

ARMSTRONG, ARCHIBALD (*d.* 1672), jester at the courts of James I and Charles I, commonly called ARCHIE, was born of Scotch parents either at Arthuret in Cumberland (Lysons, *Magna Britannia*, iv. 13) or at Langholm in Roxburghshire (STARK, *Biographia Scotica*). After gaining a widespread reputation, according to a well-known tradition, as a dexterous sheep-stealer in the neighbourhood of Eskdale (*Minstrely of the Scottish Border*, iii. 479), he was attached at an early age to the household of James VI of Scotland. On his accession to the English throne, Armstrong accompanied the king, and, during the first years of his reign in England, he took a regular part in the 'fooleries' which the master of the revels prepared each evening for James's amusement, but the performances recorded of him consisted mainly of the roughest horseplay (WELDON, *Court of King James*, p. 92). The king, however, evinced a strong attachment for Armstrong, who was characteristically Scotch, and, making him his official court jester, gave him a permanent place among his personal attendants.

Armstrong rapidly took advantage of the influence he acquired at the English court to treat his royal master and the noblemen in his service with the utmost freedom and familiarity, and he was repeatedly the cause of petty imbroglios. The story is told that on one occasion before 1612, when the king was staying with a large company at Newmarket, Armstrong raised a childish quarrel between James and his eldest son, Henry, by ascribing to the prince a greater popularity than his father commanded in the country, and the prince's friends revenged themselves upon the fool's impudent officiousness by tossing him 'every night they could meet him in a blanket like a dog.' Sir Henry Wotton describes an elaborate contest 'at tilt, torny, and on foot,' that took place in London in 1613 'before their Maiesties,' between 'Archy and a famous knight called Sir Thomas Persons,' whom the fool had insulted (*Reliquiæ Wottoniæ*, ed. 1685, p. 406). On another occasion (9 April 1616) Armstrong addressed a boldly familiar letter to the Earl of Cumberland, lord lieutenant of several northern counties, peremptorily demanding a vacant office for 'my cozen, John Woollsen' (*Dartmouth MSS., Hist. MSS. Com. Rep.* ii. 19a). Similarly, in September 1619, when the king was being meanly entertained by the Earl of Northampton, who had recently been promoted in the peerage, Armstrong openly called James's attention to the small account the earl 'made of him' now that 'he had got what he wanted.' But in spite of his un-

ruly speeches, the king treated Archie with increasing favour, and he not only gained great social distinction, but amassed a large fortune. On 16 May 1611 he was granted a pension of two shillings a day during pleasure, which a month later was re-granted for life, and almost every year James presented him with an elaborate uniform. On 20 Aug. 1618 a patent for making tobaccopipes was secured to him, and rich presents were frequently made him by the king's friends and suitors. In May 1617, when James was hunting near Aberdeen, he was admitted, with other royal attendants, to the freedom of the city, and was given 'one Portugall ducat' (*Keith-Murray MSS., Hist. MSS. Com. Rep.* iii. 409), and the boroughs of Coventry and Nottingham honoured him with gifts of apparel and money when he was visiting those towns in attendance on the king (NICHOLS's *Progresses of James I*, iii. 430-1, 711). The important place that Armstrong held in court society at the time is further attested by John Taylor, the water poet, who dedicated, in 1621, his 'Praise, Antiquity, and Commodity of Beggary,' to 'the bright eye-dazeling mirrour of mirth, adelantado of alacrity, the pump of pastime, spout of sport, and regent of ridiculous confabulations, Archibald Armstrong, alias the court Archy.' The dedicatory epistle speaks in no complimentary terms of Armstrong's avarice and of his nimbleness of tongue, which makes 'other men's money runne into your purse;' it is, therefore, significant that in the collected edition of Taylor's poems, published in 1630, the epistle was suppressed (HAZLITT, *Prefaces, Dedications, Epistles, selected from Early English Books*, 1874).

In 1623 Armstrong reached the zenith of his public career. Although he condemned the Spanish match with his customary directness of speech (NEAL, *Hist. of Puritans*, ii. 122), he was included at his own desire in the retinue of Prince Charles and Buckingham on their famous visit to Spain. An 'extra-ordinarie rich coate' for Archie holds an important place in the wardrobe accounts of the expedition (*Denbigh MSS., Hist. MSS. Com. Rep.* vii. 2246), and just before setting out he created much consternation among 'the privy-chamber gentlemen,' who complained bitterly of the favours bestowed on him, by asking permission to take a servant to wait upon him. While in Spain, Armstrong behaved with unprecedented arrogance. He soon ingratiated himself with the royal family at Madrid, and in a letter to James I, dated 28 April 1623, he wrote that the King of Spain received him in audience when neither 'men of your own nor your son's men can come

nere of him' (*Addit. MSS.* 19402, f. 79). According to his own account Philip IV granted him a pension of which he received in 1631 'the arrearages amounting to 1,500*l.*' (*Authentic Documents of time of Charles I.*, ii. 104), and we know that Olivarez, the prime minister, gave him a 'rich suit.' James Howell (*Letters*, p. 136), writing from Madrid (10 July 1623), says that 'our cousin Archie hath more privilege than any,' and that he was often invited to amuse the Infanta in her private chamber, and one day twitted her with the defeat of the Armada. To his English companions he made himself repeatedly obnoxious. Sir Tobie Matthew, one of Prince Charles's attendants, unable to endure his blunt taunts, quarrelled openly with him one day at a public dinner, and before the embassy left Madrid he came to very high words with Buckingham. He 'dared to speak his opinion to the duke,' says Fray Francisco, the author of 'the Narrative of the Spanish Marriage' (published for Camden Soc. p. 252), 'with all the force of truth, blaming severely the manner in which the whole negotiation had been carried on without consistency or truthfulness.' Buckingham, unable to silence Armstrong, threatened to have him hanged, and 'the fool replied in a way worthy of one of better sense: "No one has ever heard of a fool being threatened for talking, but many dukes have been beheaded for their insolence."' On his return to England, Armstrong's continued attacks upon the Spanish match and upon Buckingham rendered him highly popular. Ben Jonson made more or less complimentary references to 'the principal fool of state' in a masque prepared for the court revels on Twelfth Night 1623-4, in the 'Staple of News' (iii. 1), written in 1625, and in his 'Discoveries' (vii. 80), and Bishop Corbet in his 'Poems' (p. 68) spoke of the clamorous applause and laughter provoked by 'salt Archy.'

On the accession of Charles I Armstrong retained his office, and, being permitted as much license as before, wielded for a time no little political power. A petition from William Beloe, a Danish pensioner of the king's mother, shows how jealously he was regarded by the other attendants at court. Beloe states, that the king had given so special a direction for the payment of Archie's entertainment, that he was better off than in the late king's time; and another petition of a later date tells us that Charles I gave Armstrong an estate of 1,000 acres in Ireland. In a letter of much political interest addressed at the end of the year 1628 to the Earl of Carlisle, Archie boldly writes in reference to the murder of Buckingham, that 'the greatest enemy of

three kings is gone;' from the same source we learn that Armstrong was married, and that a son had just been born to him whom he named Philip for the 'King of Spain's sake,' and whose godparents comprised five of the highest officials and peeresses in the state. But Armstrong's fall was not far distant. With Archbishop Laud he was, as with Buckingham, never on good terms. The fool openly ridiculed his religious and political principles, and a quarrel between them lingered on for many years. On one occasion Armstrong, having obtained permission to say grace at Whitehall in Laud's presence, blurted out 'Great praise be given to God, and little *laud* to the devil.' The archbishop was at first unable to obtain any redress; his enemies rallied round Armstrong, and the fool continued with impunity to 'belch in his face such miscarriages as he was really guilty of.' But on the Marquis of Hamilton's return from Scotland in 1637 with the news of the rebellion at Stirling in opposition to Laud's new liturgy, the fool, after many expressions of disapproval of the Scotch policy, went a step too far. Meeting the archbishop as he was entering the council chamber at Whitehall on 11 March 1636-7, he shouted out, 'Whoe's feule now? Does not your grace hear the news from Striveling?' Laud at once brought the matter before the council, at which the king and many noblemen were present, and Armstrong was condemned 'to have his coat pulled over his head and be discharged the king's service and banished the king's court.' Armstrong pleaded in vain the privilege of his office; the order was summarily executed, and the post of court-jester was immediately filled up. According to some accounts Laud endeavoured to bring the fool before the Star Chamber, and the mediation of the queen alone prevented the success of this attempt.

