties on 17 Nov. of that year. He resigned his chair on 1 Nov. 1841. He was associated with the late Dr. Alexander McCaul and two others in the preparation of the revised edition of the New Testament in Hebrew, which was completed in November 1835 and accepted as the standard edition; in like manner he took a prominent part in the translation of the Anglican liturgy into the sacred tongue. In August 1840 Professor Alexander, with some sixty leading converts from Judaism, issued a formal 'protest of Christian Jews in England' against the charge of using human blood, at that time revived to the discredit of their brethren.

In June 1841 the King of Prussia, who had 'from early youth cherished the idea of amending the condition of Christians in the Holy Land' (BUNSEN, *Letter to Frederick Perthes*, 12 Oct. 1841), commissioned Chevalier (afterwards Baron) Bunsen as envoy extraordinary to this country to seek the co-operation of the British government in endeavouring to obtain for the protestant christians in the Turkish dominions privileges similar to those enjoyed by the Latin, Greek, and Armenian churches, and by the Jews. The mission led to the appointment of a 'bishop of the united church of England and Ireland in Jerusalem.' Professor Alexander was selected, and consecrated on Sunday, 7 Nov. 1841. The duty of the new bishop was defined to be the superintendence of the English clergy and congregations in Syria, Chaldaea, Egypt, and Abyssinia, and of such other protestant bodies as might wish to place themselves under his episcopal care and to be admitted into communion with his church. The Archbishop of Canterbury, in a letter written 15 Jan. 1846, less than two months after Dr. Alexander's death, spoke of him as 'the late lamented and excellent bishop, who, being placed in a situation surrounded with difficulties, conducted the affairs of his church with so much discretion and prudence as to give no cause of complaint to the heads of other communities residing in the same city, and to win their respect and esteem by his piety and beneficence, and by his persevering yet temperate zeal in prosecuting the objects of his mission.' The appointment met with much opposition from entirely different quarters. The most specious objection was that of the 'catholic' party in the church of England, who re-

garded Bishop Alexander as a latitudinarian intruder into existing jurisdictions. The disgust occasioned to this party by the establishment of a bishopric which excluded any sympathy or concurrence with the church of Rome, whilst it 'actually was courting an intercommunion with protestant Prussia and the heresy of the Orientals' (NEWMAN'S *Apologia*), is measurable in the terms of the Rev. W. Palmer's 'Aids to Reflection,' 8vo, Oxford, 1841; but receives its chief illustration from the circumstance that Cardinal Newman records that the creation of this bishopric 'was the third blow which finally shattered his faith in the Anglican church,' and 'brought him on to the beginning of the end.' 'The Anglican church might have the apostolic succession, as had the Monophysites; but such acts led him to the gravest suspicion, not that it would soon cease to be a church, but that, since the sixteenth century, it had never been a church all along' (*Apologia pro Vita sua*).

The King of Prussia, with whom and the British government lay the right of alternate presentation to the revived see of St. James, contributed the sum of 15,000*l.* as the moiety of its endowment, and the London Society for Promoting Christianity amongst the Jews furnished 3,000*l.* towards the same object, leaving the balance of 12,000*l.* to be made up by voluntary contributions. The episcopal progress from England to Jerusalem was an affair of state. The government placed the steamship *Devastation* at the service of Bishop Alexander, who, with his wife and family, two clergymen, and a physician, sailed from Portsmouth on Tuesday, 7 Dec., and, having arrived, *viâ* Beyrout, at Jaffa two days previously, made his entry into Jerusalem on Friday, 21 Jan. 1842, with so much pomp as to draw down from uncandid opponents the charge of personal ostentation upon the bishop, who is, however, certified to have 'wished to enter with humility, on foot and unobserved.' After nearly four years, in the course of which he made partial tours of his extensive diocese, Dr. Alexander found it expedient in November 1845 to pay a visit to England. This he determined to do by way of Cairo, but near Balbeis, within a few hours' distance from Cairo, 'in the wilderness between Canaan and Egypt,' he died from disease of the heart at two o'clock in the morning of Sunday, 23 Nov. 1845. His remains were next day conveyed to Cairo, from which they were removed to Jerusalem, and were at once interred in the burial-ground of the mission on Mount Zion. Mr. Kinglake feelingly alludes in 'Eothen' to the value of the 'pretty English nursemaids' as

propagandists of Christianity in Palestine' who attended 'the numerous young family' of Bishop Alexander, who at the time of his death was the father of eight children, then living, all under sixteen years of age. A committee was formed to provide for his family, of which the Earl of Shaftesbury, then Lord Ashley, was chairman.

