

mission at Bath, where, as the assistant-priest of Father Ralph Ainsworth, he took part in the religious ceremonial which transformed the old theatre on the South Parade into the catholic church of St. John the Evangelist. Upon the death of Father Ainsworth, on 5 Feb. 1814, Calderbank succeeded him as the chief pastor of the congregation. During the course of the same year he published 'A Series of Letters' (8vo, pp. 236), marked by great perspicuity and moderation, in answer to certain questions proposed by a clergyman of the church of England. He remained at Bath until July 1817, when he was succeeded by Peter Augustine Baines [q. v.] Calderbank on giving up the Bath mission withdrew to Liverpool. He died there on 9 April 1821.

[Liverpool Mercury, 13 April 1821, p. 343
Dr. Oliver's Collections illustrating the History of the Catholic Religion in Cornwall, &c. pp. 58, 179, 258, 508-9.] C. K.

CALDERBANK, LEONARD (1809-1864), catholic priest and canon of Clifton, nephew of James Calderbank [q. v.], and son of Richard and Jane Calderbank, was born on 3 June 1809 at Standish, near Wigan, in Lancashire. He was educated first at a school in his native village, and afterwards became a student at Ampleforth College in Yorkshire. In December 1829 he removed from Ampleforth to Prior Park, near Bath. A few years after this Calderbank went to complete his theological studies at Rome, where, on 11 Nov. 1832, he was ordained to the priesthood. Returning to England in 1833 he went at once upon a mission in the western district. He was placed successively at Trelawny, Tawstock, Weobley, Poole, and Cannington. In April 1839 he was appointed chaplain of the convent of the Immaculate Conception, in Sion House, at Spetisbury, near Blandford, in Dorsetshire. On 9 Nov. 1849 he was recalled to Prior Park by Bishop Hendren, then vicar apostolic of the western district. For nearly a year he held at Prior Park the double position of vice-president and professor of theology at St. Paul's College. On 9 Oct. 1850 he was again, however, sent upon the mission, being appointed to the charge of the catholic congregation of St. Peter's in the city of Gloucester. Under the then newly created hierarchy he was not long afterwards installed a canon of Clifton. As missionary rector at Gloucester he contrived by his zealous exertions to build up an entirely new church and presbytery, the former of which was solemnly opened in March 1860. Calderbank died suddenly of heart disease on 24 June 1864.

[Gloucester Journal, 25 June and 2 July 1864 ; Dr. Oliver's Collections illustrating the History of the Catholic Religion in Cornwall, &c. p. 258 ; Brady's Episcopal Succession, p. 317.] C. K.

CALDERWOOD, DAVID (1575-1650), ecclesiastic, historian, and theological writer, was born (as is believed) at Dalkeith, Midlothian, and educated at the college of Edinburgh, then in the vigour of its youth, and full of the enthusiasm of study. In 1604 he was ordained minister of Crailing in Roxburghshire. It was the time when King James was doing his utmost to introduce prelacy into the church of Scotland, and from the very first Calderwood showed himself one of the sturdiest opponents of the royal scheme. His first public appearance in the controversial arena was in 1608, when Law, bishop of Orkney, came to Jedburgh, ordered a presbytery to be held, and set aside an election of members to the general assembly already made, in order to substitute other representatives more in favour of the king's views. Calderwood openly protested against the jurisdiction of the bishop, for which offence he was deprived of his right to attend church courts, and required to confine himself to the limits of his parish. Silenced in this way and prevented from taking any part in public proceedings, he applied himself the more earnestly to the study of the questions of civil and spiritual authority. In 1617, when the king visited Scotland, an occasion occurred for a more open and important act of resistance. Some ministers were in the habit of meeting at that time in Edinburgh in an informal way, to discuss various matters; and when it was agreed by the lords of articles to pass a decree giving power to the king, with the archbishops, bishops, and such ministers as he might choose, to direct the external policy of the kirk, a number of the ministers met and signed a protest against the decree. Prominent among them was Calderwood. This led to his being summoned to the royal presence to give an account of his 'mutinous and seditious' deed. A singular colloquy took place between the king and the minister. The king had great confidence in his powers of argument and condescended to argue with Calderwood. Though on his knees, Calderwood replied to the king with great coolness and cleverness, baffling his royal opponent. The courtiers were shocked at his fearless style of reply, and some even of his own friends were tugging at him, to induce him to show more complaisance. Occasionally the king lost patience and scolded him as 'a false puritan' and 'a very knave.' The matter ended in Calderwood being deprived

of his charge, confined first in the prison of St. Andrews and then of Edinburgh, and finally ordered to leave the country.