For some years after his disgrace Armstrong remained in London. He was seen on one occasion walking disconsolately about Westminster Abbey, dressed in black like a priest, a disguise in which, he said, he could speak with impunity whatever scandal he pleased. But his wealth had enabled him to become a large creditor, and he spent much of his time in mercilessly distraining on his debtors. Many petitions to the privy council and the House of Lords complain of the sharp practices he employed to obtain the repayment of his loans, and from 1638 to 1642 a lawsuit was pending between him and the Dean of York with regard to 200*l.* alleged to be due to him from the latter, and Laud intervened in the clergyman's behalf. One attempt Armstrong made to revenge himself

on the archbishop. In 1641, on Laud's arrest by the order of the commons, he published a small pamphlet entitled 'Archy's Dreams, sometimes Jester to his Majestie; but exiled the Court by Canterburys malice. With a relation for whom an odde chaire stood wide in Hell.' Many instances of Laud's tyrannical cruelty are here adduced, and Armstrong confidently consigns him to hell, to join 'blind Bonner and Woolsey,' whom he introduces 'dancing a galliard.' Almost immediately afterwards Armstrong apparently retired to Arthuret in Cumberland, where, according to a reference to him in a poem on a local topic published in 1656, he became a considerable landowner (*Fatal Nuptials, or the Mournful Marriage; London Magazine*, x. 287, 408). In the parish register of Arthuret there are entries of the baptism of 'a base son' of Archibald Armstrong on 17 Dec. 1643; of his marriage, probably for the second time, with Sybella Bell on 4 June 1646; and of his burial 1 April 1672; but no memorial of him in the churchyard survives.

Besides the pamphlet ascribed to him above, he is credited with the authorship of 'A Banquet of Jest: a Change of Cheare. Being a collection of modern Jest, Witty leeres, Pleasaunt Taunts, Merry Tales,' the first edition of which was published in 1630. A portrait of Armstrong forms the frontispiece, with the verses inscribed below:

Archee, by kings and princes graced of late,  
Jested himself into a fair estate.

After the book had passed through three editions, a second part was added in 1633, and a fifth edition of the whole work appeared in 1639. Only a few of the jokes have any claim to originality; the majority are to be found in previous collections. In 1660 there was published in London, 'A choice Banquet of Witty Jest, Rare Fancies, and Pleasant Novels. Fitted for all the Lovers of Wit, Mirth, and Eloquence. Being an addition to Archee's Jest, taken out of his Closet; but never published in his Lifetime.' But the appearance of Armstrong's name on the title-page was probably a bookseller's device; the fact that he was still alive in Cumberland is a certain proof that he was in no way connected with the publication of the work.

[Lysons's *Magna Britannia*, iv. 13; *Calendars of State Papers from 1611 to 1639*; *Strafford Papers*, ii. 133; *Osborne, Memorials of King James in his Works* (1682), p. 474; *Rushworth, Historical Collections*, part 2, vol. i. pp. 470-1; *House of Lords Journal*, v. 372 b, 433 a; *Doran's History of Court Fools*, pp. 196 et seq. (with the supplementary chapter in *Chambers's Book of*

*Days*, i. pp. 181-5); *Gent. Mag.* xci. part ii., ciii. part ii.; *Thoms's Anecdotes and Traditions* (Camden Soc.), p. 67; *Nares's Glossary* (ed. Halliwell and Wright), i. 31.] S. L. L.

**ARMSTRONG, COSMO** (A. 1800-1836), line-engraver, was a pupil of Thomas Milton, the landscape-engraver. He was a governor of the Society of Engravers, and he exhibited with the Associated Engravers in 1821. He engraved some plates for Cooke's edition of the *British Poets*, Sharpe's edition of the *British Classics*, Kearsley's edition of *Shakespeare*, Suttaby's edition of the *British Classics*, Allason's 'Picturesque Views of the Antiquities of Pola,' 1819, and the 'Ancient Marbles in the British Museum.' Among his other works may be noticed 'Camaralzaman and Badoura' and 'The Sleeper awakened,' after Robert Smirke, for Miller's edition of the 'Arabian Nights,' published in 1802; 'Don Quixote's Combat with the Giant Malumbruno,' also after Smirke, for Cadell's edition of 'Don Quixote,' issued in 1818; and small portraits of Michelangelo, Shakespeare, Charles I., after Van Dyck, Lord Byron, after Thomas Phillips, and George IV, after Sir Thomas Lawrence. Cosmo Armstrong possessed much power of execution, but was too irregular in his application and too eccentric in character to take the rank in his profession that he might otherwise have done. He was still living in 1836.

[*Raimbach's Memoirs and Recollections*, 1843, p. 36; *Redgrave's Dictionary of Artists of the English School*, 1878.] R. E. G.

**ARMSTRONG, EDMUND JOHN** (1841-1865), a poet who died in early manhood, was born in Dublin 23 July 1841. As a boy he was distinguished by his adventurous spirit, romantic temper united with humour and love of frolic, and his passionate delight in music and literature. Long rambles among the Dublin and Wicklow mountains gave inspiration and colour to his verse. At the age of 17-18 his religious faith yielded before turbulent moods of scepticism; a disappointment in love added to the gloom of this period. In 1859 he entered Trinity College, Dublin, distinguishing himself highly by his compositions in Greek and Latin verse. Immoderate work and intellectual excitement in the spring of 1860 were followed by severe illness; a blood-vessel in the lung was burst, and the lung seriously injured. A summer of convalescence was passed in Wicklow, and then he found it possible to trace back his way towards christian beliefs. He wintered, 1860-61, in Jersey—a joyous and fruitful season for him, during which much was

seen, felt, and thought. Here began a long correspondence on religious questions with a friend as yet unseen, Mr. G. A. Chadwick. Having returned from a delightful visit to Brittany, he left Jersey reluctantly in mid-summer 1861, and spent the warmer months of the year in Ireland. On the approach of winter he again resorted to Jersey, now accompanied by a younger brother, G. F. Armstrong (since professor of English literature, Queen's College, Cork). In April 1862 the brothers started for Normandy, thence visited Paris, and once more returned to Jersey, to bid it a final farewell. Armstrong had now sufficiently recovered to accept a tutorship in the north of Ireland. During his vacation (summer of 1862) he walked much among the Wicklow mountains, and was engaged in writing his poems, 'The Dargle' and 'Glandalough.' In October 1862, now looking forward to the clerical profession, he continued his college course. In April 1863 he read before the Undergraduate Philosophical Society an essay on Shelley, designed partly as a recantation of his earlier anti-christian opinions. In May of the same year he was rapidly producing his longest poem, 'The Prisoner of Mount Saint Michael,' a romantic tale of passion and crime in blank verse, the landscape and local colour having been furnished by Armstrong's wanderings in France. This was followed by the idyllic poem 'Ovooca,' partly dramatic, partly narrative in form. In October 1863 he came into residence at Trinity College, Dublin, and attracted much attention by speeches delivered before the Historical Society, and essays read before the Undergraduate Philosophical Society. Of this latter society he was elected president, and in October 1864 delivered his opening address, 'On Essayists and Essay-writing.' In the winter his health broke down, and he went to reside at Kingstown, where, after an illness of several weeks, he died, 24 Feb. 1865. He was buried at Monkstown, co. Dublin. As a memorial of his genius, his college and other friends published the volume 'Poems by the late Edmund J. Armstrong' (Moxon, 1865). It includes the two longer poems named above, with many lyrical pieces which show much ardour of imagination and mastery of verse. A short memoir by Mr. Chadwick is prefixed. His poems appeared in a new edition, with many added pieces, edited by G. F. Armstrong, in 1877 ('The Poetical Works of Edmund J. Armstrong,' Longmans, Green, and Co.) At the same time, and by the same publishers, were issued a volume of his prose ('Essays and Sketches by Edmund J. Armstrong, edited by G. F. Armstrong'), in-

cluding essays on Coleridge, Shelley, Goethe's Mephistopheles, E. A. Poe, Essayists and Essay-writing, &c. In the 'Life and Letters of Edmund J. Armstrong, edited by G. F. Armstrong' (1877), a portrait is given. An article on Armstrong, by Sir Henry Taylor, appeared in the 'Edinburgh Review,' July 1878.

[Memoir as above; personal knowledge.]