Bishop Alexander published: 1. 'The Hope of Israel, a Lecture,' &c., 8vo, London, 1831. 2. 'The Glory of Mount Zion, a Sermon,' &c., 8vo, London, 1839. 3. 'Farewell Sermon,' &c., 8vo, London, 1841, all of which were delivered at the Episcopal Jews' Chapel, Palestine Place, respectively on Sunday evening, 2 Oct. 1831; on the first Sunday of Advent, 1838; and on Monday evening, Nov. 1841, being the day after the preacher's consecration. 4. 'An Introductory Lecture delivered publicly in King's College, London, 7 Nov. 1832.' 5. 'The Flower fadeth (Is. l. 7), Memoir of Sarah Alexander,' 18mo, London, 2nd edition, 1841.

[Jewish Expositor, and Friend of Israel, Aug. 1825 and passim; Autobiographical Statement in an Appendix to the Rev. John Hatchard's Sermon preached on the Baptism of Mr. Michael Solomon Alexander, 1825; Statement of Proceedings relating to the Establishment of the United Church of England and Ireland in Jerusalem, published by Authority, 1841; Das evangelische Bisthum in Jerusalem, 1842; Consecration Sermon by Rev. Dr. McCaul, 1841; McCaul's Jerusalem Bishopic, 1845; Rev. W. D. Veitch's sermon preached at Cairo, &c., on Sunday, 30 Nov. 1845, 1846; Letter from the Cairo correspondent of the Times, dated 5 and 6 Dec. and published 6 Dec. 1845; Articles and Correspondence in Jewish Intelligence and Monthly Account of the proceedings of the London Society for Promoting Christianity amongst the Jews, passim, 1835-46, and Reports of the same Society; Funeral Sermons, &c., by Rev. J. B. Cartwright, 1846; Rev. J. D. Halsted's Our Missions, 1866; Rev. W. H. Schler's The Jerusalem Bishopic, 1883.]

A. H. G.

ALEXANDER, SIR WILLIAM, EARL OF STIRLING (1567-1640), was a poet and statesman. If, in connection with this name, the reader be covetous of an example of those 'endless genealogies' against which even an apostle warned, let him secure 'Memorials of the Earl of Stirling and of the House of Alexander, by the Rev. Charles Rogers, LL.D.' 2 vols. 8vo. 1877). Solid (documentary) fact seems first to be reached in the three sons of Somerled, Lord of the Isles, to wit, Donald, Ronald, and Angus. We have to do only with the last. His grandson John (also called Lord of the Isles) married, as a second wife, Margaret,

daughter of King Robert II (of Scotland), and his third son by this marriage, Alexander, lord of Lochaber, had two sons, Angus and Alister (or Alexander). The latter founded the house of MacAlexander (sometimes written M'Alexander and MacAlister), and on removing from the West assumed the more euphonious name of Alexander. In a legal instrument (among the 'Argyle Family Papers'), dated 6 March 1505, Thomas Alexander *de Menstray* is associated with certain others in an arbitration connected with the division of lands in Clackmannanshire, about which a dispute had arisen between the abbot of Cambuskenneth and Sir David Bruce of Clackmannan (*Chartulary of Cambuskenneth Abbey*, p. 86). The lands of Menstray or Menstry had been assigned to the before-named Alexander by relatives of the Argyle family. Well-nigh innumerable manuscripts verify and confirm the original grant.

Passing over all others, it is now to be stated that William was son of Alexander Alexander—son of William Alexander—of Menstrie, and of Marion, daughter of an Allan Couttie. The marriage of his parents was 'about 1566 or 1567,' and as he was the first child (and only son: two daughters later, Janet and Christian), the probabilities are that he was born in 1567, or not later than 1568. The birth-year has been (traditionally) accepted as 1580 because of the inscription around Marshall's engraved portrait of him, 'ætatis suæ 57,' which occurs occasionally in copies of his 'Recreations with the Muses' of 1637. But the portrait was not prepared for the 'Recreations,' and is undated. Besides, Alexander must have been some few years at least older than the Earl of Argyle, to whom we shall see he was tutor, and who was born before 1571. (See Dr. ROGERS'S *Memorials*, as before.) Unfortunately the parish registers of Logie have long since disappeared, i.e. of the period. The manor house of Menstrie still survives. It is pleasantly nestled on the confines of the two parishes of Logie and Alloa; later it was the birthplace also of Sir Ralph Abercromby (1734).