Calderwood betook himself to Holland, where he remained till the death of James in 1625. Here he had a severe attack of illness, and a rumour of his death was published along with a pretended recantation of his views, and an invitation to all to accept the 'uniformity of the kirk.' A very substantial proof was given that Calderwood was alive and in full vigour by the publication of a work entitled 'Altare Damascenum,' which, though appearing under the anagram of 'Edwardus Didoclavius,' was at once recognised as the production of Calderwood. 'It was,' says Mr. Thomson, in his life of Calderwood, prefixed to the Wodrow Society's edition of his history, 'the great storehouse from which the prelatist arguments were subverted, and conversions to presbyterianism effected during the period of the second Scottish reformation. . . . It will only be from a correct translation of the "Altare Damascenum" that the public can derive a full idea of the eloquence, learning, and acute dialectic power of its author.'

After Calderwood's return in 1625 to Scotland from Holland, he remained for some time without a charge. Powerful as a controversialist, he does not seem to have been either attractive as a speaker or of winning manner. It was not till 1640 that he obtained the charge of Pencaitland in East Lothian. He was employed, along with David Dickson and Alexander Henderson, in the drawing up of the 'Directory for Public Worship,' which continued to be the recognised document for regulating the service in the church of Scotland. But the great work of Calderwood was the compilation of his 'History of the Kirk of Scotland.' When he had reached his seventy-third year, the general assembly, for the purpose of enabling him to perfect his work, granted him an annual pension of eight hundred pounds Scots. The history which he compiled was thrown into three different forms. The first and largest extended to 3,136 pages; less than a half of this work is now among the manuscripts of the British Museum. The second was a digest of the first, 'in better order and wanting nothing of the substance;' this was published by the Wodrow Society in 8 vols. 8vo, 1842-9. The third, another abbreviation, was first published in a folio volume in 1678, twenty-eight years after his death. Though little attractive in a literary sense, Calderwood's history is the great quarry for information on the ecclesiastical history of Scotland 'beginning at Mr. Patrick Hamil-

ton, and ending with the death of James the Sixth.'

Calderwood does not appear ever to have been married. His papers were bequeathed to a brother's family, a member of which, Sir William Calderwood of Polton (a judge in the supreme courts, under the title of Lord Polton), presented the manuscripts of his history to the British Museum on 29 Jan. 1765. Other collections of papers were given to Wodrow, in whose possession they were at the time of his death; these papers were purchased by the Faculty of Advocates in 1792.

The following list of Calderwood's published writings is extracted from the life prefixed to the Wodrow Society's edition of his history, having been inserted there 'from the appendix to the Life of Henderson in the miscellaneous writings of Dr. McCrie':

1. 'Perth Assembly,' 1619.
2. 'Parasy-nagma Perthense,' 1620.
3. 'Defence of our Arguments against kneeling in the act of receiving the sacramental elements of bread and wine, impugned by Mr. Michelstone,' 1620.
4. 'A Dialogue betwixt Cosmophilus and Theophilus anent the urging of new Ceremonies upon the Kirk of Scotland,' 1620.
5. 'The Speech of the Kirk of Scotland to her beloved children,' 1620.
6. 'The Solution of Dr. Resolutus, his Resolutions,' 1621.
7. 'The Altar of Damascus,' 1621.
8. 'The Course of Conformitie,' 1622.
9. 'Altare Damascenum: seu Ecclesie Anglicane Politia,' 1623 (the Latin work is much fuller than the English).
10. 'A Reply to Dr. Morton's general Defence of Three Nacent Ceremonies,' 1623.
11. 'A Reply to Dr. Morton's particular Defence of Three Nacent Ceremonies,' 1623.
12. 'An Exhortation of the particuler Kirks of Christ in Scotland to their sister Kirk in Edinburgh,' 1624.
13. 'An Epistle of a Christian Brother,' 1624.
14. 'A Dispute upon Communicating at our confused Communions,' 1624.
15. 'The Pastor and the Prelate,' 1628.
16. 'A Re-examination of the Five Articles enacted at Perth,' 1636.
17. 'The Re-examination abridged,' 1636.
18. 'An Answer to Mr. J. Forbes of Corse, his Peaceable Warning,' 1638.

[Life of David Calderwood, by Rev. Thomas Thomson, F.S.A. Scot., in Wodrow edition of his History, 1849; Preface to vol. viii. of History, with genealogical table and notices of the family of Calderwood, by David Laing, 1849; Letters and Journals of Robert Baillie, A.M., edited by David Laing, 1842; Correspondence of the Rev. Robert Wodrow, 1843; Grubb's Ecclesiastical History of Scotland, vols. ii. and iii. 1861; Walker's Scottish Theology and Theologians, 1872. Walker says of the Altare Damascenum:

'The Bible, the Fathers, the Canonists, are equally at his command. It does our church no credit that the Altare has never been translated. It seems to have been more in request out of Scotland than in it. . . . Among the Dutch divines he was ever Eminentissimus Calderwood.' W. G. B.