E. D.

**ARMSTRONG, GEORGE, M.D.** (*J.* 1767), brother of John Armstrong, the poet, after practising pharmacy at Hampstead, qualified himself as a physician, removed to London, and established in 1769 a dispensary, supported by contributions, for the relief of poor children. This beneficent institution continued to exist for more than twelve years, and it was calculated that not less than 35,000 children were relieved during that time. But it met with small pecuniary support, and in December 1781 its career of usefulness was closed. In 1767 he published an 'Essay on the Diseases most fatal to Infants;' a second edition appeared in 1771, and a third edition, dedicated to Queen Charlotte, in 1777. An enlarged edition appeared in 1808, edited by A. P. Buchan, M.D. To the third edition was appended 'A General Account of the Dispensary for the Infant Poor,' which had been printed, in a shorter form, in 1772. Armstrong claimed that 'no charitable institution was ever established whereby so much good has been done, or so many lives saved at so small an expense,' as by the dispensary he had founded. He dwells with emphasis on the fact that it was the only institution where children were received 'without any letters of admission, provided the parents are really indigent, the case dangerous, and requiring speedy relief.' The date of his death is unknown. In 'Rees's Cyclopædia' he is said to have died 'in obscurity.' He left three daughters (to whom their uncle had bequeathed his property) and a widow.

[Rees's Cyclopædia; Works.]

A. H. B.

**ARMSTRONG, JAMES, D.D.** (1780–1839), Irish unitarian minister, born in 1780 at Ballynahinch, county Down, was the son of John Armstrong, who married a daughter of Rev. John Strong, for thirty-six years (1744–1780) presbyterian minister of Ballynahinch. He was a descendant of John Livingstone, of Killinchy, one of the founders of Irish presbyterianism [see LIVINGSTONE, JOHN]. He was first trained at the Rademon Academy, under Moses Neilson, D.D., after which he became classical assist-

ant to William Bruce, D.D., in the Belfast Academy, and conducted a special class of sacred history. He graduated at Trinity College, Dublin, and studied philosophy in Edinburgh under Dugald Stewart. He was licensed 11 May 1806 by Antrim Presbytery (non-subscribing). The same year he received calls to Clonmel and Strand Street, Dublin (2 Oct.); choosing the latter, he was ordained 25 Dec. 1806 by Dublin Presbytery (non-subscribing) as colleague to John Moody, D.D. (*b.* 11 Dec. 1742, *d.* 15 July 1813), after whose death William Hamilton Drummond, D.D. [see DRUMMOND, W. H.], became (25 Dec. 1815) his colleague. He was one of the founders of the Irish Unitarian Society (1830) and of the Association of Irish Nonsubscribing Presbyterians (1835), and he represented the latter body at the celebration of the tercentenary of the reformation at Geneva in August 1835. In the previous year he had received the degree of D.D. from the university of Geneva. He was a member of the Royal Irish Academy. He died very suddenly at Stonehouse on Wednesday, 4 Dec. 1839, having preached on the previous Sunday, and married a couple that very morning. He married Mary Allman, and left two sons (John Strong Armstrong, A.B., president of the Dublin Historical Society, and Rev. George Allman Armstrong, A.B., originally a barrister, who succeeded him in 1841 at Strand Street) and four daughters. A petition from his widow is printed in *Parl. Debates on the Dissenters' Chapels Bill, 1844*. He published: 1. 'A Discourse on Presbyterian Ordination,' and an 'Appendix, containing some account of the Presbyterian Churches in Dublin,' both included in the 'Ordination Service' for James Martineau, Lond. 1829 (this appendix is one of the most valuable contributions yet made to Irish presbyterian biography, being the fruit of most accurate and extensive research). 2. 'The Sin against the Holy Ghost,' Lond. 1836 (sermon before the British and Foreign Unitarian Association). 3. 'A Sermon vindicating the Principles of Unitarian Christianity,' Dublin, 1838 (a discourse originating in local controversy).

[Appendix (as above), p. 77; Bible Christian, 1839, p. 426; Drummond's Memoir and Funeral Sermon, 1840.]

A. G.

**ARMSTRONG, JOHN, or JOHNIE,** of Gilnockie (*d.* 1528), a famous freebooter of the border-country, lived at the Hollows, a stronghold near Langholm, whence he was accustomed to ride abroad with twenty-four able gentlemen well horsed. He never molested any Scot, but from the borders to

Newcastle he was a name of terror. On 28 March 1528 James V held a parliament at Edinburgh in which he consulted with his lords and barons as to what measures should be taken to 'stanch all theft and reving within his realm;' and proclamation was made that all lords, barons, and gentlemen should appear at Edinburgh, with a month's victual, to accompany the king on an expedition against the freebooters of Teviotdale, Annandale, and Liddisdale. Hoping to gain favour by submission, Armstrong, with thirty-six followers, came into the king's presence. But the king 'bade take the tyrant out of his sight,' saying, 'What wants this knave that a king should have?' Armstrong offered to maintain himself and forty followers always ready at the king's service, without doing injury to any Scot, and undertook to bring any English subject, duke, earl, or baron, before the king within a fixed number of days. Seeing that his offers were vain, he exclaimed proudly, 'It is folly to seek grace at a graceless face. But had I known this, I should have lived in the borders in despite of King Harry and you both; for I know that Harry would downweigh my best horse with gold to know that I were condemned to die this day.' Then he and his followers were hanged on trees at Carlanrigg Chapel, on the high road to Langholm. Such is the account given in Pitscottie's 'History of Scotland,' p. 145. According to the old Scotch ballad, the king wrote to Armstrong 'to cum and speik with him speidily;' whereupon the Eliots and Armstrongs gathered a 'gallant company' and rode out to bring the king on his way to Gilnockie. At their approach the king turned fiercely on Armstrong—

Away, away, thou traytor strang,  
 Out of my sight thou mayst sune be.  
 I grantit never a traytor's lyfe,  
 And now I'll not begin with thee.

He makes large promises to the king, but all to no purpose; and so

John mudred was at Calinrigg,  
 And all his galant companie;  
 But Scotland's heart was never sae wae  
 To see so many brave men die.  
 Because they saved their country deir  
 Erne Englishmen; nane were sae bauld,  
 Quhyle Johnie lived on the border-syde  
 Nane of them durst cum neir his hald.

Buchanan represents Armstrong to have been dreaded alike by Scots and English, and says that, being enticed to seek the king, he rode out with fifty unarmed knights, fell into an ambush, and was brought a prisoner before the king. Bishop Leslie adds that his brother,

George Armstrong, saved his life by turning informer.

Armstrong is also the hero of an English ballad and chap-book. These make him to have lived at Giltnock Hall, in Westmoreland, where he entertained eight score followers. After the battle of Bannockburn the king summoned him to Edinburgh under the pretence of conferring honour upon him. Coming, bravely attended, into the king's presence, he was denounced as a traitor. A desperate fight ensued, in which the streets of the city ran with blood; but at length Armstrong and his men were slain by the king's guards, a page alone escaping to take the news to the widow. The chap-book prefaces the narrative by an account of Armstrong's youthful adventures in the Holy Land.

The Scotch ballad was first published by Allan Ramsay in his 'Evergreen,' who says he took it down from the mouth of a gentleman called Armstrong, of the sixth generation from John. It bears every mark of a high antiquity. The English ballad, which no doubt belongs to the middle of the seventeenth century, is preserved among the 'Bagford' and 'Roxburghe Ballads,' and has been published by Ritson and others. There are several editions of the chap-book, which seems to have been composed early in the last century.

[Ritson's *Scottish Songs and Ballads*; *Scott's Minstrelsy of the Scottish Border*; *Ritson's Select Collection of English Songs*; *The History of Johnny Armstrong of Westmoreland*, n. d. (chap-book); *Burton's History of Scotland*, iii. 144-6, second edition.] A. H. B.

ARMSTRONG, JOHN, F.R.S. (1673-1742), became major-general and quartermaster-general of the forces, colonel of the royal regiment of foot in Ireland, surveyor-general of the ordnance and his majesty's chief engineer, and was elected fellow of the Royal Society on 2 May 1723. He appears to be the person who, as 'Colonel John Armstrong, Chief Engineer of England,' was the author of part of a work entitled a 'Report with Proposals for draining the Fens and amending the Port of King's Lynn and of Cambridge and the rest of the trading towns in those parts and the navigable rivers that have their course through the great level of the Fens called Bedford Level.' In 'Watt's *Bibliotheca Britannica*' the authorship of the whole work is ascribed to Colonel John Armstrong, but it is evident that the compiler of the 'Proposals for draining the Fens' was Thomas Badesdale, and that Colonel Armstrong was only the author of the 'Report.'

[Musgrave's *MS. Biographical Advertiser*, 5718, and *Obituary 5727* in *British Museum*; *Gent. Mag.* xii. p. 219; *London Mag.* 1742, p. 205; *Thompson's History of the Royal Society*, Appendix, p. 35; *Badesdale's History of the Ancient and Present State of the Navigation of the Port of King's Lynn*, &c.] A. S. B.