His father died on 10 Feb. 1580-1, and he was left in charge of a paternal grand-uncle, James Alexander, 'burgess of Stirling,' who was by the father nominated in his will as 'tutor to his bairnes.' As this tutor was resident at Stirling, it may safely be assumed that William received his early education at the grammar school of that town. The rector of this school was then Thomas Buchanan, nephew of the more celebrated George Buchanan. From the Hawthornden

MSS. it appears that he attended the universities of Glasgow and of Leyden. But the earliest authentically definite information concerning him is that, having gained repute as a scholar, he was selected as travelling companion to Archibald, seventh earl of Argyle, with whom he proceeded to France, Spain, and Italy (FRASER'S *Argyle Papers*, 1834), i.e. the usual tour as set forth later by James Howell in his 'Instructions for Foreign Travell' (1642). This pleasant relationship of the humbler scion with the nobler head of the house in all likelihood led to those increased grants by the Argyles which considerably widened 'the lands of Menstry' ultimately. The Argyles had a family residence in neighbouring Castle Campbell.

On returning from abroad, the tutor was introduced by the Earl of Argyle to court, and he was appointed tutor to young Prince Henry, son of James VI, at Holyrood. 'The most learned fool in Europe' had shrewd if narrow insight into character and capacity and scholarship. He must have been specially pleased by Alexander, who to the latest had no common influence with him.

When James VI of Scotland, in 1603, succeeded Elizabeth, Alexander, though he did not accompany him at the outset, formed one of the invading host of Scots. He was speedily enrolled as one of thirty-two gentlemen-extraordinary of Prince Henry's private chamber (BIRCH'S *Life of Henry Prince of Wales*, p. 347).

The after-title of his volume, '*Recreations with the Muses*,' doubtless was meant to intimate that the poet had filled up the intervals of 'tutoring' on the continent and of courtly attendance and duty with his poetical studies. His love-sonnets of 'Avrora' have been assigned to his 'travel' years with Argyle (*Works*, Introductory Memoir, i. x). He was known as a poet before, and just before, he crossed the border, by his first published poem, 'The Tragedie of Darius. By William Alexander, of Menstrie. Edinburgh: Printed by Robert Waldegrave, Printer to the Kings Maiestie, 1603,' 4to. In the address to the reader he thus describes this poem-tragedy: 'I present to thy favourable views and censure the first essay of my rude and unskilfull Muse in a tragical poem.' It is dedicated 'To the most excellent, high and mightie Prince James the 6, King of Scots, my dreade Soveraigne.'

In 1604 there followed another slender quarto, containing a poem of eighty-four stanzas, entitled 'A Parænesis to the Prince, by William Alexander of Menstrie. Lon-

don, printed by Richard Field for Edward Blount.' In the same year he reprinted 'Darius,' with another tragedy, 'Cresus,' under the common title of the 'Monarchicke Tragedies.' Two things are noticeable in 'Parænesis' and these 'Tragedies.' First, that, spite of the dedication to the king (enlarged in 1604), 'Parænesis' is anything but a panegyric. There is astonishing audacity in it of counsel, and a most articulate assertion that 'wicked princes' may be dethroned. Recounting musically the 'ancient monarchies,' very early he thus drastically characterises them:—

And in all ages it was ever scene,
What vertue rais'd, by vice hath ruin'd been.
(st. viii.)

The poem is thick-packed with weighty and pungent warnings and counsels, nor is there lacking the poet's grace.

Secondly, the original editions abound in Scottish words and phrases, and a comparison of the London with the Edinburgh texts, earlier and later, is philologically of interest and value. It is to be regretted that the editor of his works (3 vols. 1870) has only perfunctorily recorded 'Various Readings.'

In 1604—same year with the preceding—appeared 'Avrora, containing the first fancies of the author's youth.' Prefixed is an epistle to the Countess of Argyle. 'Avrora' inevitably suggests comparisons with Sidney and Spenser, Daniel, and Drayton, and Drummond. These sonnets were not mere fancies, but born of an actual and unsuccessful love; a real passion lies beneath the quaint conceits and occasionally wire-drawn similes. 'Sonnet C' leaves no doubt that his youthful 'Avrora' preferred an aged man to him. The fact that 'Avrora' was not included by Alexander in his collected works in 1637 the more suggests autobiographical experiences to have been worked into the 'fancies.'

At the time of the publication of 'Avrora' Alexander had married Janet, only daughter of Sir William Erskine, younger brother of the family of Erskine of Balgonie, and commonly styled 'parson of Campsie,' from his holding office as 'commendator of the bishopric of Glasgow.' On 8 May 1607 Sir William Erskine received a royal warrant for an exchequer pension of 200l. a year, to be shared with his son-in-law, William Alexander, an annuity of half the amount being made payable to Alexander for life after Erskine's decease (*Docquet Book of Exchequer*).