CALDERWOOD, MARGARET (1715-1774), diarist, was a daughter of Sir James Steuart of Coltness, bart., and sometime solicitor-general for Scotland. She married in 1735 Thomas Calderwood of Polton, near Edinburgh. Her sister Agnes became the wife of Henry David, tenth earl of Buchan, and the mother of Henry Erskine, lord advocate, and of Thomas Erskine, the chancellor. Her brother, Sir James Steuart, was implicated to some extent in the rebellion of 1745, and was compelled to reside abroad, and it was with a view to affording him some comfort in his exile that Mrs. Calderwood joined him at Brussels in the year 1756. From the day of her departure from home she kept a careful journal and was in constant correspondence with her Scottish friends. The substance of both letters and journals was woven by herself into a continuous narrative and widely circulated among her acquaintance; but it remained in manuscript until the year 1842, when it was privately printed for the Maitland Club, and issued to its members under the title of the 'Coltness Collections.' In 1884 Colonel Fergusson re-edited the letters and journals, and they have thus become known to a larger circle. Mrs. Calderwood was a keen observer of men and things, and her remarks are shrewd and pointed, while her writings have additional value as preserving the Scottish words and idioms prevalent in her time in educated society. She herself seems to have been a poor linguist, but it would appear that she had studied mathematics under Professor Maclaurin, the friend of Newton, and she certainly exhibited much financial ability in the management of the family estates. Evidence of this skill is to be found in the fact that in eight years she largely increased their rental by judicious outlays, and the journal of her 'factorship,' presented to the farmers with a view to encouraging their enterprise, has not yet lost its value. Less successful was her attempt at novel writing, and it would appear that her reputation has not suffered by 'The Adventures of Fanny Roberts' remaining still unprinted. Mrs. Calderwood died in 1774, eight months after the death of her husband, having had two sons and one daughter, and in the issue of the last the estate of Polton is now vested.

[Letters and Journals of Mrs. Calderwood of

Polton, edited by Lieut.-col. Alexander Fergusson, Edinburgh, 1884, 8vo; Coltness Collections, Maitland Club Publications, 1842, 4to.]

C. J. R.

CALDERWOOD, SIR WILLIAM, LORD POLTON (1660?-1733), lord of session, was the son of Alexander Calderwood, baillie of Dalkeith, and was admitted advocate at the Scottish bar in July 1687. After the revolution he was made deputy-sheriff of the county of Edinburgh, and some time before 1707 received the honour of knighthood. He was appointed to succeed Sir William Anstruther of Anstruther as an ordinary lord in 1711, under the title of Lord Polton. He was at the same time nominated a lord of justiciary. He died on 7 Aug. 1733, in his seventy-third year.

[Haig and Brunton's Senators of the College of Justice, p. 492.] T. F. H.

CALDWALL, JAMES (b. 1739), designer and engraver, born in London in 1739, was a pupil of Sherwin. He was a good draughtsman and engraved brilliantly in line, using the etching needle largely. He is chiefly known by his portraits, which include Sir Henry Oxenden, bart., Catharine, countess of Suffolk, Sir John Glynne, Sir Roger Curtis, Admiral Keppel, John Gillies, LL.D., David Hume, and Mrs. Siddons (and her son) in the tragedy of 'Isabella,' after W. Hamilton, 1783. He engraved the figures in 'The Immortality of Garrick,' after G. Carter, 1783 (landscape engraved by S. Smith), and 'The Fête Champêtre given by the Earl of Derby at the Oaks,' after R. Adams, and 'The Camp at Coxheath,' after W. Hamilton. He also engraved for Cook's 'Voyages' and Boydell's 'Shakespeare.' He exhibited one work at the Society of Artists and twenty-nine at the Free Society from 1768 to 1780. The last date on his engravings is 1783, but he survived his brother, John Caldwell, a miniature-painter of reputation, who was born in Scotland and died there in 1819.

[Redgrave's Dict. of Artists, 1878; Bryan's Dict. of Painters (Graves); Graves's Dict. of Artists.] C. M.

CALDWALL, RICHARD, M.D. (1505?-1584), physician, was born in Staffordshire about 1505 (*Tables of Surgery*). He was educated at Brasenose, graduated as B.A. in 1533 (Wood, *Fasti* (Bliss), i. 95), and became a fellow, but afterwards moved to Christ Church and thence graduated M.D. at Oxford in 1554. He was admitted a fellow of the College of Physicians in 1559, was made a censor the same day, and was elected president in 1570. With Lord Lumley he founded