ARMSTRONG, JOHN, M.D. (1709-1779), poet, physician, and essayist, was born in the parish of Castleton, Roxburghshire, about the year 1709. His father was a clergyman. He studied at Edinburgh University, and took his degree of M.D. on 4 Feb. 1732, composing for the occasion a 'Dissertatio de Tabæ Purlenta,' which he published at Edinburgh in the same year, with a dedication to Sir Hans Sloane. A Latin letter which the author sent to Sir Hans Sloane with a copy of the thesis is preserved in the *British Museum (MS. Sloane, 4036)*. Before 1735 Armstrong was practising medicine in London.

At an early age Armstrong began to cultivate poetry. He tells us that the verses entitled 'Winter' (an 'imitation of Shakespeare'), first published in 1770, were written in 1725. Thomson, Mallet, Aaron Hill, and Young received manuscript copies of the verses from the youthful writer, and expressed to him their congratulations. Mallet promised to print the piece, but afterwards changed his mind.

In 1734 Armstrong published, in vol. ii. of the 'Edinburgh Medical Essays,' an essay on 'Penetrating Topic Medicines;' and in the same year he wrote a paper (read before the Royal Society on 30 Jan. 1735, and preserved among the Sloane MSS., No. 4433) on the 'Alcalescent Disposition of Animal Fluids.' His next production was a satirical pamphlet entitled 'Essay for abridging the Study of Physick,' 1735, 8vo. In the following year he made his first appearance as a poet. The 'Economy of Love,' 1736, 8vo, was published anonymously; and it is indeed a production which not many men would care to claim. A more nauseous piece of work could not easily be found. When the author reissued the poem in 1768, he had the good sense to cancel some of the worst passages. It was followed by a 'Synopsis of the History and Cure of Venereal Diseases.' In 1741 Armstrong solicited Dr. Birch's recommendation to Dr. Mead for the appointment of physician to the troops going to the West Indies (*Sloane MS. 4300*).

Writing many years afterwards, in 1773, he ascribes his limited success in his profession to the fact that 'he could neither tell a heap of lies in his own praise wherever he went; nor intrigue with nurses; nor associate, much less assimilate, with the

various knots of pert insipid, lively stupid, well-bred impertinent, good-humoured malicious, obliging deceitful, waspy drivelling gossips; nor enter into juntos with people who were not to his liking' (*Medical Essays*). Habitual inertness and a splenetic temperament were probably the real drawbacks to his advancement. Dr. Beattie, in a letter to Sir William Forbes, writes: 'I know not what is the matter with Armstrong, but he seems to have conceived a rooted aversion against the whole human race, except a few friends, which it seems are dead.' In Thomson's 'Castle of Indolence' there is a stanza which is supposed to refer to Armstrong:—

With him was sometimes join'd, in silent walk  
(Profoundly silent, for they never spoke),  
One shyer still, who quite detested talk:  
Oft, stung by spleen, at once away he broke  
To groves of pine and broad o'ershadowing oak;  
There, inly thrill'd, he wandered all alone  
And on himself his pensive fury wroke,  
Nor ever utter'd word, save when first shone  
The glittering star of eve—'Thank Heaven!  
the day is done.'

In 1744 appeared the 'Art of preserving Health,' a didactic poem in four books, which sprang at once into popularity, and has passed through several editions down to our own day. In the class of poetry to which it belongs, the 'Art of preserving Health' holds a distinguished place. No writer of the eighteenth century had so masterful a grasp of blank verse as is shown in parts of this poem. The powerful passage descriptive of the plague (book iii.) has been highly praised. As in all didactic poetry, the practical directions are of little interest; but those who value austere imagination and weighty diction cannot afford to neglect Armstrong's masterpiece.

He was appointed, in February 1746, a physician to the Hospital for Lame, Maimed, and Sick Soldiers in London. Five years later (1751) he published 'Benevolence, an Epistle,' which added little to his fame; and in 1753 'Taste, an Epistle to a young Critic,' readable but acrimonious. At this time Dr. Theobald addressed to him two complimentary Latin odes. Armstrong's next venture was a tragedy, 'The Forced Marriage,' written in 1754, but not published until 1770. Much more interesting are the 'Sketches or Essays on various subjects, in two parts,' published in 1758 under the pseudonym of Launcelot Temple. It has been suggested—without evidence—that he was assisted in the composition of these essays by Wilkes, with whom he was nearly acquainted for many years. Always terse, often original, and sometimes

brilliant, Armstrong's prose is undeserving of the neglect into which it has fallen.

In 1760 he received the post of physician to the army in Germany. Writing to Wilkes on 3 Nov. of that year, he enclosed a poetical epistle entitled 'Day,' which was published in the following year. A letter in the 'Public Advertiser' of 23 March 1773 accused Wilkes of having published it against the author's wish. In the following number appeared a reply, signed 'Truth,' denying the charge; and this was followed, on 1 April, by a letter, signed 'Nox,' wherein the writer declared that the verses were published at Armstrong's repeated requests and against Wilkes's advice. Several years afterwards there appeared in the 'Gentleman's Magazine' (January 1792) the notes of a conversation between Wilkes and Armstrong on the subject of the correspondence in the 'Public Advertiser.' According to this report Armstrong accused Wilkes of having written the three letters in question, Wilkes denying the charge with caustic pleasantry. Whether the letters were written by Wilkes, or whether any such conversation ever occurred, is extremely doubtful; but as to the publication of 'Day' we are able to refer to Armstrong's unpublished letters in the valuable 'Wilkes Correspondence' acquired a few years ago by the British Museum (*Add. MS.* 30867). On 3 Nov. 1760, when sending the epistle to Wilkes, he writes:—'I . . . send you letters by the brace. If you approve of that in rhyme, I wish all the people in Britain and Ireland would read it, that I might be indulged in the vanity of being known for your friend. But if you think it worthy of Mr. Bowyer's press, don't submit it to that severe operation till everything you find wrong in it is altered.' Wilkes ruthlessly excised whatever he thought to be inferior, and exposed a tattered version to the public, indicating the cancelled passages by stars. Moreover, after sending the epistle to press, he seems not to have troubled himself to make any communication on the subject with the author; for on 29 Oct. 1762, unaware that the epistle was already in print, Armstrong wrote from abroad to ask Wilkes to hand over to Millar, the bookseller, 'one strayed ode—item one elegy—item one epistle entitled a "Day," which I shall be glad to clear of a few clouds. You must know I kept only the first copy, which is mislaid, or more probably lost.' The next letter broke off, once for all, the connection between the friends. We print it, for the first time, from *Add. MS.* 30867, p. 216:—'London, 17 Sept. 1763. Sir,—I thank you for the honour of a letter, and continue sensible of every mark

of friendship I have received from you, which makes me regret it the more that you have for ever deprived me of the pleasure of your conversation. For I cannot with honour or decency associate myself with one who has distinguished himself by abusing my country. I am with all due sincerity, Sir, your most humble servant, John Armstrong.' Had it not been for the publication of the unfortunate 'Day,' he would probably have continued on familiar terms with Wilkes, who (it is supposed) had procured him the post of physician to the army, and to whom he was certainly indebted for much pecuniary help. In some very vigorous lines of Churchill's posthumous satire, 'A Journey,' published in 1764, Armstrong is held up to unsparring ridicule:—

Let them with Armstrong, taking leave of sense,  
Read musty lectures on Benevolence,  
Or on the pages of his gaping Day,  
Where all his former fame was thrown away,  
Where all but barren labour was forgot  
And the vain stiffness of a letter'd Scot.

One writer after another has asserted that Churchill's attack was provoked by some reflections on himself in 'Day,' but the reader must be extraordinarily lynx-eyed to discover any allusion to Churchill in Armstrong's epistle. It is far more probable that the lines were written at the suggestion of Wilkes, who was on terms of close intimacy with the satirist.

At the recall of the troops from Germany Armstrong returned to London, receiving half-pay for the rest of his life. In 1770 he published, in two volumes of 'Miscellanies,' such works in verse and prose as he wished to preserve. He took this opportunity of printing in his own name the four concluding stanzas of the first canto of the 'Castle of Indolence.' Accompanied by Fuseli, he started in the same year for a tour in France and Italy. At Leghorn he visited Smollett, who was fast sinking into his grave. Under the title of 'A Short Ramble through France and Italy,' 1771, he published some desultory notes taken on the journey. In 1773 he published his last work, 'Medical Essays,' in which he coarsely charges his professional brethren with incompetency and servility.

Armstrong died at his house in Russell Street, Covent Garden, on 7 Sept. 1779, from the effects of a fall. He had been staying in Lincolnshire, and as he was preparing to return home his foot slipped when he was stepping into his carriage. To the surprise of everybody he left the sum of 3,000*l.* As his pension and his very small practice were his sole means of support, he must have lived somewhat parsimoniously.