There must have been other pecuniary transactions between father-in-law and son-in-law—e.g. Sir William Erskine purchased from the Earl of Argyle the annual duties payable

by his son-in-law for 'the lands of Menstry.' On 6 June 1609 a royal charter passed under the great seal, confirming a charter of alienation and vendition from Argyle to Erskine, whereby the latter obtained the lands and barony of Menstry in life-rent, and Sir William Alexander and his spouse, Lady Janet Erskine, the lands in conjunct fee (*Reg. Mag. Sig.* xlvi. 131). But the conditions of the charter remained unfulfilled; and nineteen years later Sir William Alexander is found consenting to a royal charter whereby he received the lands and barony of Menstry from the Earl of Argyle on an annual payment of 80*l.* (*ROGERS'S Memorials*, i. 38-39).

Alexander published in 1605 'The Alexandrian, a Tragedy,' which afterwards elicited Dr. Andrew Johnston's well-known epigram:—

Confer Alexandros : Macedo victricibus armis
Magnus erat, Scotus carmine major uter?

Having in the interval written still another tragedy, 'Iulius Cæsar,' he once more collected the whole extant into a quarto volume. This was in 1607, and again the volume bore the title of the 'Monarchicke Tragedies,' being 'Cæsus,' 'Darius,' 'The Alexandrian,' and 'Iulius Cæsar,' 'newly enlarged by William Alexander, Gentleman of the Prince's Privie Chamber.' To this new edition his friend, Sir Robert Aytoun, prefixed a well-turned sonnet.

In 1608 a somewhat noticeable authority was given to our William Alexander and a relative (presumably), Walter Alexander, 'to receive and uplift all arrears of taxes due to the crown, from the first year of the reign of Edward VI to the 30th of Elizabeth,' these arrears amounting to 12,000*l.*, equal to four or five times the amount to-day, and of which they were to receive a 'commission' of one-half. The patent has been printed *in extenso* by Dr. Charles Rogers; but what came out of it has not been transmitted.

Alexander must have been 'knighted' in 1609; for whilst in 1608 he is simply 'gent.,' on 25 May 1609 he is described as 'Sir William Alexander' (*Reg. Mag. Sig.* lib. i. 185, fol. 134).

The death of Prince Henry, at the age of eighteen, on 6 Nov. 1612, must have been a crushing blow to him as to all the scholars and literary men of the period. He published an 'Elegie' on the occasion, and promised more; but, like Spenser's of Sidney, it lacks emotion. It has nothing of the desolation and pathos of the Laments of George Chapman and John Davies of Hereford.

The 'Elegie,' however, appears to have pleased the bereaved father, for Sir William

was at once appointed to the same position in the household of Prince Charles.

In 1613 he was 'conjoined' with a Thomas Foulis and a Paulo Pinto (a Portuguese) in royal grants or rescripts to work alleged gold and silver mines in Scotland, at Crawford Muir (Lanarkshire) and Hilderston (Linlithgowshire) (*Acta Sec. Con.* 17 March 1613). Neither undertaking proved remunerative (*Proceedings of Scot. Soc. of Antiq.* x. 236).

In the same year (1613) he published a meagre 'completion' of the 'third part' of Sidney's 'Arcadia,' to be found in the fourth and after editions.

At this time also he formed a fast friendship with his fellow-countryman and fellow-poet, William Drummond, of Hawthornden. In 1614 a sunny letter from Drummond gives account of a visit to Menstry. It thus closes:

'Tables removed, after Homer's fashion well satiat, he honor'd me so much as to shew me his bookes and papers. . . . I estimed of him befor I was acquent with him, because of his workes; but I protest henceforth I will estime of his workes because of his awne good, courte[ou]s, meeke disposition. He entreatit me to have made me longer stay, and beleave me I was as sorrie to depart as a new enamoured lover would be for his mistress' (*Memorials*, i. 47, and all editions of Drummond's works). Afterwards—1616-20—there was gracious interchange of correspondence, and in Drummond's letters to Michael Drayton there are very genial references to his bosom friend Alexander (*Masson's Story of Life and Writings of Drummond*, p. 84)—the poet of 'Nymphidia' and 'Agincourt' calling him 'a man of men.'

Among the papers shown on this visit was our poet's most ambitious production, viz. his 'Doomesday.' In 1614 he published a first part, entitled 'Doomes-day; or the Great Day of the Lord's Ivdgment, by S^r William Alexander, Knight' (4to).