There is a mezzotint portrait of him, from a painting by Sir Joshua Reynolds, inscribed 'John Armstrong, M.D. The suffrage of the wise, the praise that's worth competition is attained by sense alone and dignity of mind.' One who knew him well, Dr. Cuming, of Dorchester, has set down his character briefly as follows:—'He always appeared to me (and I was confirmed in this opinion by that of his most intimate friends) a man of learning and genius, of considerable abilities in his profession, of great benevolence and goodness of heart, fond of associating with men of parts and genius, but indolent and inactive, and therefore totally unqualified to employ the means that usually lead to medical employment, or to elbow his way through a crowd of competitors.'

[The original editions of his works; Nichols's *Literary Anecdotes*, ii. 275, &c.; *Public Advertiser*, 23 and 24 March and 1 April 1773; *Gentleman's Magazine*, January 1792; *Add. MSS.* 30867 and 30875.] A. H. B.

**ARMSTRONG, JOHN** (1771–1797), journalist and writer of verses, was born of humble parents, at Leith, in June 1771. After attending the Grammar School of that town and the High School of Edinburgh, he entered Edinburgh University, where he graduated M.A. In 1789 he published 'Juvenile Poems, with remarks on Poetry, and a Dissertation on the best means of punishing and preventing Crimes.' These poems, if stilted in style and hackneyed in sentiment, are characterised by general good taste and some artistic finish. Their publication obtained for him the honour of being invited to compose the words of the songs used in connection with the ceremony of laying the foundation-stone of the Edinburgh University buildings. While tutor in a family in Edinburgh, Armstrong pursued the theological studies necessary to qualify him to become a preacher in the church of Scotland, but in 1790 he removed to London, where he obtained employment on one of the daily papers at a small weekly salary. In 1791 he published a collection of poems, under the title 'Sonnets from Shakspeare.' His literary prospects continued gradually to improve, and he was in receipt of a considerable income, when his health began suddenly to give way. He retired to Leith, where he died of a rapid decline, July 21, 1797.

[Memoir in *Edinburgh Magazine*, new series, vol. x. pp. 254–5, which contains some additional details to those given in *Monthly Magazine*, vol. iv. pp. 153–4, and *Gentleman's Magazine*, vol. lxxvii. part 2, pp. 731–2.] T. F. H.



ARMSTRONG, JOHN, senior (1784-1829), physician, was born, 8 May 1784, at Ayres Quay, near Bishop Wearmouth, county Durham, where his father, George Armstrong, a man of humble birth, was a superintendent of glass works. He was educated at first privately and afterwards studied medicine at the university of Edinburgh, where he graduated M.D. in 1807 with a dissertation, 'De Causis Morborum Hydropicorum.' He practised at his native place and in the adjoining town of Sunderland, and was physician to the Sunderland Infirmary. In 1811 he married Sarah, daughter of Mr. Charles Spearman, by whom he left a family, including a son John, who became bishop of Grahamstown [q. v.]. While at Sunderland he published, besides several memoirs in the 'Edinburgh Medical Journal,' two works, 'Facts and Observations relative to the Fever commonly called Puerperal' (London, 1814), and 'Practical Illustrations of Typhus and other Febrile Diseases' (London, 1816), by which he became favourably known to the medical profession. In 1818 he removed to London and published 'Practical Illustrations of the Scarlet Fever, Measles, Pulmonary Consumption' (London, 1818), which added to his reputation. In the next year he was appointed physician to the London Fever Institution (now called Hospital), an office which he resigned in 1824, and in 1820 became licentiate of the College of Physicians.

Dr. Armstrong rapidly acquired a large practice and also became a very successful and popular teacher of medicine. In 1821 he joined Mr. Grainger, an eminent teacher of anatomy, as lecturer on medicine at the school at that time being founded by the latter in Webb Street, which, before the complete development of the great hospital schools, was one of the most important in London. In 1826 he joined Mr. Bennett in founding another school in Little Dean Street, Soho, and for some time lectured on medicine in both institutions. In 1828 failing health compelled him to give up teaching, and he died of consumption on 12 Dec. 1829, at the early age of 45.

There can be no doubt of Dr. Armstrong's great energy and brilliant talents, though the rapidity of his success and the fact of his being unconnected with any of the greater medical schools caused his career to be watched with much surprise and possibly a little jealousy. His opinion was, however, highly valued by his professional brethren.

Dr. Armstrong's works on fevers became extremely popular in this country and America, and they have the merit of being founded

entirely on his own observations. Their importance has, however, been greatly diminished by later discoveries, and especially by the discrimination of several kinds of fever which were at that time confounded together. The latter consideration probably explains the changes that Armstrong's own views underwent in relation to typhus, which he in his earlier works asserted to be contagious, but in his later memoirs (*Lancet*, 1825) attributed to a malarial origin. In treatment Armstrong was an ardent advocate of the antiphlogistic system, and made a copious use of bleeding.

His controversy with the College of Surgeons arose out of an attempt on the part of that body to discourage private medical teaching by refusing to accept certificates except from the recognised hospitals and their medical schools. With the College of Physicians he was equally displeased on account of his having been rejected when he first presented himself as a candidate for the licentiate ship, an accident which may often happen when a physician established in practice has to undergo examination on subjects with which he was familiar as a student. Dr. Armstrong is described by his friend Dr. Boott as a man of high integrity, absorbed in his profession, of gentle and reserved character, with much power of sympathy. He appears to have had few intellectual interests outside of his daily work, and spoke with some contempt of 'learned physicians.'

Besides the above, Dr. Armstrong was author of: 1. 'An Address to the Members of the Royal College of Surgeons on the injurious conduct and defective state of that Corporation with reference to Professional Rights, Medical Science, and the Public Health,' London, 1825. 2. 'The Morbid Anatomy of the Stomach, Bowels, and Liver, illustrated by a series of plates with explanatory letterpress, and a summary of the symptoms of the acute and chronic affections of the above-named organs,' 4to, London, 1828 (unfinished). 3. 'Lectures on the Morbid Anatomy, Nature, and Treatment of Acute and Chronic Diseases,' edited by Joseph Rix (after the author's death), London, 1834.

[Boott's Memoir of the Life and Medical Opinions of John Armstrong, in 2 vols., 1833; Munk's Roll of College of Physicians (1878). iii. 216.] J. F. P.

ARMSTRONG, JOHN, junior (1813-1856), bishop of Grahamstown, was the son of Dr. John Armstrong, the physician [q. v.]. He was educated at a preparatory school at Hanwell, and at Charterhouse. In 1832 he was elected to a Crewe exhibition at Lincoln

College, Oxford, and having graduated in classical honours (third class) in 1836, he received holy orders in 1837. He was curate for a very short time, first at Alford in Somersetshire, and then at Walton-Fitzpaine in Dorsetshire; but within a year of his ordination he took a curacy at Clifton, where he remained about three years. In 1841 he became a priest-vicar of the cathedral at Exeter, and in 1843 rector also of St. Paul's, Exeter. In the same year he married Miss Frances Whitmore. About this time his convictions became strengthened and his spirituality deepened, chiefly through the influence of the earlier 'Tracts for the Times;' and it is an instance of his peculiar attractiveness that views and practices then very unpopular made him no enemies and raised very little opposition. The 'surplice riots,' e.g., were raging at Exeter, but they were little felt at St. Paul's. In 1845 he exchanged posts with Mr. Burr, vicar of Tidenham, in Gloucestershire. He found Tidenham in a ferment, owing to the introduction of usages which are now all but universal; but Mr. Armstrong soon lived the opposition down, and carried his points with all but universal approbation. Both at Exeter and Tidenham he almost entirely gave up what is called society, and devoted himself exclusively to the labours of a hard-working parish priest. But he was thoroughly happy in his domestic life; he had a truly like-minded wife and children, whom he loved to have about him even in his busiest hours. 'There was, I believe,' writes an eye-witness to the present writer, 'no separate study in the vicarage, so that much of his work was done in the midst of his family. I found him one morning writing a sermon with three of his children climbing over and playing with him; and so far from rebuking them, from time to time the pen was laid aside, and he joined in their frolics, returning again to his graver thoughts and writing; and on my admiring that he could so work, he replied simply, "I would give but little for a man that could not."' Mr. Armstrong made his mark as a preacher far beyond the limits of his country parish. 'He was,' writes a clergyman still living, 'the best all round country congregation preacher I ever knew.' A volume of 'Sermons on the Festivals,' preached at Exeter Cathedral, was published in 1845; another volume of 'Parochial Sermons' in 1854; and the series of 'Sermons for the Christian Seasons,' from Advent 1852 to Advent 1853, were all of them edited, and several of them written, by him. In some interesting sketches of 'successful preachers,' one of 'Bishop John Armstrong' will be found in the 'Guardian' of 20 Dec.

1882. He was also a successful tract-writer. He wrote many of, and was the responsible editor of all, the 'Tracts for the Christian Seasons,' the first series of which came out monthly from Advent 1848 to Advent 1849, and the second from Advent 1849 to Advent 1850; and these were followed in 1852-3 by 'Tracts for Parochial Use.' Mr. Armstrong's strong common sense and genial humour are conspicuous in these tracts, and their popularity has been very great. Mr. Armstrong had always taken the deepest interest in what are called 'social questions.' He now threw himself with characteristic energy into a scheme of which he was unquestionably the chief originator. The scheme was, to establish a system of penitentiaries, in which the chief agents should be self-devoted and unpaid ladies, working on sound church principles and under the direct superintendence of clergymen. Mr. Armstrong advocated this scheme in articles on 'Female Penitentiaries' in the 'Quarterly Review' in the autumn of 1848; in the 'Christian Remembrancer' in January 1849; in the 'English Review' in March 1849; and in a stirring tract, entitled 'Appeal for a Church Penitentiary,' also in 1849. The interest of the public was awakened. Mr. Armstrong was as indefatigable in his private correspondence on the subject as in his articles for the press. 'I have acres of his letters,' writes a friend to the present writer, 'all on one subject—a House of Mercy for Gloucestershire.' The first church penitentiary was founded in Mr. Carter's parish of Clewer; in the same year (1849) another house of mercy was founded at Wantage; and shortly afterwards another at Bussage, in Mr. Armstrong's own diocese. In 1852 the Church Penitentiary Association was formed, and Mr. Armstrong's day-dream was in a fair way of being realised. Among the rest of Mr. Armstrong's writings may be noticed his 'Pastor in the Closet,' published in 1847; a singularly vigorous article in the 'Christian Remembrancer' on the 'History and Modern State of Freemasonry' from the christian point of view, which can hardly have been acceptable to freemasons; and articles in the 'National Miscellany,' a monthly religious periodical which he founded a little while before he left England.

In 1853 he was offered the new bishopric of Grahamstown, chiefly through the influence of Bishop Gray, of Capetown. His penitentiary scheme was well afloat, and after having consulted some tried friends he accepted the post, and was consecrated at Lambeth on St. Andrew's day; after a few months' delay, during which, in spite of bad

health, he pleaded the cause of Africa in various parts of the country, he set sail for Grahamstown. One of the most interesting presents which he took with him was a set of episcopal robes worked by the Bussage penitents. He regarded his position as that of a missionary as well as a colonial bishop. 'Do you think,' he said at a public meeting, 'I go forth thinking the diocese of Grahamstown is to be the bound and limit of Christian enterprise? God forbid! Africa is given to us if we will first do our part.' The diocese of Grahamstown, however, was in itself no trifling charge; it was almost as large as England, and, owing to bad roads and other hindrances, twenty miles a day was the average of travelling. His first work was to make a visitation tour of his diocese. He won golden opinions wherever he went; and he found or made many able coadjutors. There is little doubt that if his life had been spared he would have been eminently successful; his buoyant temper, his attractiveness, his ardent piety, his definiteness of aim and conviction, his readiness to recognise good wherever he found it, these and other qualities found a larger sphere for development abroad than at home. No one can read Bishop Armstrong's letters home, or his 'Notes on Africa,' a journal published by the Society for the Propagation of the Gospel, without deep interest. In 1856 he began a second visitation tour; but it was too much for him. His health, which had decidedly improved after he left England, failed him; and he died somewhat suddenly in Whitsun week, in the presence of his faithful friend and chaplain, archdeacon Hardie. His last public utterance was an opening lecture on the 'Character and Poetry of Oliver Goldsmith' at the Literary Institute at Grahamstown, which, after some opposition, he had succeeded in establishing on a general basis, and not in connection with any one religious body. He regarded literature and the natural sciences as 'common ground on which churchmen, without resigning one iota of catholic truth, might meet dissenters as brethren and hold kindly intercourse with them.' And even in religion, uncompromising churchman as he was, he was ever ready to acknowledge good christian work done by other bodies. 'The exertions of the Wesleyan body have been very great,' 'The Wesleyan body have been the honoured instrument of converting him'—such like remarks are not infrequent in his letters. But none the less does he deeply regret, over and over again, that the church had not been the first in the field; for he held that to be 'the more excellent way.' His desire to deal with social questions accompanied

him to Africa. He set himself to combat the besetting sin of the colonists, drunkenness; but he was called to his rest before he could effect much in this direction. He was buried in the cemetery at Grahamstown in the rochet made for him by the Bussage penitents; and after the lapse of more than a quarter of a century his memory still remains fresh in the hearts of his many friends. Few men, in the course of a comparatively short life, have had more and truer. There is a striking heartiness and unanimity in the testimony which numerous correspondents have kindly given to the present writer, to what one of them calls his 'superlative worth;' and few men, without possessing any commanding genius or incurring any unpopularity, have done more thoroughly useful work for the church and for society at large.

[Carter's Memoirs of Bishop Armstrong; information from Archdeacon Hardie, Mrs. Armstrong, H. Woodyer, Esq., Rev. T. Keble, Rev. Erskine Knollys; Bishop Armstrong's Works, passim.]

J. H. O.

**ARMSTRONG, ROBERT ARCHIBALD, LL.D.** (1788–1867), Gaelic lexicographer, was the eldest son of Mr. Robert Armstrong, of Kenmore, Perthshire, by his wife, Mary Mc Kercher. He was born at Kenmore in 1788, and educated partly by his father, and afterwards at Edinburgh and at St. Andrew's University, where he graduated. Coming to London from St. Andrew's with high commendations for his Greek and Latin acquirements, he engaged in tuition, and kept several high-class schools in succession in different parts of the metropolis. He devoted his leisure to the cultivation of literature and science. Of his humorous articles 'The Three Florists,' in 'Fraser' for January 1838, and 'The Dream of Tom Finiarty, the Cab-driver,' in the 'Athenæum,' are notable examples. His scientific papers appeared chiefly in the 'Arcana of Science and Art' (1837 et seq.), and relate to meteorological matters. But his great work was 'A Gaelic Dictionary, in two parts—I. Gaelic and English, II. English and Gaelic—in which the words, in their different acceptations, are illustrated by quotations from the best Gaelic writers.' London, 1825, 4to. This was the first Gaelic dictionary published, as there previously existed only vocabularies of the language like those of Shaw and others. It is a most meritorious work, the affinities of the Celtic words being traced in most of the languages of ancient and modern times. To it is prefixed a Gaelic grammar, and there is a short historical

appendix of ancient names, deduced from the authority of Ossian and other poets. Armstrong's dictionary will always be prized by Gaelic scholars, but it was partially eclipsed, three years after its appearance, by the publication of the still more comprehensive 'Dictionarium Scoto-Celticum,' compiled under the direction of the Highland Society of Scotland (2 vols. 4to, 1828). Mr. Armstrong sank his small fortune in the publication of his three-guinea quarto, and in a pecuniary sense he was a considerable loser by its publication. For about twenty-two years he maintained his family by establishing the South Lambeth Grammar School, and on his retirement from the head-mastership to Richmond in 1852 a representation of his necessitous condition was sent to Lord Palmerston, who obtained for him a civil list pension of 60*l.* This opportune assistance and a grant from the Literary Fund enabled him to recommence his scholastic business, which, though now of small proportions on account of his great age, he continued till he was struck down by paralysis about a week before he died. In 1826 he had been appointed Gaelic lexicographer in ordinary to the king, but the appointment was honorary and no salary was attached to it. He died in Choumert Road, Peckham Rye, Surrey, 25 May 1867. Lord Derby advised her majesty to cheer the last days of the veteran scholar by a grant of 100*l.* from the Royal Bounty Fund; and in 1869 the queen, on the recommendation of Mr. Gladstone, granted an annual pension of 50*l.* to his widow. Dr. Armstrong married, in 1842, Emma, daughter of Mr. Stephen Dungeate, by whom he left issue three daughters.

[Private information; Gent. Mag. cexxiii. 113.] T. C.