In its original form this stupendous poem embraced four books or 'houres.' These were in 1637 extended to twelve, containing some eleven thousand lines! In the vast morass of this dead-level sacred epic a few flowers gleam, showing touches of colour or whiteness, and Milton disdained not to read the whole that he might gather them; but substantively it is 'stale, flat, and unprofitable.' The king perpetrated one of his worst sonnets about 'Doomes-day,' albeit its heading bewrayed slyly his majesty's perception of its pervading defect: 'The Complainte of the Muses to Alexander vpon himselfe, for his

ingratitude towards them, by hurting them with his hard hammered wordes, fitter to be used vpon his Mineralles' (*Sir James Balfour MSS.* in Advocates' Library, Edinburgh).

In 1614 he was nominated master of requests. This appointment was a fortunate one for the king and state, in that it brought an iron will and hand down upon the rapacious beggarly Scots who day and night besieged the sovereign. At his recommendation an edict was issued in 1619, in which the king 'discharges all manner of persons from resorting out of Scotland to this our kingdome, unlesse it be gentlemen of good qualitie, marchands for traffiques, or such as shall have a generall license from our counsellors of that kingdome, with expresse prohibition to all masters of shippes that they transport no such persones.' It is added that 'Sir William Alexander, master of requests, has received a commission to apprehend and send home, or to punish all vagrant persones who come to England to cause trouble or bring discredit on their country' (*Register of Letters*).

King James had long meditated a metrical version of the Psalms, which might supersede that of Sternhold and Hopkins used in England. In his 'Poetical Exercises at Vacant Houres,' published in 1591, he informs the reader that should his verses be well accepted, he would proceed to publish 'such number of the Psalmes' as he 'had perfited,' and would be encouraged 'to the ending of the rest.' In a general assembly of the Kirk of Scotland, held at Burntisland in 1601, his majesty set forth the importance of improving the version then in use (*SPOTTISWOODE'S History*, p. 446).

In this well-intentioned but unfortunate project the king early invited Alexander's assistance, though throughout he was disposed to hold his ground against all supercession of his own inharmonious attempts by alternative versions. The thing went on sluggishly, and the new 'Psalmes' did not appear until after the king's death in 1631, when they were published as 'The Psalmes of King David. Translated by King James.' The following license faced the title-page:—

'Charles R. haveing caused this translation of the Psalmes (whereof oure late deare father was author) to be perused, and it being found to be exactly and truely done, we doe hereby authorize the same to be imprinted according to the patent granted thereupon, and doe allow them to be song in all the churches of oure dominiones, recommending them to all oure goode subjects for that effect.' By a royal letter dated 14 June (1631), the English

bishops were further commanded to introduce the new version into all the schools (*Reg. of Letters*).

Sir William had received a patent granting him the sole right for thirty-one years of 'printing or causing to be printed these Psalmes.' Had the new version been acceptable to the churches and people, the profits must have been considerable; but it did not succeed, and speedily fell into deserved oblivion. A later element added to its unpopularity over and above the patentee's pressing of his books: it was even bound up with Archbishop Laud's detested 'Service Book' (*Memorials*, pp. 167-170 seqq.). How far Sir William Alexander availed himself of the permission granted him by Charles I 'to consider and reveu the meeter and possie thereof,' cannot positively be determined now. There are great variations between the first edition of 1631 and that of 1636 (cf. *LAWR'S Baillie's Letters and Journals*, iii. 529). It seems clear that Charles must have winked hard in permitting the licence, as he must have known that the proportion of James to Alexander was as Falstaff's bread to his sack.

In 1621 occurred the central fact in Alexander's political and public career—the grant of Nova Scotia, then known as 'New Scotland,' and (practically) of Canada. In 1611 James had established the order of baronets of Ulster, towards furthering the 'plantation' of the north of Ireland. This 'plantation' and related 'order' so prospered, that Sir William suggested similar procedure for North America; and on 21 Sept. 1621 he obtained from the king a charter, granting him, 'his heirs and assigns, whomsoever, hereditarily, all and singular, the continent, lands, and islands, situate and lying in America, within the cape or promontory commonly called the Cape de Sable, lying near the latitude of 43 degrees or thereabout from the equinoctial line northward, from which promontory, toward the sea coast, verging to the west, to the harbour of Sancta Maria, commonly called Sanct Mareis Bay, and thence northward, traversing by a right line the entrance or mouth of that great naval station which runs out into the eastern tract of the land between the countries of the Suriquoi and Stechemini, commonly called the Suriquois and Stechemines, to the river commonly called by the name of Santa Cruz, and to the remotest source or fountain on the western side of the same . . . and thence by an imaginary line, which might be conceived to proceed through the land, or run northward to the nearest naval station, river, or source discharging itself into the great river of Canada; and

proceeding from it by the sea-shores of the same river of Canada eastward to the river, naval station, port, or shore, commonly known and called by the name of Gathepe or Gaspie, and thence south-eastwards to the island called Baccaloer or Cape Breton, leaving the same islands on the right, and the gulf of the said great river of Canada, or great naval station, and the lands of Newfoundland, with the islands pertaining to the same lands, on the left; and thence to the cape or promontory of Cape Breton aforesaid, lying near the latitude of 45 degrees or thereabout; and from the said promontory of Cape Breton, toward the south and west, to the aforesaid Cape Sable, where the circuit began, including and comprehending within the said sea coasts and their circumferences from sea to sea, all continent lands, with rivers, bays, torrents.'

Prodigious as was this grant, it was later so much increased that the best portions of the entire northern section of the now United States and Canada were placed under Alexander's jurisdiction. The charter of Charles, confirming James's, gave full powers to use the 'mines and forests, erect cities, appoint fairs, hold courts, grant lands, and coin money'—in short, almost absolute authority in a country larger than all the king's dominions elsewhere.

The unique gift seems to have lain dormant for some time; but on the accession of Charles in 1625 the charter with all its rights and privileges was renewed and the first batch of baronets created—this honour being conferred on payment of 150*l.* sterling, a sum which entitled the payer to a grant of land three miles long by two broad (*Memorials*, ii. 179-205).

To promote the colonisation, Sir William, in 1625, published a weighty and vigorous and statesmanlike 'Encouragement to Colonies.' The new order of baronet, however, involved Alexander in troublesome disputes. Sir Thomas Urquhart of Cromarty, in his 'Jewel' (ed. Edin. 1774, p. 129), is bitterly sarcastic on his fellow-countryman's ambition in relation to these charters. 'He was born a poet and aimed to be a king,' is only one of many passionate phrases. Spite of all, Sir William showed high-hearted courage, prescient statesmanship, and marvellous resource and insistence in his efforts to colonise. The difficulties were enormous, and the opponents (including France) formidable; but the good knight never knew when he was beaten. He and his son made effort after effort. The facts in their lights and shadows, adventures and misadventures, oppositions and aids, are well worthy of study

as part of the mighty story of our colonial empire.

In 1626 he was appointed secretary of state for Scotland—an office which he held till his death. With what consummate ability, and single-eyed patriotism, and long patience he ruled Scotland for the king, let the three great folio volumes entitled 'Register of Royal Letters' (preserved in Scotland) attest. The demands upon his thought, sagacity, swift decision, resistance to rebellion and rapacity, are scarcely to be estimated. They were troublous times, and required and found in Sir William Alexander a cool head, a sound judgment, a generous heart, and a firm hand. Contemporary allusions show that 'the secretar' was not popular. But the secret of his unpopularity is to be found in his width of view and fine impartiality. His episcopalianism—he had early left presbyterianism—explains the harsh gossip of Principal Baillie and others like him (*Letters and Journals*, i. 77). He necessarily went against the 'Covenanters.'

In 1630 the knighthood was changed into a higher title, to wit, 'Lord Alexander of Tullibody and Viscount Stirling.' In 1631 he was appointed an extraordinary judge of the Court of Session, the supreme law court of Scotland. Nor were titles and honours all the tokens of continued royal favour. Subordinate to the Nova Scotia undertaking and grant, yet meant to bring him supplementary or complementary emoluments, and contemporaneous with the 'Psalmes' patent, he obtained the 'privilege' of issuing a small copper coin for the convenience of the 'common people.' This proved a disappointment. It was held to be debased, got the nicknames of 'black money' and 'turners,' and brought no end of annoyance alike to Alexander and the king (*Memorials*, i. 144-6).

In 1632 Alexander erected his elegant mansion in Stirling, now known as Argyle Lodge. It is still one of the sights of this famous little northern town. Woodcuts of Menstry and of Argyle House, and of the 'Turners,' are given in Rogers's 'Memorials.'

Charles I was crowned at Holyrood Palace on 14 June 1633, and on this auspicious occasion Lord Stirling was advanced to the dignity of an earl—Earl of Stirling—with the additional title of Viscount Canada; and in 1639 he was created 'Earl of Dovan' (Devon). On the former occasion he received the verse congratulations of William Haddington (*Castara*, 1633, p. 233).