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**ARMSTRONG, SIR THOMAS** (1624?–1684), royalist, and concerned in the Rye House Plot, was the son of an English soldier serving in one of James's Low Country expeditions, and was born at Nimeguen, where his father was quartered, about 1624. He was brought to England young, and served under Charles I; he joined Ormond in Ireland in 1649, and declared for Charles II (HEATH'S *Chronicle of Civil Wars*, part i. p. 240), for which and similar royalist services he was imprisoned in Lambeth House by Cromwell. There he endured many privations, owing to the inability of his party to provide him with money or help; but he contrived, after a year's imprisonment, to get released. About 1655 he was sent out of England, by the Earl of Oxford and other cavaliers, to Charles, with a considerable sum of money

for the use of the exiled prince. He delivered the gift into the prince's own hands, and returning to England was, on the sixth day, imprisoned by Cromwell in the Gatehouse. In 1658, after another interval of liberty and of fidelity to the royal cause, Armstrong suffered a third imprisonment in the Tower; but on the death of the Protector, on 3 Sept. of that year, was released, and married Katharine, a niece of Clarendon's (OLDMIXON'S *Hist. of the Stuarts*, vol. i. p. 687). He was one of the signatories to the Royalists' Declaration to Monk, April 1660 (KENNET'S *Chronicle*, p. 122); and on the Restoration, in the following month, he was knighted by the king for his services, made lieutenant of the first troop of guards, and subsequently gentleman, or captain, of the horse. Shortly afterwards Armstrong became intimate with the Duke of Monmouth; and, according to the testimonies of unfriendly authorities, he 'led a very vitious life' (BURNET'S *Hist. of Own Times*, vol. i. p. 577). Sprat says that he 'became a debauch'd Atheistical Bravo' (SPRAT'S *True Account of the Horrid Conspiracy*, p. 29); he fell, at any rate, into disfavour at court, whence he was dismissed; and having 'distinguish'd himself by murdering Mr. Scroop, a considerable Gentleman, in the Play-house' (EACHARD'S *Hist. of England*, p. 1027), he left England in 1679 with the Duke of Monmouth for Flanders, to join some English regiments there.

In 1682, Armstrong, who was 'Parliament man' for Stafford (*State Trials*, vol. x.), being back again in England, was frequently a visitor at the house of the disaffected Earl of Shaftesbury in Aldersgate Street (*Copies of the Informations*, 1685, p. 196), and was gradually embroiled in the Rye House plot. He was frequently at Colonel Romsey's house in King's Square, Soho Fields (*Copies of Informations*, p. 28), desiring interviews with Ferguson early in the morning, before Romsey was dressed; he was at West's chambers in the Temple, offering to get admittance to the Duke of York, under the pretence of discovering some plot against him, and then to kill him (*Copies*, p. 61). He was a visitor at all those taverns where the conspirators met, viz. the Fortune at Wapping, the Horse Shoe on Tower Hill, the King's Head in Atheist Alley, the Young Devil Tavern between the two Temple gates (for full list see SPRAT'S *True Account*, p. 52); he was at Sheppard's house in Abchurch Lane with Lord William Russell and the rest, going thence, with the Duke of Monmouth and Lord Grey, to look into the condition of the king's guards, to see if it were possible to break through them to carry the king away, and returning with

the report that the guards were certainly remiss, and the thing quite feasible (*ibid.* p. 150). Evidence was forthcoming also that, on the failure of the Rye House plot, Armstrong offered still to intercept the king and the duke on their homeward journey, provided money and men could be immediately procured. The king himself declared that when Armstrong had come to him abroad, nearly thirty years before, with the gift of money, he had confessed that he had come, employed by Cromwell, to kill him; and on 28 June 1683, a proclamation was issued for his apprehension. Armstrong, being greatly depressed at this turn of events, went to Romsey (*Copies*, p. 109) one night, in fear for him as well as for himself, 'and did importune me to be gone with the first, and in the meantime to keep close, for that I was mightily hunted after.' He himself, assuming the name of Mr. Henry Lawrence, succeeded in escaping and hiding himself in Leyden. But the reward to seize him was heavy, 'equal to the greatest' (EACHARD'S *Hist.* p. 1043), and out of it Chudleigh, the king's envoy, offered 5,000 guilders. In May 1684 a spy at Leyden gave the desired information, the States issued the necessary order of acquiescence, and Armstrong (too much surprised to plead his Dutch birth) was carried to Rotterdam, loaded with irons, and placed on board the yacht Catherine. The Catherine anchored at Greenwich 10 June 1684 (LUTTRELL'S MS., *Brief Historical Relations*, All Souls, Oxford); Sydney Godolphin signed a warrant the same day to Captain Richardson, keeper of Newgate, to receive the prisoner; and thither, still in irons, he was conveyed on the morrow, 11 June. He was stripped of anything he had of value; he was searched; a bill of exchange was found in his pocket between one Hayes, a merchant at London, and another merchant at Leyden, and Hayes was at once committed to Newgate for complicity with a traitor. Armstrong was not allowed to see his family and friends except in the presence of his gaolers; and, all money having been taken from him, he was unable to obtain the assistance of counsel (*State Trials for High Treason*, 35 Charles II). In three days, 14 June, he was taken to King's Bench, Guildhall, attended by his daughter, Jane Mathews, another being repulsed. Titus Oates was one of his accusers; Jeffries was his judge. His claim was for a proper trial, under the statute 5 and 6 Edward VI, c. 11. Jeffries denied his right to be heard on the ground that he was an outlaw and a traitor, and sentenced him to death in spite of his protests and his daughter's shrieks. On the 18th his wife and daughters applied

in vain for a writ of error to Lord Keeper North, Jeffries himself, and other officials. Armstrong was executed on Friday, 20 June 1684. Huggons (*Remarks on Burnet's Hist.* p. 269) relates: 'I saw that unhappy man go to die; . . . he threw about his arms as far as the rope that tied him would permit . . . he turned about his head, shrugged up his shoulders, with convulsions and distortions of his countenance.' At the scaffold he became so resigned as to astonish those who knew his hot temper. He was met by Tenison, who took charge of a written paper he gave him protesting his innocence.

His body was quartered; his head was fixed at Westminster Hall, between the heads of Bradshaw and Cromwell (EACHARD, p. 1043). On 1 July Armstrong's protest was given to the world; a general feeling prevailed, fortified by the legal opinion of Sir John Hawles, Solicitor-General, that a great injustice had been done, since no outlawed person ever was denied his trial before (OLDMIXON, *Hist. of Stuarts*, p. 686); and in 1689, after examination of Dame Katharine Armstrong, the widow, and her daughters, a sum of 5,000*l.* was ordered to be paid to them, and the attainder was reversed. Five years elapsed before this was carried out by William and Mary in 1694.

[True Account and Declaration of the Horrid Conspiracy, published by command of James II, 1685; *Biographia Britannica*, where the Scaffold Paper is *in extenso*; Russell's *Life of Lord Russell*, p. 257; Clarendon's *Hist.*; Kennet's *Chronicle*.] J. H.

ARMSTRONG, WILLIAM (*A.* 1596), a famous border mosstrooper, was generally known as KINMONT WILLIE, from his castle of Morton Tower or Kimmont, afterwards called Sark, on the Sark water, in the parish of Caonbie, Dumfriesshire. He is said to have been a near relation of the equally famous John Armstrong, of Gilnockie, and in the 'Register of the Privy Council of Scotland' (iv. 796) he is mentioned as one of the principals of the clan Armstrong. The earliest notice of him is under date 22 Oct. 1569 as entering a pledge for himself and kin (ii. 44), and he again appears, 5 March, 1570, as making submission in respect of feuds between him and the Turnbulls (iii. 169). Will is said to have been of great size and strength — 'the starkest man in Teviotdale' — and he and his sons brought together as many as three hundred men, who were the dread of the English border. With his followers he accompanied the Earl of Angus to Stirling in 1585 to displace the Earl of Arran, when it is reported that, not satisfied with emptying