In 1637 he collected his 'Workes' in a handsome folio, under the already cited title of 'Recreations with the Muses.' The whole were carefully, perhaps over-finically,

revised. 'Jonathan'—a considerable fragment of another sacred epic—was the only important addition to his prior publications in the 'Workes.'

This was a sorrowful year for him; Sir Anthony Alexander, his second son, died in London on 17 Sept. 1637; and Lord Alexander, his eldest son, died, also at London, on 18 May 1638 (*Reg. of Letters*). Lord Alexander gave extraordinary promise of capacity and worth.

In 1636, and onward, the Earl of Stirling was in chronic pecuniary embarrassments, and his creditors merciless and urgent. In the evening-time of his life he must have been cruelly robbed and wronged, for on 12 Sept. 1640 he died at London 'insolvent.' His remains were borne to Scotland and interred in 'Bowie's yle,' in the High Church, Stirling. He was succeeded by his grandson, 'ane infant,' son of Lord Alexander and the Lady Mary Douglas; but he only survived to inherit the proud family honours for a few months, whereupon his uncle Henry became earl. The title lapsed in 1739 on the death of the fifth earl, who died without issue.

Alexander filled a large and conspicuous space in his generation, as scholar, courtier, statesman, coloniser, and poet; he touched national events at many points, and won the not easily won friendship and lofty praise of such men as Drayton and Aytoun, Habington and Drummond, and Edward Alleyn; and his entire 'Workes' were long afterwards read by Milton (if indeed Shakespeare himself did not read his 'Monarchicke Tragedies'); and he won the golden and unstinted praise of Addison. Broadly, his poems are weighty with thought after the type of Fulk Greville, Lord Brooke, though scarcely so obscure as his. His tragedies have 'brave translunary things,' if laboured and dull as a whole. His 'Avrora' and minor pieces are elegant and musical. There is less of conceit in the merely conceitful sense than was common with contemporaries, and if you only persevere, opalescent hues edge long passages otherwise comparable with mist and fog. As a man he grows in our regard the nearer one gets at the facts. Manlier speech never was addressed to kings than by him in his 'Parænesis' and 'Tragedies' and elsewhere. His 'noble poverty' is the best vindication of his integrity. He stands above any contemporary Scot, alike in many-sidedness and strenuousness of character.

[Memorials of the Earl of Stirling and the House of Alexander, by Charles Rogers (1877); extracts from Hawthornden MSS. in *Archæologia Scotica*, vol. iv.; Hazlitt's *Handbook*, 1867; A Mapp and Description of New England, to-

gether with a Discourse of Plantations and Colonies (1630); Anderson's *Scottish Nation*; Dr. Irving's *Lives and History* (edited by Dr. Carlyle); Park's *Walpole's Royal and Noble Authors*; Alexander's *Poems* in their successive editions—the earliest of which bring high prices still; his disappointing *Anacrisis*, or so-called *Censure of Poets ancient and modern*, printed in Rogers's *Memorials*, ii. 205-10.] A. B. G.

ALEXANDER, WILLIAM (1736-1783), an American general, who claimed to be the sixth earl of Stirling, was born at New York in 1726. His father, James Alexander, had been an officer of engineers in the army of the Pretender, and after the failure of the Scottish rebellion had taken refuge in America, where in 1720 he was appointed surveyor-general in New York and New Jersey, and subsequently acquired a leading position at the bar. At New York he married the widow of David Provoost, who, on account of the fortune he had made by smuggling, was called 'ready-money Provoost.' After the death of her first husband the lady began a provision business of a lawful kind, which she continued to carry on after her marriage to Surveyor Alexander. William, their only son, became clerk with his mother, and subsequently a copartner. Obtaining a contract for supplying the king's troops, he was led to join the commissariat of the army, shortly after which he attracted the notice of General Shirley, the commander-in-chief, who made him his *aide-de-camp* and private secretary. Having gone to England in 1756 to give evidence in behalf of Shirley, who had been charged with neglecting his duty, he was persuaded to assert a claim to the earldom of Stirling. Chiefly on the evidence of two old men, who affirmed his descent from John Alexander, uncle of the first earl, a jury at Edinburgh served him heir-male of Henry, fifth earl of Stirling, but in March 1762 the Lords' committee on privileges decided against his claims. Previously to this he had returned to America, where he continued to make use of the title to the close of his life. He succeeded his father as surveyor-general, was subsequently chosen a member of the provincial council, and also became the first governor of Columbia College, which he had taken an active part in promoting. In the dispute which led to the revolt of the American colonies he was strenuously opposed to the policy of Great Britain, and when the rupture took place he was chosen to command the first regiment of militia raised by authority of the provincial congress. At the very beginning of the war he distinguished himself by the brilliant capture of a British armed transport

of 300 tons. For this he received the special thanks of congress and was made a brigadier-general for the middle department. Shortly afterwards he assumed the chief command at New York, and began the work of fortifying the city and harbour. For a short time he went to New Jersey to put the eastern province in a posture of defence, but he again returned and held command of the city till the arrival of General Washington. At the battle of Long Island he was taken prisoner, but he was soon exchanged, and in February 1777 was promoted major-general. Though his subsequent achievements in the war were not of a strikingly brilliant character, they were of solid and substantial importance, his system of careful organisation and his unflinching watchfulness enabling him to present a front of resistance to the enemy, which was of immense service to the American cause. At the battles of Brandywine and Germantown, which resulted in favour of the British, he conducted himself with great discretion; at the battle of Monmouth he so placed the batteries of his division that they played with great effect on the advancing British troops, and he also repulsed with heavy loss an attempt that was made to turn his flank. While in command in New Jersey in 1779, he surprised with great boldness a detachment of British troops at Powles' Hook. In 1781 he was appointed to the command in Albany, and on 1 Nov. had drawn out an order of battle in expectation of an attempt of the enemy at Saratoga, when news of the surrender of the southern army to General Washington induced them to change their plans. During the remainder of the war his command was not connected with any incident of importance. He died at Albany of a violent attack of gout, brought on by fatigue of body and mind, on 15 Jan. 1783, five days before an agreement was entered into between the two countries for a cessation of hostilities. Alexander was the author of 'The Conduct of Major-General Shirley briefly stated,' and 'An Account of the Comet of June and July 1770.'

[Life of William Alexander, Earl of Stirling, by his grandson, William Alexander Duer, LL.D., forming vol. ii. of Collections of the New Jersey Historical Society (1847); Charles Rogers's House of Alexander, i. 282-5 (1877).]

T. F. H.

ALEXANDER, WILLIAM (1767-1816), artist, and first keeper of prints and drawings in the British Museum, was born at Maidstone 10 April 1767. He became a student at the Royal Academy in 1784, and in 1792 proceeded with Lord Macartney's

embassy to China as junior draughtsman. All the drawings illustrative of the expedition were made by him, in consequence, as it is stated, of the incompetence of his nominal superior. Some of them were published as illustrations of Sir George Staunton's account of the embassy in 1797; in 1798 Alexander himself published 'Views of the Headlands, Islands, &c., taken during the voyage to China,' and he also illustrated Barrow's 'Travels in China,' 1804, and 'Voyage to Cochin China,' 1806. In 1805 he published a volume of engravings illustrative of the Egyptian antiquities in the British Museum taken from the French expeditionary force; and in the same year appeared 'The Costume of China, illustrated in forty-eight coloured engravings,' accompanied by explanatory letterpress. He also completed the drawings from Daniell's sketches which accompanied Vancouver's 'Voyage to the North Pacific,' and published in 1813 'Picturesque Representations of the Dress and Manners of the Austrians.' In 1802 he had become professor of drawing at the military college at Great Marlow; and in 1808, some serious losses having shown the necessity for a more vigilant care of the prints and drawings in the British Museum, he was appointed their keeper, with the style and rank of assistant keeper of the antiquities department. His most important work at the museum was executing the drawings and superintending the engraving of the ancient marbles and terra-cottas comprised in the first four volumes of the great collection published by the trustees in 1810 and subsequent years. He died of brain-fever on 23 July 1816. Alexander was a first-rate draughtsman and excellent engraver; as a man he was amiable, charitable, and unassuming. He meditated a work on the ancient historical crosses of England, for which he had made extensive collections. A lithographed facsimile of his narrative of a journey to Beresford Hall in Derbyshire, the seat of Cotton the angler, was published by Russell Smith in 1841.

[Gent. Mag. lxxxvi. pt. ii. pp. 279-80, 369-371; Russell's History of Maidstone, pp. 397-8; Pilkington's Dictionary of Painters.] R. G.

ALEYN, CHARLES (*d.* 1640), a poet, whose works have not been thought of sufficient merit to deserve a place amongst the collected works of English poets, was educated at Sidney Sussex College, Cambridge, and became a master in the school of Thomas Farnaby in St. Giles', Cripplegate. Subsequently he was private tutor to Sir Edward Sherburne, commissary-general and clerk of the ordnance. He died in 1640, and was buried in the