the stables and pillaging the town, they tore off the iron gratings from the windows and carried them away. In 1587 his capture and that of Robert Maxwell, natural brother to Lord Maxwell, formed the object of a royal expedition to Dumfries; but the freebooters succeeded in escaping at Tarras Moss. The conjecture of Sir Walter Scott that Armstrong originally held some connection with the Maxwells, the hereditary enemies of the Scotts of Buccleugh, is fully corroborated by the 'Register of the Privy Council,' which shows that in 1569 Lord Maxwell was his surety (ii. 44), while in 1590 he is mentioned as his landlord (iv. 796). On 14 Aug. of the same year, in a proclamation for the peace of the borders, it is declared that lands debatable within the West Marches shall be 'sett heritable or in long takkis or rentale' to certain persons; Willie Armstrong among the number (iv. 799). The effect of this arrangement was only temporary. Armstrong, by his continued depredations, so tantalised the English borderers, that his capture came to be regarded as of prime importance. Accordingly, while returning in 1596 from a warden court held by the English and Scotch deputy wardens, he was pursued by 200 English borderers, brought before the English warden, and by him imprisoned in Carlisle Castle. Scott of Buccleugh, the Scotch warden, demanded his release of Lord Scrope, on the ground that the capture was made during a truce, and, receiving no satisfactory reply, arrived on a dark tempestuous night with two hundred men before the castle, and, undermining a postern gate, carried him off unperceived by the guards. Notwithstanding the bloodless character of the daring exploit, it almost led to a rupture between the two kingdoms, and was the subject of a considerable amount of correspondence, which is given in the State Papers. On account of it Buccleugh had for a time to go into ward in England [see SCOTT, WALTER, first Lord of Buccleugh]. The ultimate fate of Armstrong is not known. The only further notice of him is in the list of border claus in 1597 as, along with Krystie Armstrong and John Shynbank, leader of a band of Armstrongs called 'Sandie's Bairns.' The tombstone of a William Armstrong, discovered in an old churchyard at Sark, is stated by W. Scott, who gives an engraving of it in 'Border Exploits' (1832), p. 329, to be that of Kinmont Willie. The tombstone was presented to the Society of Antiquaries of Scotland, but, as is pointed out in their 'Proceedings' (new series, viii. 234), the Armstrong to whom it refers, having died in 1658 at the age of 56, must be a different person from this noted border

mosstrooper. The rescue of Armstrong from Carlisle Castle is the subject of the ballad of 'Kinmont Willie,' first printed by Sir Walter Scott in his 'Scottish Minstrelsy,' who states that it was preserved by tradition, but has been much mangled by reciters. It is also included in Ayton's 'Ballads of Scotland.'

[Scott, *Minstrelsy of the Scottish Border*; Scott of Satchells, a true history of several honourable families of the name of Scot (1776); Scott, *Border Exploits*, p. 325-329; Spottiswoode, *History of the Church of Scotland*, iii. 1-5; Tytler's *History of Scotland*; Fraser, *The Scotts of Buccleugh* (1878), i. lxxvi, 169, 180-202, 206, 209, 222; Register of the Privy Council of Scotland, ii. 44, iii. 169, iv. 796, 799, 804, 805, v. 290, 298-9, 300, 323-4, 361, 423, 761.] T. F. H.

**ARMSTRONG, WILLIAM** (1602?-1658?), known as CHRISTIE'S WILL, a border freebooter, was the son or grandson of the Christie Armstrong referred to in the ballad of 'Johnnie Armstrong' as 'Kristy my son,' and inherited Gilnockie Tower. Having been imprisoned in the Tolbooth, Jedburgh, for stealing two colts during a marauding expedition, he received his release through the interposition of the Earl of Traquair, lord high treasurer, and henceforth became devoted heart and soul to the earl's interests. Some time afterwards a lawsuit, in which the Earl of Traquair was a party, was on for trial in the Court of Session, Edinburgh. The decision, it was supposed, would turn on the opinion of the presiding judge, Lord Durie, who was known to be unfavourable to Lord Traquair. Armstrong, therefore, kidnapped the judge at Leith Sands, where he was taking his usual exercise on horseback, and conveyed him blindfold to an old castle, the tower of Graham, on the Dryfe water, near Moffat. The judge's friends mourned for him as dead, the belief being that his horse had thrown him into the sea; but after the case was settled he was again conveyed blindfold to Leith Sands, whence he made his way home three months later than his horse. As Lord Durie was twice chosen president of the court, namely, for the summer session of 1642, and for the winter session of 1643, his capture must have taken place in one of these years. Armstrong is said also to have been employed by Traquair, during the civil war, in conveying a packet to the king; and on his return to have made his escape at Carlisle from the pursuit of Cromwell's soldiers by springing his horse over the parapet of the bridge that crosses the Eden, which was then in flood. It is not impossible that the tombstone discovered in the churchyard of Sark,

supposed at one time to be that of 'Kinmont Willie,' may really commemorate 'Christie's Will.' The William Arnstrange to whom it refers died in 1658 at the age of 56. The ballad of 'Christie's Will,' published by Sir Walter Scott in 'Minstrelsy of the Scottish Border,' is, according to Sir Walter, not to be regarded as of genuine and unmingled antiquity.

[Scott's Minstrelsy of the Scottish Border.]  
T. F. H.

**ARNALD, RICHARD** (1700-1756), a distinguished divine, was born in 1700. He was a native of London, and received his education at Bishop Stortford School, whence he proceeded in 1714 to Corpus Christi College, Cambridge. After graduating B.A., he removed to Emmanuel College, where he was elected to a fellowship on 24 June, 1720, and took the degree of M.A. While resident at Emmanuel he printed two copies of Sapphics on the death of George I, and a sermon (on Col. ii. 8) preached at Bishop Stortford school-feast on 3 Aug. 1726. In 1733 he was presented to the living of Thurcaston in Leicestershire, and was afterwards made prebendary of Lincoln. He published in 1746 a sermon on 2 Kings xiv. 8: 'The Parable of the Cedar and the Thistle exemplified in the great Victory at Culloden;' and in 1760, a 'Sermon on Deuteronomy xxxiii. 8.' The work by which he is remembered is his critical commentary on the Apocryphal books. This learned and judicious work was published as a continuation of Patrick and Lowth's commentaries. It embraces a commentary on the Book of Wisdom, 1744; on Ecclesiasticus, 1748; on Tobit, Judith, Baruch, History of Susannah, and Bel and the Dragon, with dissertations on the two books of Esdras and Maccabees, with a translation of Calmet's treatise on the Dæmon Asmodeus, 1752. An edition was published in 1822 under the care of M. Pitman. Arnald died on 4 Sept. 1756, and was buried in Thurcaston church. His widow died in 1782.

William Arnald, his son, was fellow of St. John's College, Cambridge, in 1767, and head-tutor in 1768. He became chaplain to Bishop Hurd in 1775, and precentor of Lichfield Cathedral. By Hurd's influence he was appointed in 1776 preceptor to the Prince of Wales and the Duke of York, and was made canon of Windsor. In January 1782 signs of insanity appeared, and he continued insane till his death on 5 Aug. 1802. It was, indeed, an unfortunate family. 'One of his brothers,' says Cole, 'was drowned, and his sisters ill married or worse.' By the directions in his will, a sermon that he had

preached before the university (in 1781) was published in the year after his death.

[Nichols's Leicestershire, iii. pt. ii. pp. 1059, 1071; History of Corpus Christi College, Cambridge, 1831, p. 456; Cole's MS. Athenæ.]

A. H. B.

**ARNALL, WILLIAM** (1715?-1741?), political writer, was bred as an attorney, but took to political writing before he was twenty. He was one of the authors in Walpole's pay who replied to the 'Craftsman' and the various attacks of Bolingbroke and Pulteney. He wrote the 'Free Briton' under the signature of Francis Walsingham, and succeeded Concanen in the 'British Journal.' One of his tracts, in which he disputes certain claims of the clergy in regard to tithes, is reprinted in 'The Pillars of Priestcraft and Orthodoxy shaken.' 'A letter to Dr. Codex [Dr. Gibson] on his modest instructions to the Crown,' and 'Opposition no proof of Patriotism,' upon Rundle's appointment to the see of Londonderry, are attributed to him. The report of the committee of inquiry into Walpole's conduct states that in the years 1731-41 a sum of 50,077l. 18s. was paid to the authors of newspapers from the secret service money, and from a schedule appended it seems that Arnall received in four years 10,997l. 6s. 8d. of this sum. It does not appear whether he received any part of this on behalf of others or for printing expenses. Arnall is also said to have received a pension of 400l. a year. He is said to have died at the age of twenty-six in 1741, though 'other accounts' say 1736. Pope attacked him in the 'Dunciad' (Bk. ii. 315), where his name was substituted for Welsted's in 1735, and in the epilogue to the 'Satires' (Dialogue ii. 129): 'Spirit of Arnall, aid me whilst I lie!'

[Chalmers's Biog. Dict.; Pope's Dunciad; Maty's Miscellaneous Works of Chesterfield, p. 5.]

**ARNE, CECILIA** (1711-1789), the eldest daughter of Charles Young, organist of All-hallows, Barking, was a pupil of Geminiani. Her first appearance at Drury Lane took place in 1730, and in 1736 she married Dr. Arne. She took the part of Sabrina at the first performance of her husband's setting of 'Comus' at Drury Lane, 4 March 1738, and she also sang at Clieveden 1 Aug. 1740, when 'Alfred' and the 'Judgment of Paris' were produced before the Prince and Princess of Wales. In 1742 Mrs. Arne accompanied her husband to Dublin, where she sang with great success both in operas and concerts. On her return, 'Alfred' was performed for her benefit at Drury Lane, 20 March 1745. In the same year she was engaged at